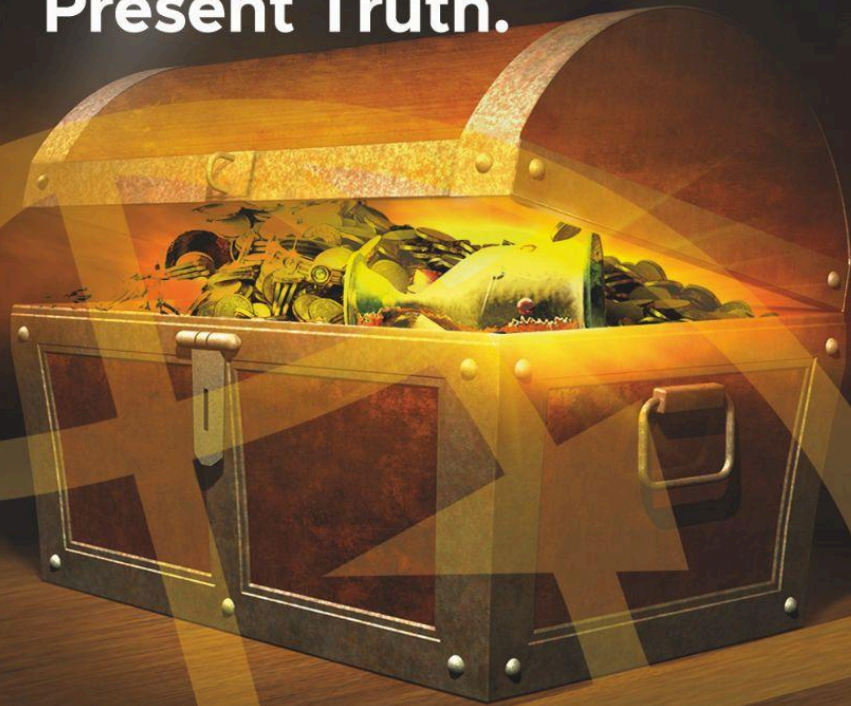


NEW LIGHT

Advanced Steps
in Adventist
Present Truth.



 **CMV** CONGRESSO
MISSIONÁRIOS
VOLUNTÁRIOS

1Co 16:9 For a great door and effectual is opened unto me, and there are many adversaries.

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This book is available for free as an e-book at t.me/livrosmv and congressmv.org/livros

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**EGW Brethren, you must take
advanced steps. 1888 120.10**

New Light: Philadelphia or Laodicea?.....	5
Section 1: Seal the Law.....	84
Statutes and Judgments.....	84
The Statute of the Beard.....	175
Agriculture statutes.....	217
The Second Tithe Statute.....	238
Section 2: Statutes of Paul.....	245
Veil of Modesty or Veil of Unbelief?.....	245
Women Should Not Teach the Church....	339
The Position of the Hands and Face in Prayer.....	377
The Wedding Ring.....	393
A Treat from God: Praying in Tongues...	400
New Light on the Lord's Supper.....	414
A Single Communion Cup.....	422
The Holy Kiss.....	426
Section 3: Prepare for the Latter Rain, o Israel.....	436
The New Moon.....	437
Touch Not the Unclean Thing.....	449

Sexual Fasting to Dedicate to Prayer.....	477
Touch Nothing Unclean.....	484
Separation of False Jews.....	516
Section 4: Little Foxes.....	560
Dolls and Idolatry Without Bowing.....	560
Interjections and the Purity of Language	576
Section 5: Why was Ellen White's Bible so heavy?.....	586
Appendix: Present Truth Statement.....	606

New Light: Philadelphia or Laodicea?

Return from Laodicea

EGW Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity.

FE 473.2

Knowing the great danger of the church of God in these last days, Christ left us a solemn warning:

Rev 3:15-17 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm,

and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

We as Seventh-day Adventists understand that the messages directed to the Churches in Asia, described in Revelation 2 and 3, represent the state of the Church in different periods of world history. Nevertheless, the solemn messages contained therein, although they may have achieved some fulfillment in the past, still serve us today:

EGW The number of the churches—seven—indicates completeness, and is symbolic of the fact that the messages extend to the end of time, and are in force today... 15LtMs, Ms 81, 1900, par. 56

Thus, although we have upon us the terrible warning of being considered rich, poor, blind, and naked, we also have the divine invitation to leave this sinful state and return to the state of the Philadelphia church. It is this church that belongs to the saved who will not go through death and will be alive when Jesus returns:

Rev 3:7-10 And to the angel of the church in Philadelphia write; ... Behold, I will make them of the **synagogue of Satan**, which say they are Jews, and are not, but do lie; behold, I will make them to come and **worship before thy feet**, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

EGW The 144,000 were all sealed, and perfectly united. On their foreheads was written, "God,

New Jerusalem,” and a glorious star containing Jesus’ new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. **Then it was that the synagogue of Satan knew that God had loved us** who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet. CET 58.2

We see that Philadelphia will be alive in the tribulation:

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the **hour of temptation, which shall come upon all the world**, to try them that dwell upon the earth.

Also notice the parallels:

Rev 3:12 Him that overcometh ... I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,

EGW The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem... EW 15.1

EGW You think, that those who worship before the saint's feet, (Revelation 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet. AWLF 12.2

Rev 3: 11 Behold, I come quickly:
hold that fast which thou hast,
that no man take thy crown.

Keep what you have. Don't let the
soup go sour, don't let the dough
ferment, turn ye, Laodicea. If you
are not saved, someone else will
have the stars in their crown that
would have been yours.

Rev 3:12 Him that overcometh
will I make a pillar in the temple
of my God, and he shall go no
more out

Special consolation for those who
have been expelled from the church
in recent times (John 16:1-2). It also

refers to the great temple of truth, "that was rising so slowly through the centuries." GC 120.2

Furthermore, in heaven there is a temple where only the one hundred and forty-four thousand will enter (Hvn 88.1).

Being a pillar means being one of the main people (Gal 2:9); not that we are seeking pre-eminence, but if the Lord cites it as encouragement, that should motivate us. This way we can be more useful in the Master's service up there in heaven, and not just be a worker bee, a foot soldier.

Philadelphia Receives Light, Laodicea Rejects it

The year 1888 was a decisive year for Adventism. At that moment God was sending precious light to the leadership of our Church so that we could prepare and complete the evangelical work on Earth:

EGW he Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [...] This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring

of His Spirit in a large measure.
TM 91.2

Terribly, our leaders rejected that precious message, and this is why we have not yet been able to complete our mission.

In 1888, when God sought or sent precious gems of truth that would enable us to be healed of our worldliness, there was great rejection. As never did the terrible message to Laodicea serve us:

EGW Since the time of the Minneapolis meeting, I have seen

the state of the Laodicean Church
as never before. 1888 695.4

Due to that situation, in which the
new light was being trampled
underfoot, Ellen White stood up in
protest giving harsh warnings -
which serve us well as a warning, as
we arrive today in times in which
Jehovah is once again granting more
light:

EGW There are many among us
who are prejudiced against the
doctrines that are now being
discussed. They will not come to
hear, they will not calmly
investigate, but they put forth
their objections in the dark. They

are perfectly satisfied with their position. [quotes Revelation 3:17-19, "I am rich"]. This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of His truth, placing it in a new setting, that the way of the Lord may be prepared? 1SM 413.2

EGW The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them RH March 11, 1902, par. 2

We see here that Laodicea is the representation of all those who reject light from heaven, as they demonstrate that they are satisfied with the knowledge they already have - therefore, they are rejecting Christ himself. However, let us remember that there is also Philadelphia. Regarding this, the faithful and true Witness says:

Rev 3:7-8 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy

works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

This open door is the one that gives access to the throne of God, in the Most Holy of the sanctuary heavenly. Through this door that God communicates to His people:

EGW The True Witness has given us the assurance that he has set before us an open door, which no man can shut. [...] there is no power that can close the door of communication between God and

their souls. RH March 26, 1889,
par. 2

It is from within this door that we receive heavenly light. Although no power or man can actually close this door, people who remain in resistance to the Holy Spirit virtually close themselves to what is open, and thus, it is as if this door were closed:

EGW The Christian himself can close this door by indulgence in sin, or by rejection of the light of heaven. It can turn your ears away from hearing the message of truth and thereby sever the connection

between God and your soul. RH
26 /3/ 1889

This is exactly what happened to the Jews when they rejected Christ. Here's the danger of rejecting any new light that God may send:

EGW You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when he taught among them. They would not receive the light and knowledge he brought, because it did not come in the way

they had expected it to come. Christ was the light of the world, and if they had received the light he graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they “loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d.” He said, “Ye will not come to me, that ye might have life.” The way was open; but by their own course of action they closed the door, and severed their connection with

Christ. We may do the same by
rejecting light and truth. RH
March 26, 1889, par. 3

What can the rejection of walking in
the growing light lead to?

EGW If we place ourselves in a
position that we will not recognize
the light God sends or His
messages to us, then we are in
danger of sinning against the Holy
Ghost. 1888 608.2

EGW The third angel's message
will not be comprehended, the
light which will lighten the earth
with its glory will be called a false

light, by those who refuse to walk in its advancing glory. 1888 673.6

For Philadelphia the door of new light opens, for Laodicea the door of grace closes, and no one opens it anymore.

In these solemn times, when old and new truths are discovered among holy people, these warnings should lead us to act humbly before God and men.

For a better understanding of the moment in which we live, there is a dream reported in Early Writings that will certainly show the faithful

soul the wonderful work that God intends to carry out today.

The Dream of Precious Stones

EGW I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every

dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. EW 81.2

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. EW 81.3

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into

the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table. EW 82.1

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket;

but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room. EW 82.2

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. EW 82.3

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. EW 82.4

While I was thus weeping and mourning for my great loss and

accountability, I remembered God, and earnestly prayed that He would send me help. EW 83.1

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. EW 83.2

I cried to him to forbear, for there were some precious jewels scattered among the rubbish. EW 83.3

He told me to “fear not,” for he would “take care of them.” EW 83.4

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the

window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room. EW 83.5

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. EW 83.6

He then called upon me to “come and see.” EW 83.7

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me. EW 83.8

Dream Commentary: What Could it be the jewelry?

EGW The Word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster.... In the Word of God you have a treasure house from which you may draw precious stores, and as Christians you should furnish yourselves for every good work. CG 505.2

Jewels are truths of divine origin. Our Heavenly Father promises to gather for His Church all the truths of His Word - even those that are “no bigger than the point of a pin.” The glory of these truths will be “ten times greater” than initially when they were gathered!

We live in precious times; blessed be Jehovah!

New Light and Implications

EGW If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in Him are “all the treasures of wisdom and knowledge.” Colossians 2:3. And to all eternity men may be ever searching, ever learning, and yet

never exhaust the treasures of His wisdom, His goodness, and His power. SC 109.1

From the beginning, God has made Himself known to humanity. Man's eternal life depends on this knowledge (John 17:3). The importance of the Bible lies precisely in revealing blessed facts about God and His wonderful designs, empowering man to make the necessary reforms in your life and fulfill the mission given by Him in each era.

Nevertheless, this knowledge has been increasing, and will continue to

do so, not only until the return of Christ, but for all eternity! Notice how the truth has always been gradual and cumulative:

EGW The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is “first the bud, then the blossom, and next the fruit,” “first the blade, then the ear, after that the full corn in the ear.” This is exactly

what the Bible utterances are to us. 1SM 19.4

EGW In every age there is a new development of truth, a message of God to the people of that generation. COL 127.4

EGW Many have believed some things as truth because men whom they believed to be led of God have declared them to be truth; but were they? Was all they held in doctrine true? No! Time has shown that men who feared God have made mistakes in their interpretation of Scriptures. Some parts were not understood, and the next generation have, through

diligent searching, come to a knowledge of the truth; advanced light has been presented, but they did not have all the light. The next generation saw increased light and then there was a going forward from light to a greater light. 1888 835.2

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. 1888 836.1

Since in each age the church of Christ has its "present truth", so too, each generation is responsible for the light it has received. Accepting or rejecting this light, this is how their case is determined before the Lord. Therefore, the light given by God becomes proof (or test) for those who should receive it:

EGW Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. 2T 693.1

Therefore, many things that were once accepted and followed, do not necessarily remain today. If it is currently revealed in certain portions of the scriptures, errors followed by some "father" of the faith, then let it be abandoned immediately. This is how it has always been, because as already stated, the truth is growing.

Speaking about the false doctrine of eternal torment, deep solemnity on the topic is revealed in the Great Controversy:

EGW True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They

were responsible only for the light which shone in their time; we are accountable for that which shines in our day. GC 536.3

Therefore, we are not responsible before God for the light that our parents received, but rather for that which dawned on us. As a people or individually, "by the light" given us and "by the opportunities given" we will be judged (8T 247.2). Neither Abraham, Isaac, Jacob, David, Samuel, Elijah or anyone else will be judged as one who lives today, with the accumulated light of centuries at our fingertips.

We have several examples of this reality throughout the plot of the struggle between Christ and the devil. Although God never sanctioned any sin, unfortunately Jacob and other patriarchs, even though they affirmed the tender pact with the Lord, participated in the evil of polygamy. But notice that the prophet Nathan did not rebuke David for this same sin, but for his adultery and murder. The people of Israel were not deprived of the possibility of possessing slaves, but I AM had given them wonderfully just laws to govern the conduct of the landlord. These things, slavery and polygamy, are notoriously

contrary to heavenly law as we understand it today – although it was not always so evident to the holy people.

Furthermore, as sin increases and expands, new duties are required: the disciples were not wrong to eat fish in their time - although today our obligation is clearly elucidated:

EGW our only safety now is in leaving meat entirely alone. CD 412.1

All of this shows us how knowledge of the truth, and therefore, the duties and mission of the church, are

gradual and increasing. Here is a more recent example:

EGW Those who died before the light was given upon the law of God and the claims of the fourth commandment were not guilty of the sin of violating the seventh-day Sabbath. 2T 693.3

Another clear example that will further reveal the progressive glory of truth is the question of the starting time of the Sabbath. Since 1846, Adventists began to keep the Sabbath invariably from six o'clock on Friday afternoon. Around 1855, it began to be questioned whether the holy day should not begin at sunset

on Friday, and not necessarily at six o'clock. After much investigation, the Lord granted this confirmation:

EGW I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "Ye shall understand, but not yet, not yet." Said the angel: "If light come, and that

light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” 1T 116.1

Was the Prophet Enlightened with All the Radiance of Truth?

EGW The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the

world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding. GC 148.4

Could we say the same words above about Ellen White? Yes, since she herself writes that the reform "is to be continued to the close of this world's history" - and this did not materialize in her time.

In no way are her statements such as to think that she has received the whole truth and that new knowledge and demands would not come. On the contrary :

EGW There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. TMK 114.5

EGW God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One

interest will prevail, one subject will swallow up every other,—Christ our righteousness.
1888 765.6

EGW Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity.
FE 473.2

EGW It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the

old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” RH August 7, 1894, par. 2

EGW There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. RH December 20, 1892, par. 1

EGW Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people, if they will carefully search for it as for hid treasure? The ministers of God should be able to bring forth from the treasure house of His Word things new and old. 1888
509.3-510.1

EGW Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth

to be unfolded to us if we are the people that are to stand in the day of God's preparation." 1888 219.2

The texts are clear: the reform did not end with Ellen White. This prophetess had a great work to do, transmitting to others the light that God had allowed to shine upon her; however, it did not receive all the light that should be given to the world and the Church. Terrible presumption to think that we, as a people, have all the light through Ellen White!

EGW If it were possible for created beings to attain to a full understanding of God and His

works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme
SC 109.1

Shall we park where Ellen White completed her work?

There is a tendency for some Adventists, when new biblical truths emerge, to look for what Ellen White thought or said on the subject, with the aim of finding any excuse for rejecting what is not in

accordance with their ideas and desires. It is a duty to seek out what Ellen White wrote on any topic in vogue; but a terrible mistake is in using texts on topics not clearly revealed to her, to oppose new developments of the truth. Let us remember the testimony of this servant of God:

EGW There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. TMK 114.5

Ellen White was a pious woman and in many things she was a great

example of a Christian woman. Nevertheless, as we have just seen, she herself recognized that God's people would find new duties and privileges; new light for us! This means that not all light was given to her in her time.

Therefore, we cannot use the example of this pious woman in all matters. Especially those who are exposed to God's people as new jewels that appeared after her!

Therefore, Ellen White insisted that they not look at the example of her life, but look at the Bible:

EGW Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. They will tell you that Sister White did this, or Sister White did that [...]

Now for instance some one may tell you that Sister White don't eat meat. "Now I want you not to eat it, because Sister White doesn't eat it." Well, I wouldn't care a farthing for anything like that. If you haven't got a better conviction, that you won't eat meat just because Sister White don't eat it, I would not give one farthing for your health reform. But I want that every one of you shall stand on your individual dignity, in

your individual consecration to God, that the soul temple shall be dedicated to God. SpM 169.3

EGW But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Practice this in your life and you will know more about the Bible than you do now. You will have fresh matter, precious material. 2SpM 35

How many sadly follow the example of King Charles:

EGW Yet Charles had deliberately rejected the truths presented by Luther. “I am firmly resolved to imitate the example of my ancestors,” wrote the monarch.—D'Aubigne, b. 7, ch. 9. He had decided that he would not step out of the path of custom, even to walk in the ways of truth and righteousness. Because his fathers did, he would uphold the papacy, with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance of what his fathers had received, or to perform any duty that they had not performed. GC 163.3

There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for

the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God. GC 164.1

Who will receive the new gems?

EGW Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of

the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion. 5T 706.2

EGW Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. [...] To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also

reveal truths that are entirely new.
FE 473.2

EGW To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine. DA 47.2

EGW These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,—these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the

Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher. RH June 2, 1896, par. 6
Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made

fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to

build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.
RH June 2, 1896, par. 7

EGW If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths

will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. 1888
765.6

What to do when new gems appear?

EGW When a brother receives new light upon the Scriptures, he

should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the Inspired Word. TM 30.3

EGW Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time. TM 106.3

But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men and making flesh their arm. Those who have not been in the habit of searching the Bible for

themselves, or weighing evidence, have confidence in the leading men and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them. TM 106.4

EGW Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit

down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. TM 107.2

EGW Therefore they have felt that investigation should not be permitted, that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a

position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible—He who is the way, the truth, and the life. TM 105.2

EGW Yet, when a view of Scripture is presented, many do not ask, Is it true—in harmony with God's word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence with a desire to learn, but refuse to be interested, merely

because of their prejudices. TM
105.3

EGW The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor. TM 106.2

Attention! Deadly dangers of rejection

EGW At the very close of this earth's history His voice is speaking to us. "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, and whosoever believeth on me should not abide in darkness." [John 12 44-46.] These words present our individual need of coming to the light and keeping in the channel of light. The present truth, the special message given to our world, even the third angel's message, comprehends a vast field, containing heavenly treasures. No one can be excusable

who says, I will no longer have anything to do with these special messages; I will preach Christ. No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place. Ms 33, 1897, par. 24

EGW We must not think, “Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.” The truth is an advancing truth, and we must walk in the increasing light. Ev 296.4

EGW There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. CW 35.2

EGW But as real spiritual life declines, it has ever been the tendency to cease to advance in

the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion. 5T 706.2

EGW Do not leave others to be brains for you MM 64.3

EGW All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word,

the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting. GC 268.2

EGW The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. LDE 210.1

Therefore, it is necessary to emphasize one aspect: truth is gradual and cumulative; never contradictory. According to the texts we present, the people who will be standing on the Great Day of the

Lord will be the people who will receive special truths. These truths will be additions to every previous truth, not contradictions:

EGW The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. [...] But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. COL 127.4

Landmarks: Foundations of truth

As Adventists, God has given us a platform of truth that will endure to the end. This is immovable and unchangeable. It has to do with our history and experience as a people. No new light shall move any of what we know to be these landmarks:

EGW The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and

second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about

changing the old landmarks is all imaginary. 1888 518.2

However, let's not make the same mistake as at Minneapolis:

EGW n Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the

conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the “old landmarks” when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.
1888 518.1

EGW Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them

believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. 1888
518.3

Section 1: Seal the Law

Statutes and Judgments

Isa 8:16 Bind up the testimony,
seal the law among my disciples.

Rev 14:12 Here is the patience of
the saints: here are they that keep
the commandments of God, and
the faith of Jesus.

The characteristic of the 144.000 is that they have the faith of Jesus and keep God's commandments. This law has always been involved in the controversy of the great controversy - understanding it in all its fullness is essential.

In the Bible, the law is called justice (Ps 119:172), and this is the basis of God's throne and His government (Ps 45:6). Because he is not fickle like man, but an immutable God (Mal 3:6), it is evident that the law is as old and remains as long as His throne - that is, eternal law. For us, it is this standard that reveals to us the sins that we must, by the power of Christ, abandon:

Rom 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Unfortunately, sin blinds us in relation to the scope of the holy claims that God expects from humanity, and that is why the eternal law of heaven had to be "added", or rather, detailed to men: "So, in order to What is the law for? The law was added because of transgressions [...]" Gal 3:19

As already expressed, the law existed from the beginning (2 John 1:5). In Galatians, Paul is not talking about the origin of the law, but rather why it had to be detailed to man – the cause is transgression. In other words, as sins increase and change form, God needs to be more clear and specific in His demands.

This gave rise to what we call the Bible:

Isa 28:13 But the word of Jehovah was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little [...].

If man were always obedient, it would be unnecessary for God to detail His demands throughout the ages:

EGW If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for

the ordinance of circumcision.
And if the descendants of
Abraham had kept the covenant,
of which circumcision was a sign,
they would never have been
seduced into idolatry, nor would it
have been necessary for them to
suffer a life of bondage in Egypt;
they would have kept God's law
in mind, and there would have
been no necessity for it to be
proclaimed from Sinai or
engraved upon the tables of stone.
PP 364.2

There at Sinai, when the ten
commandments were granted, it is
where what God actually expected

of every man who comes into the world had been best detailed so far:

EGW The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great

fundamental principle of love. PP
305.2

As the Israelites were honored by God by becoming repositories of the holy law, so were the Adventists. We, as a people, are responsible for repairing the breach made in this Law. However, even though the Decalogue was given in such greatness and in such an explicit way to the Hebrew nation, God did not limit himself to the ten commandments. After saying them, we find throughout the rest of the books written by Moses, several additional rules and precepts. These can be divided into three groups: Statutes, judgments and ceremonial

laws. Here's the current focal point: Are these additions part of God's eternal law? Are these rules in force today?

Regarding the ceremonial laws, which were shadows of future truths, we emphasize the obvious: they were nailed to the cross of Calvary (Col 2:14-17). Even so, they must be deeply studied and analyzed, because in addition to revealing glorious truths of redemption, not everything that is written in relation to the ceremonies has lost its vigor. We'll see about that later. Therefore, we restrict ourselves in this chapter to statutes and judgments.

EGW Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. RH May 6, 1875, par. 10

What is the need?

If God had already shown man's duty to God in the Decalogue, why were additions granted? When

speaking about judgments, the Spirit of Prophecy says this:

EGW The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. **That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments.** These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give

judgment according to them. PP
310.1

Realize that these judgments are nothing more than illustrations of the ten commandments, applied to issues of everyday life. These are specifications. As if God explained in even more detail His principles of justice and love, which were equally expressed in the decalogue. The same goes for statutes, which is why they are almost always placed together with judgments :

EGW But He did not stop with giving them the precepts of the Decalogue. The people had shown

themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. **They were designed to guard the sacredness of the ten precepts engraved on the tables of stone. PP 364.1**

The statutes and judgments were given to protect the sanctity of the Decalogue! How can we maintain the sanctity of the ten precepts by disregarding what God designed to protect them? It is for lack of understanding and obeying the ten commandments, which the additions were elucidated:

EGW And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. PP 364.2

Thus, we clearly see that these added laws are of extreme

importance! If as a people we wish to repair the breaches of divine law, we cannot fail to erect that which is a protection for the ten commandments. The seriousness of the topic becomes even more notable as specified below:

Deu 6:24-25 And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before Jehovah our God, as he hath commanded us.

Eternal well-being! Would these statutes only serve the Israeli nation? Certainly that no - our eternal well-being is also at stake. Like the Ten Commandments, these specifications also remain. Moses even states that it will be our righteousness, that is, the complete work of Christ in us, which is to make us obedient to the entire law, including the statutes.

EGW The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, “Ye shall be holy men unto Me”—worthy to be

acknowledged by a holy God. PP
311.2

These laws were to be recorded by
Moses, and carefully treasured as
the foundation of the national law,
and, with the ten precepts which
they were given to illustrate, the
condition of the fulfillment of
God's promises to Israel. PP 311.3

Shouldn't we who await the
fulfillment of God's promises, and
especially the blessing of the latter
rain, pay attention to these demands
since they are conditions? God calls
us to repair the breaches in His law,
and we must repair them
completely.

Some end up depreciating such laws, forgetting that the Author of the decalogue was the same as the author of the statutes and judgments. This entire set of rules is the expression of a holy, just and merciful God – the entire law is an expression of His character. In this way, Jehovah expects the same from us as he expected from Israel:

EGW Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible

mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses
RH May 6, 1875, par. 12

EGW God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has

been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the

prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: “Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” Deuteronomy 6:4, 5. “Thou shalt love thy neighbor as thyself.” Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him “with whom is no variableness, neither shadow of turning.” James 1:17. PP 373.2

Clear testimony of the prophetess about the force of the added law

If the force of statutes and judgments in our days is not yet clear, here is the clear testimony of the Lord's messenger:

EGW The instructions given to Moses for ancient Israel, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today. God desires His people to study these lessons and not to follow their own judgment, making their own plans. God has shown that there is only one Lord, and that He rules in the heavens

and has given laws that all are to obey. Lt 259, 1903, par. 8

EGW In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These **statutes** were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. **They were to be binding upon man in every age as long as time should last.** These commands were enforced by the power of the moral law, and they

clearly and definitely explained that law. RH May 6, 1875, par. 10

Some confuse statutes and judgments with the ceremonial law. However, the text above clearly defines that the added law was not a type or shadow of anything, as were the rituals. The statutes and judgments are moral precepts, just like the ten commandments – since they are an extension of these:

EGW Christ, who went before Moses in the wilderness, made the **principles of morality and religion** more clear by particular precepts, specifying the duty of man to God and his fellow-men,

for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world. RH May 6, 1875, par. 14

EGW As in obedience to His natural laws the earth should produce its treasures, so in obedience to His **moral law** the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshiped the living God. COL 289.2

“Behold,” said Moses, “I have taught you **statutes and**

judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I

set before you this day?"

Deuteronomy 4:5-8. COL 289.3

Understanding the statutes and judgments as moral precepts and as practical applications of the decalogue, we consequently verify that they existed before being given to Moses. Abraham, for example, kept them: "because Abraham obeyed my voice, and kept my order, my commandments, my statutes and my laws." Gn 26:5.

The morality of these precepts is so notorious in the Bible that the statutes are called statutes of life and are used in a context of repentance:

Eze 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the **statutes of life**, without committing iniquity; he shall surely live, he shall not die.

EGW Confession will not be acceptable to God without sincere repentance and reformation.

There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;

learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”
Isaiah 1:16, 17. “If the wicked restore the pledge, give again that he had robbed, walk in the **statutes of life**, without committing iniquity; he shall surely live, he shall not die.”
Ezekiel 33:15 SC 39.1

Thus, the rejection of statutes and judgments is as serious as disparaging the Sabbath. Those who do so are going against Jesus:

EGW Christ speaks to such: “Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the **statutes and precepts** given through Moses to the people of God. **Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.** RH May 6, 1875, par. 16

EGW There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus himself gave

to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty, were given by Christ in the Old Testament, and were repeated by him when he came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given ...? 1888 1533.3

EGW The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the

justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. The Lord has His eye upon every one of His people; He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. **To the people of God today as well as to ancient Israel** belong the words written by Moses through the Spirit of

Inspiration: “Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.” Deuteronomy 7:6. “Behold, I have taught you **statutes and judgments**, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what

nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Deuteronomy 4:5-8. 6T 12.1

EGW The very same principles expressed in James 3 were spoken by the voice of God from the pillar of cloud. **God spoke to the people the acts they should do and the actions they should not do.**

Deuteronomy chapter 4. The specifications are never to lose

their force, for they are the expression of the mind of the infinite God. Every word is to be cherished. 1888 877.1

What does it say in Deuteronomy 4?

Deu 4:1-2 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which Jehovah, the God of your fathers giveth you. Ye shall **not add unto the word which I command you, neither shall ye diminish** ought from it, that ye may keep the commandments of

Jehovah your God which I command you.

Deu 4:5-8 Behold, I have taught you **statutes and judgments**, even as Jehovah my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these **statutes**, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as Jehovah our God is in all things that we call upon him for? And

what nation is there so great, that hath **statutes and judgments** so righteous as all this law, which I set before you this day?

Deu 4:40 Thou shalt keep therefore his **statutes**, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which Jehovah thy God giveth thee, for ever.

Understanding the emphasis of Deuteronomy 4 on keeping the statutes and judgments; remembering that every word of this

chapter must be emphasized, since the demands there have not lost their force, let us see how Ellen White continues her testimony:

EGW Deuteronomy chapter 4. The specifications are never to lose their force, for they are the expression of the mind of the infinite God. Every word is to be cherished. 1888 877.1 This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions

misrepresent the character God.
1888 877.2

EGW “This day the Lord thy God hath commanded thee to do these **statutes and judgments**: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice.” [Verses 16, 17.] This is not the voice of man. It is the voice of Christ from the infolding pillar of cloud. Read carefully all of (Deuteronomy 26), also chapters

27 and 28; for here are stated plainly the blessings of obedience. These directions, which the Lord has given to His people, express the principles of the law of the kingdom of God; and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These Scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. **God's claims are just as binding now, just as fresh in their importance, as God's gifts**

are fresh and continual. 22LtMs,
Ms 67, 1907, par. 4

EGW If the Word of the Lord were now as strictly carried out as it was then enjoined upon ancient Israel, fathers and mothers would give to their children an example which would be of the highest value. Instruction in the Word would be given, line upon line, precept upon precept, here a little, and there a little, and in such households God and heavenly angels would continually minister. 22LtMs, Ms 67, 1907, par. 8

EGW There must be no withholding on our part, of our

service or our means, if we would fulfil our **covenant with God**.

“This day the Lord thy God hath commanded thee to do these **statutes and judgments**: thou shalt therefore keep and do them with all thine heart, and with all thy soul.” [Verse 16.] The purpose of all God’s commandments is to reveal man’s duty not only to God, but to his fellow man. **In this late age of the world’s history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves and rob our souls of the richest blessings of the**

grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure. **God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people.** 22LtMs, Ms 67, 1907, par. 10

EGW Where shall we find laws more noble, pure, and just than are exhibited on the **statute books**

wherein is recorded the instruction given to Moses for the children of Israel? From what other source can we gather such strength or learn such noble science? **What other book will teach men so well how to love, fear, and obey God?** What other book presents to students more ennobling science, more wonderful history? CT 428.2

Remembering that the statutes and judgments mediated by Moses date from the book of Exodus to Deuteronomy - we emphasize Leviticus here:

EGW The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the meaning of this word. Only two classes will be developed in the world—the obedient and the disobedient. CTr 63.4

EGW My brother, in this life we are to prepare for the future immortal life. This is our work. **We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the**

rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness.

Those who receive Christ by faith will receive also power to become the sons of God. Lt 3, 1905, par. 11

Apart from these Levitical laws, which are "the teaching of words written for ancient Israel as well as for ourselves", which were used by the Holy Spirit to lead Zacchaeus to Jesus:

EGW Before Zacchaeus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent.

Before being accused by man, he had confessed his sin. He had yielded to the conviction of the Holy Spirit, and had begun to carry out **the teaching of the words written for ancient Israel as well as for ourselves.** The Lord had said long before, “If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.” “Ye

shall not therefore oppress one another; but thou shalt fear thy God.” Leviticus 25:35-37, 17.

These words had been spoken by Christ Himself when He was enshrouded in the pillar of cloud, and the very first response of Zacchaeus to the love of Christ was in manifesting compassion toward the poor and suffering.

DA 555.4

In the study of such laws, it will be the same with us! The statutes and judgments allow us to know more about Christ, His sweet and fair character:

EGW Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bondservant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. See Leviticus 25:25, 47-49; Ruth 2:20. So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is "near of kin" unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our

Saviour. "Fear not," He says, "for I have redeemed thee, I have called thee by thy name; thou art Mine."
"Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isaiah 43:1, 4.
DA 327.3

Statutes and Judgments and the Renewal of the Covenant

EGW It would be a scene well-pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to

“observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.” SW June 7, 1904, par. 11

The Master demonstrates that His blood was shed for the remission of our sins, through a new testament (Mt 26:26-28). This covenant refers to the Eden Covenant, which it was signed with all humanity, although it was validated only when the precious blood fell on the floor of Golgotha. This is how Ellen White describes it:

EGW The covenant of grace was first made with man in Eden, when after the Fall there was

given a divine promise that the seed of the woman should bruise the serpent's head. **To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ.** It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. PP 370.2

A main point of this new covenant is the law of God:

EGW ... it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this

covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could **obey God's law**. PP 370.4

In the eternal covenant, God promises to make us completely obedient to His standards. Realize the promise:

Heb 10:16-17 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.

This same covenant had been signed not only with Adam in Eden, but also with many other patriarchs, such as Abraham, Isaac and Jacob. By bringing the people of Israel out of Egypt, God intended to reaffirm the same covenant with that unbelieving people. God had said:

Ex 19:4-5 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

By affirming this commitment to the people of Israel, God included in the agreement, blessed promises of salvation and prosperity in response to obedience to all His demands. This obedience included everything that God had spoken to them, including the statutes and judgments. This is what Moses emphasizes in the last sermon of his life, when remembering the solemn day on which the covenant was made:

Deu 7:11-12 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Promises of God (Lev

26:1–13; Deu 28:1–14) Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that Jehovah thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

When commenting on the topic, Ellen White states:

EGW The covenant that God made with his people at Sinai is to be our refuge and defense. [...] This covenant is of just as much force today as it was when the Lord made it with ancient Israel.
SW March 1, 1904, par. 40 and 44

Therefore, if anyone wishes to enjoy the wonderful blessings of redemption, they must enter into this covenant that requires the observance of the statutes and judgments.

When God told the Hebrews that the condition for heavenly gifts was obedience to everything He had said, this was the people's response :

Ex 19:8 And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses returned the words of the people unto Jehovah.

Thus, Ellen White states what our response should be today to the same covenant:

EGW "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." **This is the pledge that God's people are to make in these last days.** Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who

will obey him. RH June 23, 1904,
par. 8

Unfortunately, when the Israelites affirmed this agreement, they demonstrated a terrible error:

EGW The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. **Feeling that they were able to establish their own righteousness**, they declared, "All that the Lord hath said will we do, and be obedient." PP 371.4

Sadly, they trusted themselves to keep the law. The result of this was that they fell soon after, raising a golden calf. If anyone trusts in his own strength to keep any part of the law, he attempts the impossible. Moses also elucidates their error:

Deu 5:28-29 And Jehovah heard the voice of your words, when ye spake unto me; and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: **they have well said all that they have spoken.** O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it

might be well with them, and with their children for ever!

We realized that, in what they said, they were not wrong. Therefore, it must also be our speech today for laws, statutes, judgments, commandments. But let's not make their mistake: their hearts weren't truly in it. Egypt's conversion was not genuine, and so they trusted in their own strength. Interestingly, Moses demonstrates that the continuous observance of statutes and judgments would be a remedy so that they would not trust in their own justice in a future of prosperity:

Deu 8:11-18 Beware that thou forget not Jehovah thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: [... Lest] thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Jehovah thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

The statutes and judgments are a reminder of the everlasting covenant. The breaking of these laws that has brought a curse on the

earth and prevented God's people from receiving the rain:

Isa 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, **changed the statutes** [hebr. *ḥōq*], **broken the everlasting covenant.**

Deu 28:15 and 24 But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: [...] Jehovah shall make the rain of thy

land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The commitment to the eternal covenant, which always included statutes and judgments, were reaffirmed with the people of God several times throughout the old testament. Some kings like Hezekiah paid attention to these precepts, and this was a channel of blessings for him:

EGW It was the observance of the statutes recorded by Moses, especially those given in the book of the covenant, which forms a part of Deuteronomy, that had

made the reign of Hezekiah so prosperous. PK 392.2

In Josiah's day, the rediscovery of the book of the law had made a wonderful reform possible. Seeing how far they were from the requirements of God's designs, this pious king called the people to reaffirm the covenant with God:

2Ki 23:3 And the king stood by a pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in

this book. And all the people stood to the covenant.

EGW And now, while Shaphan the scribe was reading to him out of the book of the law, the king discerned in this volume a treasure of knowledge, **a powerful ally, in the work of reform he so much desired to see wrought in the land.** He resolved to walk in the light of its counsels, and also to do all in his power to acquaint his people with its teachings and to lead them, if possible, to cultivate reverence and love for the law of heaven. PK 398.1

Josiah understood Moses' writings as a powerful ally for reform. Will we reject this ally? God expects us to reaffirm the same covenant as Josiah:

EGW He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God. **Is not this our work today?** Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear

the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. **This**

is our work today. RH January 31,
1888, par. 14-16

Our work today is the same as
Josiah's. Thus, another example to
be mentioned is the reaffirmation of
the eternal covenant in the time of
Nehemiah:

Neh 10:29 They clave to their
brethren, their nobles, and entered
into a curse, and into an oath, to
walk in God's law, which was
given by Moses the servant of
God, and to observe and do all the
commandments of Jehovah our
Lord, and his judgments and his
statutes;

Ellen White states for our time:

EGW It would be a scene well-pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to “observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.” SW June 7, 1904, par. 11

Will we come together today, humbling ourselves and begging God's forgiveness for transgressing His "righteous judgments, true laws, good statutes, and commandments" (Neh. 9:13), or will we reject the everlasting covenant?

Obedience with discernment

Within the breadth of what is called statutes and judgments, deep discernment and sincere search are necessary. We should neither close ourselves off to everything, nor accept everything without analysis. Here is the Lord's order:

EGW “Search the Scriptures,” is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: “To the law and to the testimony; if they speak not according to this word, it is

because there is no light in them.” Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart.

Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. 1888 674.2

There is a balance we must achieve. Paul talks about zeal without understanding (Rom 10:2). This can happen to those who seek to keep divine precepts, without understanding the "spirit of the law" - a product of a lack of discernment of the **reasons for each specification.**

When someone begins to obey something blindly, without being able to give the scriptural reasons for such attitudes, they may be going to an extreme. We must remember what Peter says:

1Pe 3:15 Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

God is rational, and invites us to reason (Is 1:18) - not to lower or revoke his law, but to understand it!

Another equally pernicious error is the willingness to create explanations according to the sparks of one's own understanding, to justify the neglect of any ordinance. This is called rationalizing.

Although we must look for the slightest evidence to obey, we are

not guaranteed that we will understand all the details of everything. In fact, as previously emphasized, this will never happen! Here is the biblical testimony: "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1Co 8:2.

Upon receiving the order to sacrifice his own son, Abraham did not question, but "against hope, he believed in hope, that he might become the father of many nations". Rom 4:18. At this point, only those who fulfill the Master's words will be enlightened: "unless you are converted and become like little children, you will in no way enter

the kingdom of heaven." Mt 18: 3.
Here is the warning:

EGW "Whosoever... shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."—Matthew 5:19. MB 51

That is, he shall have no place therein. For he who willfully breaks one commandment, does not, in spirit and truth, keep any of them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

James 2:10. MB 51.2 It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God's

expressed will in the least particular; for this shows that there is yet communion between the soul and sin. The heart is divided in its service. There is a virtual denial of God, a rebellion against the laws of His government. MB 51.3

Regarding the law in its scope, in the statutes and judgments, ancient Israel said: "Everything that Jehovah has spoken we will do". Ex 19:8.

Regarding this, the prophetess stated: "This is the promise that the people of God must make in these last days. Your acceptance with God depends on your faithful fulfillment of the terms of your agreement with

Him." RH 6/23/1904. Therefore, everything the Lord said we must fulfill. Moses further emphasizes: "You shall not add anything to the word that I command you, nor diminish anything from it". Deu 4:2. These injunctions imply that everything in the Pentateuch must be observed – and this is true, although it can be misunderstood. In other words, "everything that Jehovah spoke", which had a broader scope than the existence of physical Israel itself, we will do. This is said because there were precepts that had been given with a specific and temporal purpose, and

that in some way the revelation itself made reality clear.

The greatest example of what we are describing is the ceremonial laws.

Regarding such laws, the Spirit himself revealed through Paul:

Heb 9:9-10 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

There were other specifications in this sense, which achieved their purposes in due time. However, in seeking to understand such precepts, extreme care must be taken, as we are dealing with the law of God. There are statutes, which, although they had a temporal reason for the Jews, still have wonderful truth, precious teachings and developments for updated duties. Here is an example that reveals this issue:

EGW The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the

border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar

treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity and extravagance of worldly, pleasure-loving professors? God requires this of his people. Pride is rebuked in his word. 2SM 473.3

In this text we see that the revelation itself made it clear through Ellen White that the statute of Numbers 15:38 was for a defined purpose at a certain time, and that it would not necessarily be usable by us today, according to exactly the same specifications. However, we must be

careful not to revoke any precept with cultural excuses, without a solid scriptural basis to affirm it - which has been common when dealing with apparently inconvenient ordinances.

Furthermore, the text above expresses that although the blue cord is a requirement that has lost its force today, the reason this law was given is still in force: distinction from the world. How would we make such a distinction today? The Bible itself and the Spirit of Prophecy illuminate the path to be followed.

In short, analyzing the statutes and judgments in detail, while we are

not sure about any point, the most sensible thing is to follow the order given by Paul in the matter of sacrificed meats:

Rom14:22-23 Hast thou faith?

have it to thyself before God.

Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Therefore, if someone has doubts about some divine precept and disobeys, they sin, as they do not do so with faith. This way, generalizations will be deadly. Each

precept must be analyzed individually, comparing all the particular verses on each subject.

Reapplication of Judgments

Mainly referring to judgments, which were generally statutes accompanied by some punishment, not all of which, obviously, should be fulfilled as they are read today.

Understanding that those people lived in a theocracy and the nation's "constitution" was God's own law, this gave them direct freedom from the Divine throne to judge and decree death and stoning.

Nevertheless, it would be unreasonable to apply them today with literal stones. Living today under spiritual government, God's mandate for His people has been updated:

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Act 5:29 We ought to obey God rather than men.

In other words, we must submit to the laws, regulations, and judgments of the country in which

we live, to the extent that this goes against God's clear requirements.

Christ himself gave us an example about the death sentence in civil matters, in the case of an adulterous woman. A trap was set by the Jewish leaders in a matter in which the sentence of stoning, according to the old judgment, should be decreed; with infinite wisdom, Jesus in His response, did "not set aside the law given through Moses, nor infringed upon the authority of Rome." DA 461.4

Using the example of a judgment that required death, He himself explained to us that some of these

ancient laws were completed by other later revelations:

EGW It is true that the rule, “Eye for eye, tooth for tooth” (Leviticus 24:20), was a provision in the laws given through Moses; but it was a civil statute. None were justified in avenging themselves, for they had the words of the Lord: “Say not thou, I will recompense evil.” “Say not, I will do so to him as he hath done to me.” “Rejoice not when thine enemy falleth.” “If he that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink.” Pv 20:22; 24:29, 17; Proverbs 25:21, 22 , R.V., margin. MB 70.2

Those who decreed the judgments were men appointed and prepared by Moses for this task (Ex 18:13,26). Today our situation is different from the Hebrews, in this sense, as the people of God have neither authority nor people designated to judge civil matters. Nor should we desire or seek ways for the State to judge according to any religious law, as this is popery.

However, such judgments have not lost their validity. While punishments should not be decreed, yet we must remember that the Author of judgments is the same today. Your abomination for sin and

unrighteousness does not change!
While we do not have the authority
to condemn to physical death
someone who has clearly
transgressed some precept, we still
have, as a body, the authority to
decree that they be extirpated from
God's people. After following the
methods indicated by Christ (Mt
18:15-17), exclusion from
communion or discipline,
depending on the case, seems to be
the best judgment when faced with
breaking some precept or statute.

Let us remember what Christ taught
us:

EGW Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. GC 43.2

Commenting on the man who possessed his stepmother, the inspired apostle says that the transgressor should be banished from the body of Christ (handed over to Satan) for the destruction of the flesh (to see if he comes to his senses and crucifies carnal passions):

1Co 5:4-5 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The Statute of the Beard

The promise that God would send Elijah to us is well known:

Mal 4:4-5 Remember ye the law of Moses [...] with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah.

We know that this precious passage already had a partial fulfillment with John the Baptist when he preceded Christ. Not only there, but also in our own Adventist experience! When the first angel's message sounded, the message given was like John the Baptist to

the Jews (GC 369.1). In 1888, we once again noticed Elijah's message appearing. However, the “great and terrible day of Jehovah ” has not yet arrived. Therefore, Elijah comes once again, and we need to be alert! Here is what his reception will be like:

EGW The Lord says, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord” (Malachi 4:5). **Somebody** is to come in the spirit and power of Elijah, and when he appears, men may say, “You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you

how to teach your message.” 1SM
412.2

Will we reject Elijah once again?
What is a central point in the
message of the “troubler of Israel”?

EGW In this time of well-nigh
universal apostasy, God calls upon
his messengers to proclaim his
law in the spirit and power of
Elias. SW March 21, 1905, par. 14

Mt 17:11 Elias truly shall first
come, and restore all things.

Certainly the great final conflict will
revolve around the Sabbath, but the
sound of God's messengers refers to
the Almighty's demand for all His

law, “for whoever keeps the whole law but stumbles in one point, he becomes everyone’s culprit.” Jas 2:10

As previously explained, the eternal law encompasses statutes and judgments. Thus, our mission is to proclaim the fullness of the commandments, with statutes and judgments ! Knowing that God's people would forget this part of the Law, in the verse preceding Elijah's prophecy, it is said:

Mal 4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

The same reminder given in the Sabbath precept: “Remember...” (Ex 20:8).

The validity of this part of Malachi's prophecy, which recommends remembering the statutes and judgments, can be seen in the text below. After quoting “the entire book of Malachi” and saying that these “scenes will soon be witnessed”, it is stated:

EGW The prophecies recorded in the Old Testament are the word of the Lord for the last day [...] 21MR 87.9

God's call is for us to remember the statutes and judgments, even with those more unwanted details such

as the beard. Some cannot understand why God would require this, but here we will explain.

Call of the Holy God to His People

What has always been God 's intention for His church?

Is 43:10 Ye are my witnesses, saith the Jehovah, and my servant whom I have chosen [...]

We are called as witnesses of God, that is, through our lives and actions we must show this darkened world who God is and what His character is, as Satan perverted the image of

Jehovah for humanity and the universe.

The same call had previously been made to Israel:

EGW God chose Israel to reveal His character to men. He desired them to be as wells of salvation in the world. To them were committed the oracles of heaven, the revelation of God's will. **AA** 14.1

When calling them, He said:

Ex 19:5-6 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation.

Through the covenant, giving its laws, He had united in a special way with the Hebrews. However, unfortunately, ancient Israel did not fulfill its mission and the Lord allowed the Gentiles to be grafted into the olive tree while the others were uprooted (Rom 11:11).

Therefore, the same call passed to the new witnesses of I AM:

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called

you out of darkness into his
marvellous light:

For instance, a simple specification
of God in the statutes is:

Lev 19:27 Ye shall not round the
corners of your heads, neither
shalt thou mar the corners of thy
beard.

This precept tells us that some
haircuts today may be contrary to
the will of the Lord. But the part that
we will emphasize in the verse is
that it also reveals the fact of the
need for men to leave their beards
and not shave the corners of it, as
has been very common nowadays –
that is, not to outline the beard, but
to leave it in a Natural.

In no way can we simply say here that this is an ordinance subordinated to the culture of the time. What would be the basis for such a statement? It's non-existent! Or because we don't understand the precept, we will reject it? This is the reason why many keep Sunday.

The verse apparently cannot be explained immediately. We do not see here God speaking in a clear way about the reason for this statute as we see on Saturday: "because in six days Jehovah made the heavens and the earth, the sea and everything in them, and he rested on the seventh day. Therefore, Jehovah

blessed the Sabbath day and sanctified it." Ex 20:11.

To understand this statute, we will analyze it within its proper context.

Chapter 19 of Leviticus contains a large sum of rules for God's people, in which ceremonial laws were mixed with other precepts. Several of these commandments are clearly known, accepted and applicable today. Let's give some examples here:

- Every man shall fear his mother and his father, and shall keep my sabbaths. Lev 19: 3;

- Do not turn to idols or make molten gods for yourselves. Lev 19:4;
- You shall not defraud your neighbor, nor steal from him; Lev 19:13;
- You shall not go up and down like a gossip among your people; Lev 19:16.

We take only a few verses here as examples of morally acceptable laws. The vast majority of Christians - and especially Seventh-day Adventists - would agree that such commandments are fair and should be followed by modern Israel.

There are still other laws, which, although they are not evident to man as moral issues, still, many Adventists would also believe in the need for observance:

- Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. Lev 19:26 (verse before the beard);
- Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah. Lev 19:28 (verse after the beard).

It is through these verses that we perceive the current prohibition regarding spiritualism (current

witchcraft); worship of the dead; ban on tattoos. But what about the beard? Why would we exclude it? Why is one verse valid and the other not? Is it acceptable for God to keep the whole law and stumble in one point?

When analyzing the context, we will certainly have the cause of the perpetuity of this divine requirement.

Once again we will remember that the call for both ancient and current Israel is to be a holy and peculiar people. The claims of Leviticus chapter 19 are proposed for this purpose – they explain the holiness and peculiarity required by God.

And this is what Christ himself expresses in verse 2:

Lev 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I Jehovah your God am holy.

So, the reason we seek to be holy is because we are witnesses of Jehovah, and He is Holy. The same idea is very recurrent in the Bible:

Mt 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

1Jo 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

As God is, He expects His people to be fully separated from all worldly culture, action and depravity. This is the reason that He Himself said in Leviticus 19, when granting us all those demands. Therefore, the beard is a matter of sanctity.

The way this chapter was written helps us to understand even better the reason for the beard, and, consequently, its perpetuity today.

Open your Bible to Leviticus 19 and let's study it briefly. This chapter was originally separated into several paragraphs - sometimes the paragraph contains only one precept, as is the case in verse 3; other times they contain more than

one precept, as is the case in verse 16. We want to emphasize here that we are not talking about the separation made into verses, but rather the paragraphs as originally written. Something that helps to identify such paragraphs is that at the end of many of them, the words: "I am Jehovah" are inserted. Such an expression is as if it were the end point, grammatically speaking, of many paragraphs.

This phrase – I am Jehovah – identifies not only the end of the paragraph, but the reason why God was asking for all those details. By saying "I am Jehovah", He placed His majestic authority over what

was being required. Not only that, it links our mind to the second verse of the chapter, which says: "You will be holy; for I, Jehovah your God, am holy" (Lev 19:2). Read the entire chapter paying due attention to this fact.

God demonstrated that the fact that His people entered into a covenant with Him by committing to be His witnesses through obedience, thus they should manifest the holiness that He, being holy, demanded. This is the reason for the need to wear a beard: holiness. Look at the commandment:

Lev 19:26 Ye shall not eat any thing with the blood: neither shall

ye use enchantment, nor observe times.

Verse 27: Ye shall not round the corners of your heads, **neither shalt thou mar the corners of thy beard.**

Verse 28: Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: **I am Jehovah.**

Verse 2: Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I, Jehovah your God am holy.**

The holy word of God has sanctifying power. If God says

something is holy, it is so, and must be separated as specified. The beard is related to separation from the world. These statutes and judgments have to do with sanctification:

Lev 20:7-8 Sanctify yourselves therefore, and be ye holy: for I am Jehovah your God. And ye shall keep my statutes, and do them: I am Jehovah which sanctify you.

The seriousness of the matter is demonstrated when we think more broadly. We have just understood that the reason for wearing a beard is related to a recognition of Jehovah's authority over us. That is, in recognition that He who

demanded the use of a beard is a holy God, demanding holiness from His people; separation from the world.

When God sent Moses to talk to Pharaoh, and this evil king made the burden of the Hebrews heavier, the Israelites showed disbelief in the face of divine promises. God rebuked them saying : "By my name Jehovah, I was not known to them" (Ex 6: 3).

In the use of the beard, God uses His Name for this claim. Unfortunately, those who do not accept it are belittling the Name of Jehovah.

EGW The Lord has His eye upon every one of His people; He has

His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of Inspiration: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deuteronomy 7:6 6T 12.1

The Beard and separation from the world

Some might question: Would God really interfere even with our appearance? Is God concerned about this kind of thing?

Let's see the importance of our exterior:

EGW Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer. 1TT 596.1

EGW In the tabernacle service God specified every detail concerning the garments of those who ministered before Him. **Thus**

we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. CCh 180.2

This last text shows that God has His "preferences". These preferences, in general, are specified in His Word - this is one of the reasons the Bible exists! How could we not include the beard as one of them, since He asked and used His own Name as the authority to ask?

Divine preferences are also best evidenced in creation!

Psa 139:14 I will praise thee; for I am fearfully and wonderfully made

When humanity was created, it was crowned with "glory and honor" (Ps 8:5) by the blessed hands of the Creator. Here is the well-known account of Genesis:

Gen 1:26 And God said, Let us make man in our image, after our likeness

Gen 1:27 So God created man in his own image, in the image of God created he him

EGW Man was to bear God's image, both in outward resemblance and in character. PP 45.2

EGW When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. Ed 15.1

In creation, every day that the Most High created, one hears satisfaction: "God saw that this was good". However, when creating man, the report is even more satisfactory: "and behold, it was very good" (Gen 1:31). If God left a man with a beard, would we call it a bad thing if He said it was very good?

Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Why not follow the model man,
Christ Jesus?

EGW The dew and frost of night rested upon His head and **beard** while in the attitude of a suppliant. 2T 202.1

EGW [...] the thorns into His temples, and sending the blood trickling down His face and **beard**. DA 734.1

Once again we would like to further explain the scope of the beard status

and its importance and necessity in these bad days.

Doesn't nature really show the pattern that God designed for humanity? When talking about the difference between men's and women's hair, Paulo comments:

1Co 11:14-15 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

Thus, the apostle demonstrates that nature itself, that is, the creation that proclaims the glory of God (Ps 19:1), teaches that it is shameful for a man to have hair that is long enough to

serve as a covering. Shouldn't we think that nature itself also demonstrates that it is shameful for a man to be without a beard, when he has the possibility of having one?

In some way, the precept of the beard takes us back to creation!

When man and woman were created, God placed intrinsic differences in the two. Each with a function; each with its own characteristics. This covers both the psychological, emotional and especially the physical aspect, obviously! The beard and hair are clear evidence.

God was presenting a very important principle here, which was

later specified in another area,
clothing:

Deu 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto Jehovah thy God.

It is an abomination for a man to look like a woman, and vice versa. Hence the need for clear distinction, in which the beard is a natural factor placed as a distinction. Isn't this message so urgent in our times? Let's look around: the family is increasingly disintegrating and sodomy is permeating everywhere. Women who leave their mission of

caring for and educating children to take on the man's responsibility for earning a living in the house; increasingly masculinized women and more feminized men; gender ideology teaching children that the figure of man and woman are mere social constructions; that sexual choice is subordinated merely to individual choice, causing the vile sins of polygamy, incest, zoophilia, homosexuality, etc. Don't be so abominable. Is it not time for God's people to show themselves separated in all aspects of this perverse worldliness?

A beard is not just a beard. There is no unimportant commandment, and

this one comes at a very appropriate time.

Eze 11:12 For ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

EGW Special truths have been adapted to the conditions of the generations as they have existed.
2T 693.1

The Beard and the Bible

Biblically, the importance of wearing a beard is clear. Shaving it is related

to mourning. In a prophecy of destruction it is said:

Isa 15:2 Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

In addition to mourning, shaving one's beard was also a sign of shame. Here is a brief biblical narrative that demonstrates this:

2Sa 10:1-5 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And

David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they

told it unto David, he sent to meet them, because the men were **greatly ashamed**: and the king said, Tarry at Jericho until your beards be grown, and then return.

So we see that the shame was so great that David prevented them from returning to God's people. We clearly see in the report the importance given by ancient Israel to this simple masculine article.

If there is biblical importance in wearing a beard, then let us follow the Savior's mandate:

Mat 4:4 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

How to Use a Beard?

The commandment says:

Lev 19:27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Men should leave their beard and not shave the corners of it, that is, not to outline the beard, but to leave it natural, as previously stated. That doesn't mean we can't trim it:

2Sa 19:24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, **nor trimmed his beard**, nor washed his clothes, from the

day the king departed until the day he came again in peace.

The text above demonstrates trimming a beard as preparation for something, just like washing clothes. Thus we see that God does not require beard size, but its use without "designs".

And Those That Don't Have a Beard?

It is clear that not all men have facial hair. However, this issue does not nullify the precept.

The fact that someone cannot do good on Saturdays, due to some illness, being in prison, or any other

impossibility, does not nullify the words of Christ: "it is lawful to do good on the Sabbath day" (Mt 12:12).

Note that the Lord did not say: "You will have a full beard" but rather instructed us not to cut or shave the hair that grows in the beard area.

Something is only required of us when we have the full capacity to obey. Condemnation comes for rejecting the light (John 3:19), not for failing to do something that one had no possibility of accomplishing.

Although a beard is a general requirement for the holy people, individually, men who do not have such hair are not condemned for

their lack. “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God” 1T 116.1

For these, the best thing to do is as Ellen White comments about Loughborough:

One sister came to Mrs. White much burdened and said, “I like Elder Loughborough’s preaching, but I am sorry to see him following the fashions of the day.”

“In what respect?” Mrs. White inquired.

“Why,” said the woman, “in the manner of shaving his beard. He

leaves a mustache upon his upper lip, and a goatee upon his chin.”

Mrs. White replied, “If that is all your trouble about him, I can relieve your mind at once. He does not shave at all. He lets all the beard grow that God has given him, and I suppose when the Lord gives him any more, he will let that grow, too.” MML 51.4

Here we see the vision that our pioneers had of the beard. To make this position even clearer, we quote a Battle Creek resolution from 1866:

We hold that in the matter of shaving and coloring the beard, some of our brethren display a species of vanity equally

censurable with that of certern of,
the Sisters in dressing the hair;
and that in ell (wises' should they
discard every style which will
betoken the air of the fop ; but
while we have no objections to a
growth of beard on all parts of the
face, as nature designed it, yet
where any portion of the beard 'is
removed, we think the brethren
greatly err from the sobriety of the
Christian in donning the
moustache or goatee. RH May 8,
1866

<https://documents.adventistarchives.org/Periodicals/RH/RH18660508-V27-23.pdf>

In short, God's call for separation from the world encompasses the innermost depths of the soul.

Complete change in the exterior as well as the interior is required. Holy, peculiar people with beards. This is the call to current priests.

Agriculture statutes

Pro 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

EGW Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. 2SM 356.5

EGW The Lord wants His people to move to the countryside, where they can settle on the land, grow their own fruits and vegetables, and where their children can be in direct contact with the works of

God in Nature. My message is:
Get your families out of the cities.
ME2 357-358

EGW Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions, for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies. LDE 99.4

The texts clearly demonstrate that God's goal for His people in these last days is to live in the country, not in the city. One of the reasons that Ellen White emphasizes is due to the fact that families can have their own food through cultivating the soil.

Since God's objective for His people is this, the laws regarding agriculture, which were given in the Bible, are very valid. Still in Leviticus 19, in the same context of the beard, Jehovah grants specific laws on agriculture to Israel. This is what the report says:

Lev 19:19, 23-25 thou shalt not sow thy field with mingled seed

[...] And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise Jehovah withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Jehovah your God.

Let us remember that the purpose for Israel is that they would be perfect witnesses of the living God, demonstrating through obedience

that these wonderful laws were superior and with more infinite wisdom than any teaching, practice or custom of any other people on Earth.. Note that the objective was for an "increase" to be produced. This is a process that for many can be time-consuming, and for others, even inconsistent with the brevity of times. Regarding this, everyone has the right to ask the Lord what should be done.

When commenting on the agricultural laws established in Israel, Ellen White says:

EGW Human beings were to cooperate with God in **restoring**

the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would, if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character... In the laws which God gave for the cultivation of the soil, He was giving the people opportunity to overcome their selfishness and become heavenly-minded. Canaan would be to them as Eden if they obeyed the word of the Lord. Through them the Lord designed to teach all the nations of the world how to cultivate the soil so that it would

yield healthy fruit, free from disease. The earth is the Lord's vineyard, and is to be treated according to His plan. BLJ 253.4

EGW If they would keep His commandments, God promised to give them the finest of the wheat, and bring them honey out of the rock. [...] Through disobedience to God, Adam and Eve had lost Eden, and because of sin the whole earth was cursed. But if God's people followed His instruction, their land would be **restored to fertility and beauty.** God Himself gave them directions in regard to the culture of the soil, and they were to **co-operate with**

Him in its restoration. Thus the whole land, under God's control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshiped the living God. COL 289.2

Currently, in conventional agriculture on large monocultures, we see the principle of selfishness expressed in each phase. The central objective is to aim for profit. To this

end, the soil and the natural environment are degraded, through techniques based on herbicides, insecticides, modified seeds, and a series of issues that end up causing great harm to the ecosystem in which such agriculture is practiced and to the individuals who they will consume the product of this greed. It should not be like this with God's people. For this, laws that teach about patience; insistence; love for others, granted at the beginning, can still teach precious lessons today. An agriculture that carries the Name of Jehovah (Lev 19:25), and that tends towards restoration, not degradation:

EGW Thus in His infinite wisdom the Lord educated His people. His requirements were not arbitrary. Connected with all the instruction received by the people from the Source of all light was the consequence of obedience and disobedience. They were taught that obedience would bring them the richest spiritual grace, and would enable them to distinguish between the sacred and the common. Disobedience would also bring its sure result. If the people chose to manage the land in their own supposed wisdom, they would find that the Lord would not work a miracle to

counteract the evils He was trying to save them from. Ms 121, 1899, par. 13

EGW The Lord presented to His people the course they must pursue if they would be a prosperous, independent nation. If they obeyed Him, He declared that health and peace would be theirs, and under His supervision the land would yield its increase.

14LtMs, Ms 121, 1899, par. 14

The Lord further said :

Lev 25:2-5 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

This is how Ellen White specifies the purposes regarding the sabbatical year:

EGW Special laws were given to the Israelites in regard to the

tilling of the soil. [...] These laws seem peculiar to those who have not known God's statutes; but the **Lord knew better than man what arrangements to make with His people.** These laws were written down, and the seventh year after they settled in Canaan was to be a Sabbath year. All agricultural business was to stop. There was to be no planting or sowing. **For one year the people were to depend wholly on the Lord, having faith in His arrangements as the Householder.** The land needed a rest in order to renew the forces necessary for growth. That which grew of itself was the common

property of the poor and the stranger, the cattle and the herds. Thus the land was to receive rest, and the poor and the cattle a feast. Ms 121, 1899, par. 10

EGW But if because of selfishness and covetousness men felt capable of managing without the wisdom of God, if they looked upon the land as their own, and refused to give it a sabbath, it would lose its vigor, and dearth and sickness would testify to their disobedience. Ms 121, 1899, par. 18

God, in His great mercy, unfolds even more knowledge for us today about soil cultivation:

EGW No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons

concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character ... Ed 111.3

Furthermore, there is an opening for new scientific knowledge that may arise in this field:

EGW Agriculture should be advanced by scientific knowledge.
CG 355.5

The reward for obedience is stated:

Deu 7:11-15 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that Jehovah thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land,

thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And Jehovah will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

EGW Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review His decisions and

statutes, endorsing, revising, reshaping, and annulling, at their pleasure. If they cannot misconstrue, misinterpret, or alter God's plain decision, or bend it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." We cannot trust the salvation of our souls to any lower standard than the decision of an infallible Judge. Those who make God their guide, and His Word their counselor, follow the lamp of life. God's living oracles

guide their feet in straight paths.

RC 113.3

But what about in the time of the food crisis that is ahead of us?

Perhaps one of the reasons for going out into the countryside is not just preparing for such a need? Not being able to eat from fruit trees in the first years that they bear fruit (not in the first years after they are planted) can in fact cause some frustration.

Let us remember that first of all we live by every word that comes from the mouth of the Lord. In cases of need, God wants mercy and not sacrifice. This is illustrated by Jesus sanctioning picking ears of corn on

the Sabbath or David's eating holy bread, out of hunger. That is, in case of real need. God wants mercy, not sacrifice.

For those who still have doubts about something, try and see, if the Lord does not open the windows of heaven for you.

The Second Tithe Statute

It is well recognized, especially within Adventists, the validity of tithing even today – even if it was once linked to work related to the sanctuary. The Israelites were participating in the great work of building the sanctuary, and “with a willing heart” those offerings went beyond what was necessary. Oh if it were like this today!

We have the opportunity to participate in an even more solemn work:

EGW In the Scriptures the figure of the erection of a temple is

frequently used to illustrate the building of the church. AA 595.2 [...] Centuries of fierce persecution followed the establishment of the Christian church, but there were never wanting men who counted the work of building God's temple dearer than life itself. [...] Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. [...] But the structure is not yet complete. We who are living in this age have a work to do, a part to act. We are to bring to the foundation material that will stand the test of fire—gold, silver,

and precious stones, “polished after the similitude of a palace.” Psalm 144:12 [...] he Christian who faithfully presents the word of life, leading men and women into the way of holiness and peace, is bringing to the foundation material that will endure, and in the kingdom of God he will be honored as a wise builder. AA 598-599

Is not the temple we must be committed to as important as the physical temple of the Israelites? For this temple also needs tithes and offerings as much as that one. Here is the warning:

EGW In the days of Israel the tithe and freewill offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? PP 528.4

Here we must not focus on the institutional work of the Adventist church, but on the fullness of the evangelical work:

EGW The tithe [...] is to be especially devoted to the support of those who are bearing God's message to the world WM 277.1

The text above is not restricted to institutional work. The work of self-support has as much right to

resources from tithes and offerings as the denominational work.

Speaking about the second tithe, EGW says:

EGW The question has been asked, “Could not the second tithe be used for the support of the church school work?” It could be used for no better purpose. SpM

185.1 See an example from Ellen White’s time:

EGW Some have entertained the idea that because the school at Madison is not owned by a conference organization, those who are in charge of the school should not be permitted to call upon our people for the means that is greatly needed to carry on

their work. This idea needs to be corrected. In the distribution of the money that comes into the Lord's treasury, you are entitled to a portion just as verily as are those connected with other needy enterprises that are carried forward in harmony with the Lord's instruction. Lt 168, 1907, par. 3

Understanding these facts, we must resort once again to the Hebrew example:

EGW 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: Malachi 3:11 PP 527.1

Fourth part of your income!

Beautiful example of selflessness! If God does not require less of us today, on the contrary, should we not think about setting aside a quarter of our income for holy use?

Section 2: Statutes of Paul

Veil of Modesty or Veil of Unbelief?

EGW Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed... 1SM 188.1

As the precious gems of new duties and privileges are found in the Old Testament, so they are found in the New. This is the case of what we call in this book "Statutes of Paul" - not that they are of Paul's origin, however, here we are only making an allusion to the Old Testament,

when the Statutes of Christ passed by Moses are called "law of Moses". The first New Testament statute that we will reflect on here is in relation to the use of female covering: the veil. This well-known theme is found in 1 Corinthians 11.

Let us first recall here the interpretations that have been frequently explained by many of our leaders, so that such a custom is not followed in our churches and communities. Afterwards, we will do a detailed study of the biblical text that mentions the topic.

But before we have any prejudice towards this message, let us reflect

on the solemn words of the Lord's messenger:

EGW There are many among us who are **prejudiced** against the doctrines that are now being discussed. They **will not come to hear**, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. “Thou sayest, **I am rich**, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest

be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:17-19). 1SM 413.1

"Disobliging" Interpretations

We have been hearing the same interpretations for a long time. Before we continue, here is one more important inspired text:

EGW There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. CW 35.2

There are two main ways of interpreting the text of 1 Corinthians

11, which exempt the use of coverage:

1. Cultural Interpretation:

This way of understanding the subject places on the biblical text the weight of historical explanations that supposedly explain the Pauline ordinance from a cultural perspective. In other words, 1 Corinthians 11 refers only to Christians there, not to us. We will pay attention to the clear flaws in this interpretation later.

2. Hair is the cover:

Verse 15 of 1 Corinthians 11 says:

1Co 11:15 But if a woman has long hair, it is glory to her, for her hair was given to her to cover herself.

In this hermeneutic, the above verse is used as a key to decode all previous verses. As the general subject is about women covering themselves, and in verse 15 Paul demonstrates that women's hair is their covering, then there is no obligation to use this apparently strange article: the veil. If a woman has long hair, that's enough.

But is this verse the key to understanding the entire chapter? Could we understand that whenever Paul talks about covering

he is referring to the woman's hair?
We will see not.

Leaving such fallacious constraints,
let's go to the biblical text to discern
it.

The Vitality of Pauline Writings

Before we begin to read the writings
of this apostle we must ask
ourselves if we have already
removed the carnal mind and
accepted the spiritual mind of Christ
Jesus. This is because Paul says:

1Co 2:14-15 But 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. But he that is spiritual judgeth all things, yet he himself is judged of no man.

[...]

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord**.

Thus we see that the writings of this apostle were not just the sayings of one man, but commandments of Christ to His church. In the original, the word for commandment (*entolē*) is the same used in Revelation 14:12 when speaking of the 144

thousand. Should we not judge the writings of this humble servant as extremely important for the faithful believer? If what was written is God's commandment, failure to comply, therefore, is a sin!

Here is Ellen White's testimony:

EGW His instruction in his letters to the churches of his day is instruction for the church of God to the end of time. Lt 332, 1907, par. 6

Can we dismiss the veil chapter as not instruction for us today?

General Context of the Letter to Corinth

To summarize the general context of the letter, Ellen White expresses it as follows:

EGW A letter was sent to Paul by the church, asking for counsel concerning various matters, but saying nothing of the grievous sins existing among them. [...] With remarkable clearness he proceeded to answer the various questions brought forward by the church, and to lay down general principles, which, if heeded, would lead them to a higher spiritual plane. AA 300.2 - 301.1

Thus we realize that the first letter to Corinth is actually a response that the apostle was giving "on various

issues" raised by the church itself. Consequently, the use of the veil is included in this set of questions.

Once again Ellen White expresses favorably to the teaching of this letter:

EGW The apostle wrote to the church at Corinth one of the richest, most instructive, most powerful of all his letters. AA 300.4

This letter was so precious that its messages should not remain in Corinth:

EGW The instruction in this epistle is addressed to the church of God at Corinth and directed to

be sent to every place where there were companies of saints who had faith in Jesus Christ. 20LtMs, Ms 46, 1905, par. 2

This is why this letter was considered inspired and comes to us today as a current and valid letter! Once again we asked: would the entire letter be important or could we exclude the section about the veil?

Verse by verse study of 1 Cor 11

Bearing in mind the importance and context of the letter to the Corinthians, we can now analyze it verse by verse.

1Co 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

This is how Paul begins his approach to the topic of the veil. Being similar to Christ, he begins by praising the believers for keeping the "ordinances" that he had taught them.

Since the subject proposed there was female covering, we therefore understand that this custom, the use of the veil, was part of the ordinances that this apostle had instructed them; and that those who

practiced it were praised for doing so.

But in a general sense, what were these ordinances that Paul delivered?

To answer the question above, we must first reflect on how churches were built in that apostolic era. To this end, Paul himself writes:

1Th 2:14 For ye, brethren, became followers of the churches of God which in Judaea

The churches erected were built according to the model of the churches in Judea. This indicates that the apostles followed a pattern when entering new fields – nothing

was done in a disorderly way. The emphasis on order is clearly noted in the Corinthians letter itself:

1Co 14:40 Let all things be done decently and in order.

Therefore, it does not seem very reasonable for Paul to demand the wearing of the veil only from the church in Corinth, and leave the other churches free from this ordinance, since they were all imitators of “the churches of God in Christ Jesus which are in Judea”; even more so when we remember that this letter should circulate freely throughout all Christian churches. Let us remember that that was a

phase of great activity of the Holy Spirit, and that God is not pleased with disharmony, neither in actions nor in clothing:

EGW If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. CCh 244.3

EGW It would be pleasing to God if there was greater uniformity in dress among believers. 2SM 473.2

Wouldn't the apostle know such facts?

In any case, the ordinances that Paul taught, of which the veil is a part, were not doctrines of men. Thus he states in this same letter:

1Co 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of **my ways which be in Christ**, as I teach every where in every church.

The ordinances taught by Paul are called by him "my ways in Christ". It would be no different, since he had been "personally taught by

God" (AA 107.6). This reaffirms where the things he presented came from:

1Co 2:12-13 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

With what authority can we say that Paul's teaching on the veil is not part

of this ordinance passed to the apostle by the Spirit?

The same word, in the original, used for "**ordinance**" (*parádoxis*) in 1 Corinthians 11:2, is used for "**tradition**" :

2Th 2:15 Therefore, brethren, stand fast, and hold the **traditions** which ye have been taught, whether by word, or our epistle.

Apostolic teaching should be preserved! It had been transmitted by word and epistle, just as we see in the case of the veil. So why not keep it? This was so serious that those who left these apostolic

teachings should be abandoned (2 Thess 3:6).

Returning to the verse under analysis, 1 Corinthians 11:2, we saw that he who obeys what Paul and the apostles had taught.

But was the ordinance in question, the veil, a cultural aspect of the time or was it something that Paul commanded? Obviously, the apostle himself reveals in verse 2 that it was his teaching.

Did Paul order, based on the customs of the time or based on what he received from Christ? We have just seen that His ordinances

did not come from Him, but from His personal Teacher.

Let us remember that in this letter, Paul was answering questions from the Corinthian membership. So, let's continue:

1Co 11:2-3 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know...

From then on, Paul begins to explain the reason for using the covering in the worship environment. This indicates that:

1. The Corinthian church used the veil, as taught by the apostle;
2. We infer that, although using the covering, they were questioning the reason for using it – this is because that is exactly what Paul is going to explain : he is not going to teach the ordinance there, but rather explain it, demonstrating the reason for its use.

What is the reason for the coverage?

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the

woman is the man; and the head of Christ is God.

To begin his explanation on the topic, Paulo places here a hierarchy of leadership and representation - not of importance. He opens his explanation in a spiritual way, which in itself, consequently, will bring practical applications. But before we go any further, Let's check what this representation of "head" indicates. Biblically, "head" is primarily a symbol of leadership, see:

Ex 18:25 And Moses chose able men out of all Israel, and made them **heads** over the people ...

Deu 1:15 So I took the chief of your tribes, wise men, and known, and made them heads over you ...

It is also a symbol of representation and example. Speaking of Christ as the "head" of humanity, the revelation says:

EGW He came to fulfill all righteousness, and as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. 2MCP 571.2

The symbol of the "head" within the family is also expressed in Ephesians:

Eph 5:22-24 Wives, submit yourselves unto your own husbands, as unto the Lord.

TOOLS Unchecked Copy Box Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

There is an equivalence between Christ and the Church, as between man and woman. Just like in Corinthians, we notice that Paul uses spiritual symbols that must necessarily influence practical

issues. Ellen White explains the symbol in question even more clearly:

EGW The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen

to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. 1T 307.1

Thus we see that when man is placed as head, he is placed as leader and representative, just as Christ is leader of the church and representative of God on Earth. Therefore, as the church is the representative of Christ on Earth, so the woman must be the representative of the man. This hierarchy of representation and leadership in no way diminishes anyone - since Christ is no less than the Father.

When dealing with such things in the content of the veil, we realize that Paul is dealing with physical things (in this case, the covering) and spiritual symbols at the same time. This is how the topic should be understood.

1Co 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

The first point we highlight is that a context of worship is inserted in verse 4: praying and prophesying.

Remembering the usual interpretations, let us analyze:

- Do we have any reason to consider this verse as cultural? No. Paul says: "Every man", this is a universal, non cultural and timeless statement.
- If the covering is understood as hair, should a man be bald to pray and prophesy? This doesn't really make sense.

We therefore realize that Paul is talking about a de facto coverage, and is not dealing with cultural issues.

According to verse 4, the man who prays or prophesies with a covering on his head dishonors his head. But

why? In general, all types of coverage serve, biblically, to “cover the glory”, see:

Exo 34:35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Exo 40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

Exo 40:21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered

the ark of the testimony; as
Jehovah commanded Moses.

In all these cases, the veil is used to cover something that should not or cannot be seen.

In verse 3 of 1 Corinthians 11, we saw that the man's head is a representation of Jesus Christ. The man covering his head would then be a symbol of covering the glory of Jesus Christ. Should Christ be covered? No, on the contrary! Christ must be fully manifested in the world. Here is the work we want to see happening:

Rev 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.

The glory of Jesus must illuminate the Earth, not be covered up.

Therefore, we now understand why the man's head, which is a symbol, should not be covered.

Being the man representative of Christ, the covering symbol teaches spiritual lessons:

EGW Our words, our actions, and our dress are daily, living preachers, gathering with Christ,

or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Ev 673.1

1Co 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Is the coverage cultural? Not and once again the expression: "Every woman". Does this expression refer only to the women of Corinth or does it refer to all women?

Obviously "every woman" refers to every woman. This is a

comprehensive expression, which goes beyond culture and time. See another example for comparison:

1 John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God

The expression "every" is exclusive. It cannot be a verse that deals with passing issues. Whether today or in John's time, anyone who does not confess the humanity of Christ is not guided by God. So is "every woman" who does not cover herself with 1 Cor 11.

We see once again that cultural interpretation makes no sense. But

what about the other interpretation? Is hair a woman's covering? Let us remember the verse:

1Co 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Note the expression: it would be as if it were shaved. The word “like” or “as” indicates comparison. The apostle here makes a comparison between the covering and the hair. Thus, they are two distinct and separate things, although comparable. Once again we see that the covering is not the hair.

For a woman to come to God without a covering would be the same thing as having her head shaved, this is what the verse is saying. What was the apostle trying to express by comparing the covering with hair?

When we analyze the issue of removing hair in the Bible, we see that it is a factor that reveals anguish or shame, see:

Ezr 9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

Job 1:20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

Thus, for a woman to appear before God with her head uncovered would be as shameful as if she had no hair. This is a terrible thing, since Paul himself demonstrates the value of hair for a woman in verse 15: it is glory to her. To understand the reason for this fact, we need once again look at the symbol that is displayed.

As mentioned, covering is related to “covering the glory”. We then ask: what does God expect from His

church? Which glory should prevail: that of Christ or that of the church?

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ

EGW 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. TM 456.3

The Bible is clear in demonstrating that our own glory, human glory, the glory of the church, is like grass that withers (1Pe 1:24-25). Christ's work is precisely to lower the Church's

own glory, so that His may be manifested. This is the spiritual symbol. Applying it in practice would be exactly the use of the veil.

Since the woman's head is a representation of the man, it must be covered with the use of the covering, so that the glory of Christ may shine forth.

We see here that the veil is a sign of submission before God. The entire Christian world, including men and women, must fulfill this reality in a spiritual sense, while Paul demonstrates that as a symbol, a woman must fulfill this through the use of the veil.

Now, what would happen if the Church came before God without having its glory covered?

Christ is the representative and leader of the Church; If this one comes to God without the covering, then Jesus would be dishonored. Therefore, if a woman comes to God without the covering, then her husband is dishonored. Hedging is therefore a sign of submission.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

What is shearing? When talking about what priests should be like, God says:

Eze 44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

Thus, shearing or polling means leaving your hair like a man's – neither shaved nor long. Is God telling women to cut their hair like a man in verse 6? Here is a principle that the Bible itself teaches:

Deu 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a

woman's garment: for all that do so are abomination unto Jehovah thy God.

Certainly the intention of verse 6 is not to open up the woman to leave her hair like a man's, since a distinction must be made between the two and the opposite of this is an abomination.

Verse 6 begins with the word "therefore". This expression indicates a conclusion to what had been said previously. In the previous verse Paul demonstrated that the covering is a symbol of the hair, that is, a comparison. Hence the obvious conclusion of the apostle, it would

be that she who did not wish to cover herself, should cut her hair short. But this is something shameful, as already said – hair is a woman's glory (1Co 11:15). Therefore, then the apostle concludes: “let it be covered”. This verse reaffirms that hair is not a woman's covering, but a symbol of it.

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

The word “For” indicates a reason; that is, the explanation of

something. Paul will once again explain the reason why men should not wear the covering, but women should.

We then ask the apostle Paul the question, as the members of Corinth might have asked: Why should a man not cover his head? He answers: “because he is the image and glory of God”.

The following verse will further explain the reason (it is the explanation of the explanation):

1Co 11:8-9 For the man is not of the woman; but the woman of the man. Neither was the man created

for the woman; but the woman for the man.

We return to the previous question : Why shouldn't a man cover his head? Answer: “because he is the image and glory of God”. And why is he the image and glory of God? “For man did not come from woman [...] nor was man created for the sake of woman.”

Here Paul refers the reason for the covering to Creation. In other words, it is an non cultural and timeless motif, like Saturday:

Ex 20:8,11 Remember the sabbath day, to keep it holy. [...] For in six days Jehovah made heaven and

earth, the sea, and all that in them
is...

Therefore, the reason why man does
not cover himself is the same reason
why he was created. What will this
reason be?

EGW God created man for His
own glory, that after test and trial
the human family might become
one with the heavenly family. It
was God's purpose to repopulate
heaven with the human family ...
TA 287.2

EGW the vacancies made by the
fall of Satan and his host will be

filled by the redeemed of the Lord.
TA 287.1

This is the reason for the creation of man. However, it is clear that this objective would be impossible for man to achieve alone. A third of the heavenly angels had fallen - that is, a third of thousands of thousands. How would Adam reach such a number on his own? Impossible. That's why God gave man the best that could be given: a woman!

So that man could fulfill the purpose for which he was created, God had granted him a helper. The Lord has thus placed man and woman in intimate dependence, allowing us to

learn the Law of heaven of not living for oneself. Now it would be possible for man and woman together to fulfill the purpose of repopulating heaven. That's why the order was given:

Gen 1:28 Be fruitful, and multiply, and replenish the earth, and subdue it

Thus, consequently, we will understand why women need to cover themselves. Let's go back to verse 7:

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of

God: but the woman is the glory of the man.

Once again we ask: Why is woman the glory of man? Response:

1Co 11:8-9 For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

Concluding what has been seen so far, here is the whole situation: Why should a woman cover her head? Because “it is the glory of man”. For woman came from man; because it was created for man.

The head covering indicates submission to the man, which is the glory of the woman!

1Co 11:10 For this cause ought the woman to have power on her head because of the angels.

Paul here gives yet another reason for the covering of women: because of the angels. Once again the cause is non cultural and timeless.

In this verse we highlight:

- Head coverage is power!
- This is related to angels.

To seek to understand this reason, we first need to understand what the role of angels is. Here is the biblical account:

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Initially the context began by mentioning prayer and prophecy. For these two actions, connection with heaven is necessary. In prayer, we communicate with the Father through Christ and the angels. See this truth expressed in Revelation:

Rev 5:8 the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Celestial beings are angels – and they are the ones who carry our prayers to heaven.

EGW By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. TA 150.3

The same occurs in prophecy - angels are conduits used by heaven towards man:

Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants [...] and **signified it by his angel** unto his servant John:

Look at how the Lord's messenger expresses the actions of the angels:

EGW I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept

through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path... CET 97.1

We then realize that being in communication with the angels is a strong reason to wear the veil.

Does God, then, not hear the prayers of some woman who does not cover herself? Here we will not dare to say something so serious. However,

every rejected light hinders celestial communication with us. We are responsible for the light that shines on us:

Act 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent

There is also a possibility of referring to evil angels, as the Greek word angelos can be used for both (Jude 1:6, Matt 25:41, Rev 9:11, Rev 12:9). Pre-Flood women attracted Satan's angels with their beauty (see final chapter on the book of Enoch). The woman who, having had the light through the veil, and prays

anyway, neglecting this precept, turning her ears away from hearing the commandment of the Lord, her prayer becomes an abomination to God (Proverbs 28:9), and another spirit may come . Why abomination? Wouldn't it simply be a useless prayer, in vain? No, an "abomination" because it attracts demons (DS).

1Co 11:11,12 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is

the man also by the woman; but all things of God.

Despite having different functions and symbols, Paul here emphasizes that in Christ Jesus, there is no difference.

In explaining this in verse 12, Paul demonstrates their mutual need for each other. No one is more important than another, just as God is not more important than Jesus.

1Co 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

Paul now uses the argument from decency. This verse indicates a few things:

- Head covering should be commonplace, since Paul is appealing to decency. How would Paul appeal to his own judgment of the Corinthians, if the covering was not something already accepted, understood and practiced? Let's use the same words in a different context here to make the situation clearer. It could be said: Judge among yourselves: is it decent for a man to go without clothes? Since the answer is obvious to us, it

should also be the case for the Corinthians on the issue of the veil.

- Here we realize that coverage is related to decency, that is, modesty. It is not only a spiritual symbol but also an article of modesty. This is because, as we have seen, it is a sign of submission to man. This is even a factor that leads us to use such an article not only in the context of worship, but also on other occasions, since women must be submissive not only in church, but at all times.

1Co 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

The apostle now uses the argument from nature. Note that at this point, Paulo left the context of praying and prophesying. Paul here expresses the same principle already mentioned:

Deu 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto Jehovah thy God.

Bible, we have also already mentioned how a man should proceed regarding his hair :

Eze 44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

1Co 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

Although it is a dishonor for a man to have long hair (from the shoulder down, when it serves as a covering. For Jesus has hair down to his shoulder, see EW 15.2), it is not for a

woman; on the contrary, it is glory to her. Hair is a woman's glory!

Does this verse undermine the entire chapter, making it clear that hair serves as a covering in the context of worship and modesty? Notice:

- The word that in verse 15 refers to hair as a covering (*peribolaion*), is not the same word used previously for the covering of the veil (*katakalyptó*). In the original, there are different words that indicate different coverages.
- Remember also, that in the previous verse Paul had

mentioned what “nature teaches”. That is, hair is a woman's natural covering. Also remember that as we saw in verses 4 - 6, hair is a comparison; a representation of the veil. Thus, while hair is the "natural covering", the veil is a physical covering that indicates modesty, submission, and teaches many spiritual lessons – which must be used at certain times.

While the veil is turned to God, to the glory of the representation of Christ, man (1 Cor 11:5); hair is glory to a woman (1 Cor 11:15). The natural covering should be saved for

the one who is or will be this woman's husband - therefore, the veil is a sign of modesty!

Cultural Fallacy

Those who claim that it is cultural do not have a biblical basis for asserting this, but a supposed historical basis. This is a serious problem. This interpretation does not use the Bible to explain the Bible; but it runs away from it and uses historically incoherent explanations to explain it. Thus, the Protestant principle that the Bible is its own interpreter is denied. Rejecting the text of 1 Corinthians 11

as cultural, this hermeneutic approaches the text with a practically ready conclusion on the subject.

EGW Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple. SC 110.1

We want to demonstrate that if we approach the Scriptures with a pre-formed idea of the subject, our spirit will reach the conclusion we desire. The inspired Word is revealed only to those who draw

near to it like a willing child. to do and learn the will of the Heavenly Father, whatever it may be.

1Co 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

Some say the wearing of the veil is a Jewish custom. But look what Ellen White says about the church in Corinth:

EGW The church at Corinth was largely made up of Gentiles. Ms 46, 1905, par. 3

The fact that Paul taught this in a gentile church undermines the claim

that it was a Jewish custom, and therefore, demonstrates that it is an ordinance that goes beyond cultures and peoples.

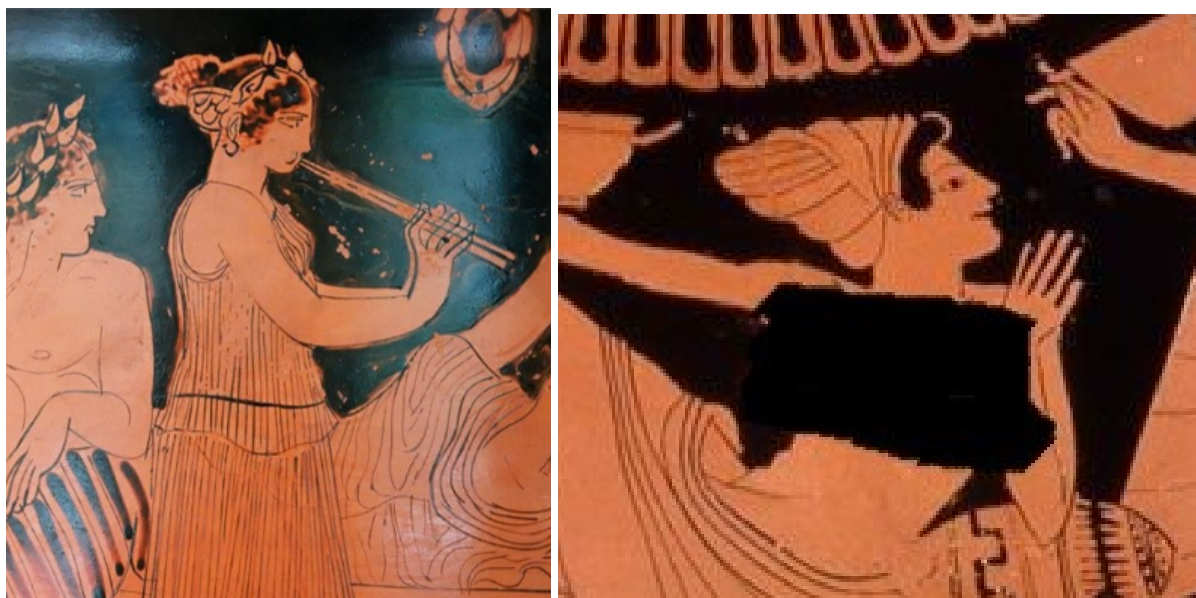
What is also generally said is that there was in Corinth the temple of Aphrodite (goddess of love). In fact, this is true, and some historians even reveal that this temple had a thousand priestesses who, in the late afternoon, went down to the city and sold their bodies. They were called *hetairas*, and were refined prostitutes, who, in addition to offering carnal pleasure, also offered cultural knowledge - different from the common whores (*pornoï*) of the time. Perhaps it is for this reason

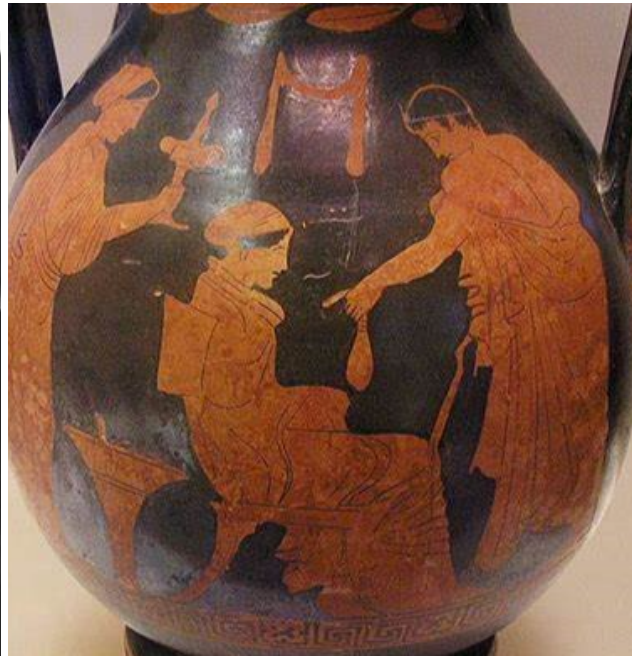
that Paul himself had already written to those believers, to away from fornicators (1Co 5:9), as it could be a serious problem in the city.

To fit this historical context with the text of the veil, it is said that these prostitutes shaved their heads, and that to make the distinction, Paul used the custom of female covering.

But when we look at the story, we notice the inconsistency: there are illustrations of such harlots, demonstrating that the idea of such harlots with shaved heads is simply the product of someone's imagination – there are even images

representing them with their heads covered! Now, what about the supposed differentiation that Paul intended? See, therefore, these prostitutes in the images below.





Use the cover only in church or prayer?

Should the fact that Paul emphasizes the use of the covering in the context of prayer and prophecy lead women to wear the veil only in the context of a cult, or should it be used at other times? Before answering this question, we ask another: what are the moments that should be dedicated to prayer? This is what the Word says:

1Th 5:17 Pray without ceasing.

EGW Prayer is the breath of the soul. MYP 249.3

EGW Pray in your closet, and as you go about your daily labor let your heart be often uplifted to

God. It was thus that Enoch walked with God. SC 98.3

Understanding that a Christian's prayer should not cease, why should the veil only be worn in church?

Let us remember that Paul's letter to the Corinthians was just answers to questions they had raised. This indicates that the wording of their question likely related to the context of worship. But this should not exclude the fact of the possibility of maintaining such an ordinance during the day, or at least in public moments. As we have analyzed, the veil is a sign of submission and

modesty. Thus, when we relate it to other biblical texts that talk about the veil, we see that this practice did not only occur in the religious environment or moments of specific prayer, but we see it as an article for daily use :

1. Rebekah wore the veil when meeting Isaac:

Gen 24:64-65 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master:

therefore she took a vail, and covered herself.

2. Approximately 400 years after Rebekah, in the writings of Moses, the covering is mentioned – showing that the use of the veil was constant for women:

Num 5:18 And the priest shall set the woman before Jehovah, and **uncover the woman's head**, and put the offering of memorial in her hands, which is the jealousy offering

3. Approximately 500 years after Moses, when King Solomon, writing

Song of Songs, once again mentions a veiled woman :

Sng 5:7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away **my veil** from me.

4. More than 1000 years after Solomon reigned, Paul wrote to the Corinthians, a gentile people, about the need to wear the veil.

Only through the Bible do we realize once again that the use of coverings is a custom that has spanned the ages, spanning the Old and New Testaments. Furthermore, we

realized that its use was not restricted only to moments of worship, but they used this item even on a daily basis. The holy women of the past must be an example for those of today:

1Pe 3:3-5 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned

themselves, being in subjection unto their own husbands.

Ellen White and the Veil

Ellen White demonstrates to us through a text that ancient women did not wear the veil only in moments of worship. Look:

EGW I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. **I was pointed back to**

God's ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! what a change! Then the women were not so bold as now. When they went in public, they covered their faces with a veil. In these last days, fashions are shameful and immodest. 1T 188.3

This text clearly shows us that ancient women wore the veil; that is, an article relating to modesty; and the lack of it in women shows boldness! In short, Ellen White, inspired by the Holy Spirit, praises this practice. Why not practice it?

We would just like to make a reservation about the text above, as it may appear that women covered their entire face, as is the burqa worn by some Muslim women. This does not seem to be the case, because biblically those who covered their entire faces were prostitutes, as we see in the case of Tamar (Gen 38:14,15). Furthermore, Ellen White herself speaks out against covering her face:

EGW One great error with the mother in the treatment of her infant is, she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice with many mothers to

cover their infants' heads while sleeping HR January 1, 1872, Art. A, par. 5

EGW The limbs were not formed by our Creator to endure exposure, as was the face. CG 426.3

The possibility of the text is that Ellen White emphasizes the use of a larger covering, which would cover more of the face, since immediately afterwards she states that the use of "small caps" is a lack of modesty:

EGW If God's professed people had not greatly departed from Him, there would now be a

marked difference between their dress and that of the world. **The small bonnets, exposing the face and head, show a lack of modesty.** The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which falls upon worldlings will fall on God's professed people. 1T 188.3

Leaving such questions aside, we realize that Ellen White did not subsequently write more clearly on the issue of the veil. This should tell us two things: either they didn't

receive clearer light on the subject of coverage, or if they did, they didn't say anything.

For some, Ellen White having received light on some point and not speaking out would be absurd - but it shouldn't. Many prophets had light on many things that could not be reported to the people so as not to cause greater problems. Paul was like that; so it was with John; Jesus himself also stated : "I still have many things to say to you, but you cannot bear them now". John 16:12

When we see books written by her such as *Acts of the Apostles* and *Sketches from the Life of Paul*, the

Messenger of the Lord dedicates an exclusive chapter to comment on the epistle of 1 Corinthians.

Interestingly, although she comments on practically all the subjects expressed in this letter, when the chapter on the veil arrives she simply skips this issue and does not comment on it at all. This fact should make us understand that God did not see fit to clarify the use of coverage through Ellen White's ministry. Is that why we should leave such an ordinance aside? Obviously not. Check out the inspired advice:

EGW There is no excuse for any one in taking the position that

there is no more truth to be revealed, and that all our expositions of Scripture are without an error. RH December 20, 1892, par. 1

EGW There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. TMK 114.5

Unfortunately, many cling to Ellen White's example to stop following the commandment of the veil. We have already written in this book about Ellen White not being a perfect model. If she didn't use it,

does that mean that women today shouldn't use it? Look once again at her own testimony:

EGW Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. They will tell you that Sister White did this, or Sister White did that [...] Now for instance some one may tell you that Sister White don't eat meat. "Now I want you not to eat it, because Sister White doesn't eat it." Well, I wouldn't care a farthing for anything like that. If you haven't got a better conviction, that you won't eat meat just because Sister White don't eat it, I would not give one farthing for

your health reform. But I want that every one of you shall stand on your individual dignity, in your individual consecration to God, that the soul temple shall be dedicated to God. SpM 169.3

EGW But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Practice this in your life and you will know more about the Bible than you do now. You will have fresh matter, precious material. 2SpM 35

Talk about the Bible! This is the appeal of the servant of God.

Those women who follow the person of Ellen White and try to use her example to not wear the veil, do they happen to wear their hair up like she did, since there is no photo of the prophetess with her hair down?

The truth, dear reader, is that the veil is also related to the theme of modesty, as we have seen. Note that unfortunately because of the hardness of heart of God's people at the time of the prophetess, the light of modesty did not advance and revelations on this topic stagnated:

EGW God has been testing His people. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination and thus develop the real pride existing in their hearts. It was to prevent the present state of worldliness that the reform dress was recommended. Many scorned the idea that this dress was necessary to preserve them from following the fashions; but the Lord has permitted them to prove that pride was cherished in their hearts, and that this was just what they would do. 4T 639.3

Historiographic Testimony

<https://www.scrollpublishing.com/store/head-covering-history.html>

Above we leave a link to a historian who clearly demonstrated that the use of the veil has always been followed by Christians, both in the context of worship and in everyday life – and this since the first centuries of the Christian church. However, change began to occur in the 19th century - precisely in the context of Ellen White. This ordinance had increasingly lost its value and was gradually replaced

by other customs that ended up eliminating the biblical ordinance once and for all.

We leave here just a few witnesses throughout history among the many that are listed on the website. The images speak for themselves:



200's: Catacombs-Rome



200's: Catacombs-Rome



300's: Catacombs-Rome



800's: England



1100's: Europe



1400's: England



1400: Germany



1660: England



1825: United States

Jhn 12:35 Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

As difficult as it is to accept this truth of the veil, after reading this chapter, as it is found in the Bible, and being convinced, if we do not walk with the cloud, but resort to old prejudices and remain hesitant in fear of what others will think, or consulting the opinion of A or B, darkness can overtake us. If

therefore the light that is in thee be darkness, how great is that darkness! Mt 6:22

EGW Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. **They prize something higher than the truth**, and their hearts are not prepared to receive Jesus.

Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. 1T 187.1

In short, after so many testimonies in favor of the use of the covering, what will we choose: the veil of modesty or the veil of unbelief?

Women Should Not Teach the Church

Still in the letter to the Corinthians, Paul expresses another ordinance that, due to strong attacks from a feminist society, today seems like a strange and inconsistent order – and for this reason, the cultural label is also placed on this subject. But we will see that this is not the case. Before, however, analyzing the passages in which the apostle designates the role of women within the church, let us remember the weight of these Pauline writings:

EGW His instruction in his letters to the churches of his day is

instruction for the church of God to the end of time. Lt 332, 1907, par. 6

EGW The apostle's words of warning to the Corinthian church are applicable to all time and are especially adapted to our day. AA 317.1

Here is what this servant of the Most High wrote:

1Co 14:34-35 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any

thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

In this short excerpt, we realize that this ordinance is related to women demonstrating themselves "subject to obedience - as the law also says". What law would this be? If we search throughout the Bible, we will not find any explicit "commandment", according to what we generally understand as law, that is related to the topic. However, when we understand that everything God has spoken is law for us, then we will be able to understand the matter. In other words, the biblical writers

understood any part of the Holy Scriptures as Law. See 1 Corinthians 14:21, Is 28:11, John 10:34 and Ps 82:6
Note that the entire Word of God must be considered a commandment (John 12:49,50 and Mt 4:4). So, going back to 1 Corinthians 14, when relating the silence of women in the church to the law, he could be referring to any part of the Holy Scriptures. Later on, we will see what they are.

When mentioning "be subject to obedience", this should also remind us of the position of women according to the hierarchy established by God – as already

demonstrated in the previous chapter, which God is the head of Jesus; Jesus is of man; and the man of the woman (1 Corinthians 11:3). Thus, the fact that women are not allowed to speak in the Church is once again related to the creation and position established by Jehovah for each gender.

Biblically, men and women have distinct roles and responsibilities. In matters related to spiritual leadership, it has never been common to place them on women.

The female position is recorded by the apostle Peter in the following:

1Pe 3:1-6 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God,

adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

The apostle here clearly defines the role of women within the family – which must encompass their conduct everywhere. The Lord praises those who have a meek and quiet spirit of submission; chastity and reverence. Never let a woman think that God is diminishing her, for a man is nothing without a woman (1Co 11:11). Feminine grace was noted as a necessity in this

world (Gen 2:18), so its importance is vital. Remember that this reality is also symbolic and illustrates what must be in the plan of redemption:

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Women's silence in the church is mainly related to submission (read also verses 23-33). That is why the apostle says it is shameful for these people to speak in church. The weight of this passage in 1 Corinthians 14 is even more noticeable by the fact that immediately after this ordinance, Paul says:

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord.**

However, this is not the only text where the apostle mentions the subject.

Approximately ten years after writing the letter to the Corinthians, Paul also wrote an epistle to Timothy, where he appears a similar instruction. This should be yet another reason not to consider the topic as something cultural and

temporary aimed at a certain class of women in some specific place - but a subject that covers all eras, as long as the separation of genders exists. Here is what the apostle says to Timothy:

1 Tim 2:11-12 Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Here we see the preacher to the Gentiles teaching the one who was being trained to care for churches, Timothy, not to allow women to speak. Note that Paul does not

specify any church, but speaks broadly.

Once again, the theme of female silence is related to the subjection of women, and that, when teaching, they are usurping the authority of men! Therefore, it is demonstrated that the teaching of the church should be led by men and not women. And by church we mean not the four walls of the building but teaching the people of God, as a whole, including exposing the Word of God through audio or video, aimed at a general Adventist audience (not women's issues or for kids).

Following this, Paul grants the justification for such an ordinance even more clearly than in Corinthians:

1Ti 2:13-14 For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

As with the use of coverage, once again our attention is directed to creation. Therefore, to make the whole situation clear, the reader can go back to the previous chapter to check the purpose of the veil - as it is the same as in this case. However, Paul adds: "and Adam was not

deceived, but the woman, being deceived, fell into transgression". We do not wish to go into this point, however it is clear that the purpose of such commandments goes beyond any culture or time. Therefore, these orders of the apostle "are applicable to all time and are especially adapted to our day." AA 317.1 In fact, they are much more adapted and necessary today: at a time when the Adventist church is so attacked by this feminist society - which seeks to reverse the roles designated by God. One of the major current problems of the Adventist church has been the issue of the ordination of women,

thus demonstrating precisely the rebellion against biblical principles in our midst. Therefore, this truth is now presented:

EGW Special truths have been adapted to the conditions of the generations as they have existed.
2T 693.1

Here is the sadness of the prophet Isaiah when reporting something that has been the danger of modern-day Israel:

Is 3:12 As for my people, children are their oppressors, and women rule over them. O my people, they

which lead thee cause thee to err,
and destroy the way of thy paths.

EGW and Women's Preaching

The vast majority of people see a contradiction in this issue: women not being able to preach in church and the role of Ellen White. Instead of trying to harmonize with all things, people in general either disregard Paul's statutes to assert the prophetic role of the Lord's messenger, or use the apostle's writings to depreciate the Spirit of Prophecy manifested by this consecrated woman. But the reality

is that there are no contradictions, as we will demonstrate.

Fully recognizing the inspiration that led Ellen White as a true prophetess and messenger of the Lord, we also make use of Paul's writings, as he himself said:

1 Co 14:32 And the spirits of the prophets are subject to the prophets.

Thus, there is complete harmony. The first point we want to highlight is that while Paul tells women not to speak in church, this does not happen with a woman who presents

the Spirit of Prophecy, as he himself mentions in chapter 11:

1 Co 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head

Thus we are shown that the woman who receives the Spirit of Prophecy can indeed speak in the church, since prophecy is for "edification, exhortation and consolation" (1Co 14:3). We must not, however, equate Ellen White's mission with the preaching of some woman who, however pious she may be, has not received the gift of prophecy. This would then be falling into the error

that Paul told Timothy he did not allow (1 Tim 2:12).

In this way, it is important to remember that Ellen White's ministry was an exception that God made. Before her, the call had gone to two men successively : William Foy and Hazen Foss.

After receiving visions, but Having delayed or refused to communicate them, they were left aside, while Ellen, still young, began to have them. We thus see that that fragile young woman was not the first choice, but upon receiving the Spirit of Prophecy, she immediately duly assumed her mission.

In her own account, Ellen White demonstrated how a woman speaking publicly in a public service was unique, thus attracting onlookers to see her. Still, her public performance in no way usurped her husband's authority! He still remained in his position appointed by God as his wife herself reports:

EGW It was seldom that any came into our meetings excepting Adventists, unless they were **attracted by curiosity to hear a woman speak.** 1T 75.2

At first I moved out timidly in the work of public speaking. If I had confidence, it was given me by the

Holy Spirit. If I spoke with freedom and power, it was given me of God. Our meetings were usually conducted in such a manner that both of us took part. **My husband would give a doctrinal discourse, then I would follow with an exhortation of considerable length, melting my way into the feelings of the congregation. Thus my husband sowed and I watered the seed of truth, and God did give the increase. 1T 75.3**

Note that this servant's public actions were truly guided by the Holy Spirit in the broadest sense -

her experience in no way revokes Pauline writings.

We emphasize once again, from the text above, how unusual it was for a woman to preach. In the 19th century, women preaching in church really wasn't a reality.

Unfortunately, as feminism grew and worldliness entered the church, this reality began to change more and more drastically. There is an experience in Australia at the end of the 19th century, in 1895, which demonstrates how strange it was for a woman to assume a public spiritual role. A woman who came from the Presbyterian church,

perhaps due to a lack of understanding, was being harsh against Ellen White's ministry precisely because she was a woman. See the report:

EGW Mrs. F had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she

would not listen to a woman's preaching. 1SM 149.1

As much as we sometimes don't understand, God acts in a way we don't expect – and that's why we must be careful not to reject what is not in accordance with our own ideas.

In addition to all this, there are some texts from our prophetess, which outside of their context may also seem contradictory to those of Paul. Before analyzing them, however, we would like to highlight some points of Pauline teaching. We must emphasize that the apostle was not

saying that women could never teach anything. He himself said :

Tit 2:3-5 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Here we see that it is a certain teaching duty on the part of elderly women, realizing that it is not in the

context of a church. The two texts in which the apostle of the Gentiles expresses the commandment of women not to teach, in both of them the mind refers to church contexts – a congregational and public context. At the same time, the apostle himself demonstrates that women are not exempt from participating in God's work – and especially single women, but without denying the principle of silence in public preaching:

1 Co 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit:

but she that is married careth for the things of the world, how she may please her husband.

Ellen White therefore confirms what is the main duty of a woman who is a mother and wife:

EGW Wives and mothers should in no case neglect their husbands and their children, but they can do much without neglecting home duties, and all have not these responsibilities. WM 164.2

This is the main duty of a married woman according to the divine model. However, there is still another type of teaching that even

married women must also take part in and which is not objectionable, on the contrary, as far as possible is required, evangelism :

EGW Women should not feel that they are excused because of their domestic cares. They should become intelligent as to how they can work most successfully and methodically in bringing souls to Christ. If all would realize the importance of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, hundreds would be engaged as active workers ... DG

15.3

Realize that it is approved by God for women to participate in evangelism, which is not like preaching in church. While what Paul talks about refers more to public work, evangelism is related to personal work. There are many texts that sanction female participation in this branch of work without contradicting apostolic teachings:

EGW The printed page cannot accomplish alone the work that the living minister can do. He can explain the Scriptures to the people, praying with them and

appealing to them, and making effective the truths of the Bible. Not merely one or two men are called to do this work, but many men and women who have ability to preach and teach the Word....
DG 110.2

EGW God sends men and women to instruct and educate others, and to **preach to the world the tidings of the gospel.** 7LtMs, Lt 93, 1892, par. 13

EGW All who **preach the gospel**, whether men or women, are entitled to a just reward for their services. 16LtMs, Ms 10, 1901, par. 17

We then understand which areas within God's work He recommends that women participate in:

EGW A direct necessity is being met by the work of women who have given themselves to the Lord and are reaching out to help a needy, sin-stricken people.

Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the word to families, praying with them, caring for the sick, relieving their temporal necessities. WM 148.2

EGW Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands.

DG 102.3

Once again we emphasize, the Lord sanctions personal work on the part of women, since in this way, “male authority” is not usurped. By understanding this, we will be able to discern why Ellen White was not against the issue of women teaching in the Sabbath School, since it was a

branch with a strong evangelistic nature. See what the prophetess says:

EGW [Female students] are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children.
DG 86.3

Notice how Ellen White demonstrates that the Sabbath School is related to evangelistic work:

EGW The great work of opening the Bible from house to house in

Bible readings gives an added importance to the Sabbath school work, and makes it evident that the teachers in the schools should be consecrated men and women, who understand the Scriptures, and can rightly divide the word of truth. The idea of holding Bible readings is a heaven-born idea, and opens the way to put hundreds of young men and women into the field to do an important work, which otherwise could not have been done. CSW 83.2

The Sabbath School at the time of Ellen G. White and until the 1930s was “THE” evangelistic arm of the

church. It is estimated that 85% of new members came from this ministry. Here is a link where you can obtain information about the issue:

<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1689&context=dissertations>

Notice on page 4 of the article linked above:

From the time of its inception in the 1850s until the early part of the 20th century, the Adventist Sabbath School in North America was highly attended. During those times Sabbath School reached the highest attendance rate when

Sabbath School membership was sometimes even larger than church membership

Notice once again in Ellen White's writings the connection between the Sabbath School and the evangelistic work:

EGW There should be zealous, faithful workers in our Sabbath-schools, who will watch and discern upon whom the Spirit of God is moving, and cooperate with the angels of God in winning souls for Christ. TSS 92.1

Unfortunately, today the reality of Sabbath School is very different

from what it was in Ellen White's time. In addition to being aimed almost exclusively at members, the attendance rate is often much lower than the number of members.

Furthermore, even though women take up positions as teachers, whether at Escola Sabatina or in another branch, based on what has already been seen so far, we emphasize that their work is directed more towards children's branches and those that are not public. See the texts below:

EGW They must be prepared to teach day schools for children. **DG**
86.3

EGW The true mother is the true teacher of children. If with a heart imbued with the love of Christ, she teaches the children of her class, praying with them and for them, she may see souls converted and gathered into the fold of Christ. I do not recommend that woman should seek to become a voter or officeholder; but as a missionary, teaching the truth by epistolary correspondence, distributing reading matter, conversing with families and praying with the mother and children, she may do much and be a blessing. WM 164.3

In short, in evangelism, especially in those works of a personal nature, women have the full right to participate. However, publicly teaching the church is a role reserved for men. Remember that Paul's justification is not circumstantial, but universal: "for Adam was formed first, and then Eve" (1 Tim 2:13). Thus, by each fulfilling their role within what was required by God, we will be able to illuminate the world, demonstrating the eternal heavenly principles of love; abnegation; interdependence. Let us restore this gap, as the work of the third Elijah is of a family nature (Mal 4:6).

The Position of the Hands and Face in Prayer

Heb 12:28-29 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

God's desire for His people is to stand before Him with reverence and divine awe. Although we must approach Him with confidence (Heb 4:16) and as a friend (CC 93.2), reverence is still required before

Him, as He is the Sovereign of the Universe. See what Ellen White says:

EGW True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. "Holy and reverend is His name," [Psalm 111:9.] the psalmist declares. Angels, when they speak that name, veil their faces. With what

reverence, then, should we, who are fallen and sinful, take it upon our lips! GW 178.3

Therefore, when praying, maximum reverence needs to be demonstrated. Unfortunately, many have lost the habit – especially in churches – of not praying on their knees. But thus says the Lord:

EGW Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. 2SM 312.7

EGW Both in public and in private worship, it is our privilege to bow on our knees before the

Lord when we offer our petitions to Him. Jesus, our example, “kneeled down, and prayed.” [Luke 22:41.] Of His disciples it is recorded that they, too, “kneeled down, and prayed.” [Acts 9:40; 20:36; 21:5.] Paul declared, “I bow my knees unto the Father of our Lord Jesus Christ.” [Ephesians 3:14.] In confessing before God the sins of Israel, Ezra knelt. [See Ezra 9:5.] Daniel “kneeled upon his knees three times a day, and prayed, and gave thanks before his God.” [Daniel 6:10.] GW 178.2

Interestingly, God reveals to us not only the kneeling position in prayer,

but also how we should keep our face:

EGW By your own example teach your children to pray with clear, distinct voice. Teach them to lift their heads from the chair and never to cover their faces with their hands. Thus they can offer their simple prayers, repeating the Lord's prayer in concert. CG 522.2

There is another custom that is even less known when praying: raising your hands to the sky. As we will see, this has always been done. The apostle Paul himself commands Timothy to do this:

1 Tim 2:8 I will therefore that men pray every where, lifting up holy

hands, without wrath and doubting.

Ellen White did not fail to reinforce this attitude, which demonstrates a clear conscience towards God:

EGW Why not pray as if you had a conscience void of offense, and could come to the throne of grace in humility, yet with holy boldness, **lifting up holy hands** without wrath and doubting? **Do not bow down and cover up your faces as if there were something that you desired to conceal; but lift up your eyes toward the heavenly sanctuary,** where Christ your Mediator stands before the Father to present your prayers,

mingled with His own merit and spotless righteousness, as fragrant incense. CT 241.2

Not only does the apostle of the Gentiles and the messenger of the Lord emphasize, but the psalmist also says :

Ps 134:2 Lift up your hands in the sanctuary, and bless Jehovah.

In the Bible we find reports of several characters who maintained this position of their hands when praying. Look:

- **Jesus:**

EGW His hands were raised upward, and his eyes were fixed

as if penetrating Heaven; and he poured out his soul in supplication to his Father for strength to meet the unbelief and sinfulness of men YI March 1, 1874, par. 2

EGW The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. DA 800.4

- **Elijah:**

EGW Reminding the people of the long-continued apostasy that has awakened the wrath of Jehovah,

Elijah calls upon them to humble their hearts and turn to the God of their fathers, that the curse upon the land of Israel may be removed. Then, bowing reverently before the unseen God, he raises his hands toward heaven and offers a simple prayer. PK 152.1

- **Jacob:**

EGW As his sons were about to leave him to go on their doubtful journey, their aged father arose, and, while standing in their midst, raised his hands to heaven, and entreated the Lord to go with

them, and pronounced upon them a gracious benediction. 1SP 145.1

- **Solomon:**

2Ch 6:13 For Solomon [...] kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven

EGW King Solomon stood upon a brazen scaffold before the altar, and blessed the people. He then knelt down, and, with his hands raised upward, poured forth earnest and solemn prayer to God
1SP 414.1

- **Ezra:**

Ezr 9:5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto Jehovah my God,

This is a clear custom to be followed again. When we analyze other verses on the topic, we see that this simple position is related to trust, dependence and surrender to God:

Job 11:13 If thou prepare thine heart, and stretch out thine hands toward him;

Psa 28:2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Psa 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Psa 63:4 Thus will I bless thee while I live: I will lift up my hands in thy name.

Psa 134:2 Lift up your hands in the sanctuary, and bless Jehovah.

Psa 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Lam 3:40-42 Let us search and try our ways, and turn again to the Jehovah. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned.

There is yet another well-known story that shows the relevance of this simple gesture:

Exo 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Ellen White, when commenting on the story mentioned above, demonstrates in a few words the

meaning of the position of Moses' hands:

EGW Moses held up his hands toward heaven, with the rod of God in his right hand, entreating help from God. Then Israel prevailed and drove back their enemies. When Moses let down his hands, it was seen that Israel soon lost all they had gained, and were being overcome by their enemies. Moses again held up his hands toward heaven, and Israel prevailed, and the enemy was driven back. **SR 133.2 This act of Moses, reaching up his hands toward God, was to teach Israel that while they made God their**

trust and laid hold upon His strength and exalted His throne, He would fight for them and subdue their enemies. But when they should let go their hold upon His strength and should trust to their own power, they would be even weaker than their enemies, who had not the knowledge of God, and their enemies would prevail over them. Then “Joshua discomfited Amalek and his people with the edge of the sword. SR 133.3

EGW The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe.
ML 220.3

The Wedding Ring

Within Paul's statutes, there is still a small issue that we can also highlight: the use of gold as an adornment or decoration.

Although it was common in the Old Testament, Paul demonstrates how a woman should behave. This illustrates well the progressive nature of truth. What was tolerated in one generation may be reprehensible in the next, which has more light.

1 Tim 2:9-10 In like manner also, that women adorn themselves in

modest apparel, with
shamefacedness and sobriety; not
with broided hair, or gold, or
pearls, or costly array; But (which
becometh women professing
godliness) with good works.

In this simple text, we see that the
use of adornments is reprehensible.
For many Adventists, this reality is
already a well-known fact.
However, here we want to
emphasize something that is more
commonly accepted: the wedding
ring.

We will leave here two texts from
Ellen White that are clear on the
issue:

EGW Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: "I will therefore ... that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead

others astray on this point by their example. **That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.** 4T 630.1 Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned to be worthy of notice; but He who gave them to His disciples understood the dangers from the love of dress in our time and sent to us the note of warning. Will we heed the warning and be wise?

Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver. 4T 630.2

EGW Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true

love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to

custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and

kindliness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart. TM 180.2

A Treat from God: Praying in Tongues

By Daniel Silveira

EGW There are glorious truths to come before the people of God. Privileges and duties which they

do not even suspect to be in the Bible will be laid open before the followers of Christ. TMK 114.5

In this case, it is more of a privilege than a duty: the gift (present) of praying to God in the tongue of angels, mentioned by Paul in 1Co 13:1, a chapter earlier. The Lord's messenger calls it the tongue of Canaan:

EGW Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. EW 19.1

We are not talking here about the glossolalia common in Babylon:

EGW Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an **unmeaning gibberish** which they call the **unknown tongue**, which is unknown not only by man but by the Lord and all heaven. Such gifts are **manufactured by men and women, aided by the great deceiver**. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been

good. "Ye shall know them by their fruits." 1T 412.1

Glossolalia or this gibberish, is "manufactured", clearly noticeable by the occurrence of syllable repetition. It is not a fluid language, as the languages of men are.

It is worth mentioning that in the book of Acts, the gift of tongues consists of speaking or understanding human languages, as in order to preach the gospel it was necessary to overcome these barriers. Both in chapter 2 and 19 and others.

But in 1 Corinthians 14, we see that it cannot refer to the languages that appear in the book of Acts:

1Co 14:2-3 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

This speaking in tongues is talking to God, or praying, as is also evident in v.14.

1Co 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

1Co 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

Whoever prays builds their faith. Who wouldn't want to pray in the heavenly language? Let's face it, if it is the authentic, heavenly language, it is a great privilege. A treat!

In fact, whether it is the language of angels or an unknown language of men does not make much difference, because either way, it is unknown to

me. What difference does it make if God will give me the gift of praying in Mandarin or Swahili, the language of Canaan or Hebrew? The fact is that it is supernatural, and it is given for prayer, not for preaching or prophesying.

To burn the field, knowing the true gift of 1 Corinthians 14, the great deceiver helped men to manufacture the satanic counterfeit of glossolalia, and unlike natural languages, this contains many repetitions.

We grew up hearing the forced interpretation that 1Co 14 also speaks of the languages of the nations, as in Acts 2. However,

wouldn't this fall into the category of a forced interpretation?

EGW Blindness of mind has happened to Israel. For human agents to misconstrue and put a **forced, half truthful, and mystical construction upon the oracles of God**, is an act which endangers their own souls, and the souls of others. FE 386.2

EGW The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe. ML 220.3

Now, Paul is not teaching the Corinthian church anything new. But his message is for decency in doing so:

1Co 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

If there is no interpreter, let him remain silent, otherwise understanding will be fruitless. In other words, in the service there will be special participation of a person speaking in the language, with an interpreter, and one after the other. Not all together, which is common in false speaking in tongues. And no

people falling or screaming with unintelligible grunts, "for God is not the author of confusion" 1Co 14:33

The purpose of presenting this teaching is so that when the true gift of praying in tongues comes, we do not reject it.

This is what Satan wants, and that's why he burned the field in front of us:

EGW But the work is years behind. While men have slept, Satan has stolen a march upon us. ChS 86.2

The Duty to Pray for More Prophets Today

by Daniel Silveira

We also need to ask for the gift of prophecy to manifest itself again in our midst:

1Co 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

We are talking about the **gifts** of the Spirit, which should not be confused with the **fruits** of the Spirit. Both must be present in the Christian's life. Joel 2 says that in the last days there will be prophecy again.

1Co 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Are we zealously seeking to prophesy?

Would God that all were prophets!

Num 11:29

And we do not prohibit speaking in tongues. Because we would be repressing and saddening the Holy Spirit. Let's leave prejudice aside, let's stop associating this with other religious groups. Many also reject the Sabbath because they think it is Jewish, and they do not research the Word of truth for themselves.

New Light on the Lord's Supper

In the first epistle to the Corinthians, Paul recalls a ceremonial ordinance established by Jesus Christ: the Lord's Supper.

Ellen White demonstrates the importance of this ceremony and its frequency:

EGW The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ.

Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more

frequently than the annual
Passover. FLB 302.2

There is an experience by the
pioneer Bates, which demonstrates
to us the duty of not performing the
foot washing and supper ceremony
with "unbelievers":

EGW I saw that Bro. Bates erred
again in praying for the sick
before unbelievers. I saw if any
among us were sick and called for
the elders of the church to pray
over them we should follow the
example of Jesus. He went into an
inner chamber, and we should go
into a room by ourselves separate
entirely from unbelievers, and

then the atmosphere would not be polluted by them. By faith we could take hold on God and draw down the blessing. I saw that God's cause was dishonored and reproached in W. New York at the general conference by praying for the sick in the midst of unbelievers.

I also saw that Bro. Bates **erred in attending the washing of saints' feet and the communion among unbelievers.** It only caused reproach to come on the cause of God. I saw that the example of Jesus should be followed. He took His disciples away alone, separate from the wicked, and first washed

their feet, and then gave them to eat of the broken bread to represent His broken body and gave them to drink of the juice of the vine to represent His spilled blood. 1LtMs, Ms 14, 1850, par. 5

However, regarding judging the participants in this very important ritual, it is said:

EGW Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who

shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? “Let a man examine himself, and so let him eat of that bread, and drink of that cup.” For “whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” 1 Corinthians 11:28, 27, 29. DA 656.1

Adventists are one of the few who practice foot washing. Some points were also clarified about this:

The excited man kneeling before Ellen said, “The Lord tells me, Sister White, that I must wash your feet.”

“The Lord tells me,” Ellen retorted quickly, “that you have no business with my feet at all. When my feet are washed, it will be by a sister, not by any man. 5MR 192.2

Although men cannot wash women's feet (even your spouse), the opposite is not prohibited:

EGW There is no example given in the Word for brethren to wash sisters' feet; but there is an example for sisters to wash the feet of brethren. Mary washed the

feet of Jesus with her tears, and wiped them with the hair of her head. (See also 1 Timothy 5:10.) I saw that the Lord had moved upon sisters to wash the feet of brethren and that it was according to gospel order. All should move understandingly and not make the washing of feet a tedious ceremony. EW 117.1

Furthermore, there is the exhortation to follow Christ's example in the supper as exactly as possible:

EGW Duties are laid down in God's Word, the performance of which will keep the people of God

humble and separate from the world, and from backsliding, like the nominal churches. The washing of feet and partaking of the Lord's supper should be more frequently practiced. Jesus set us the example, and told us to do as He had done. **I saw that His example should be as exactly followed as possible;** yet brethren and sisters have not always moved as judiciously as they should in washing feet, and confusion has been caused. EW 116.2

This may lead us to practice some different things than is currently practiced. A first point would be for

each man to wash the feet of all his brothers, and for each woman to wash the feet of all her sisters, as this is what the Master did (John 13:4 - 5). This would give everyone the opportunity to humble themselves before everyone else, and reconcile with each other, even if it takes longer. This is another advantage of smaller congregations.

A Single Communion Cup

Another point that could be reformed would be the use of a single chalice (and not several cups) - also plausible in meetings that

contain fewer people. This is how our Master did it :

Mar 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

1Cor 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood

In other words, only a single chalice was used in the model ceremony. The bread was broken, but the cup was not divided into smaller portions. Regarding this, Ellen White was asked what she would

say about the use of individual cups in communion. See your answer:

EGW I have nothing to say for or against the use of individual communion cups. I am silent on the subject. because I do not want to speak on my own authority. I do not want to speak on some one's else light. When there are things that I know I should say, I dare not keep silent. I dare not held my peace, and the Lord sustains me in bearing my testimony. But I have no advice to give in regard to the question just asked me.

<https://ellenwhite.org/media/document/9495>

Note that your neutrality does not mean that a single cup is not the best way to carry out the ceremony. The report is neither for nor against. This means that nothing had been revealed to her specifically about this matter. Let us then treat the matter according to our "best judgment and conviction", as she herself recommends.

The Holy Kiss

There is yet another sacred custom very common to the apostles and our first pioneers that has unfortunately been lost : the holy holy day (kiss on the cheek). Ellen White deals with the topic in conjunction with the issue of the Lord's Supper. In continuity with the text placed above First Writings, the prophetess says:

EGW The holy salutation mentioned in the gospel of Jesus Christ by the apostle Paul should ever be considered in its true character. It is a holy kiss. It

should be regarded as a sign of fellowship to Christian friends when parting, and when meeting again after a separation of weeks or months. In 1 Thessalonians 5:26 Paul says: "Greet all the brethren with an holy kiss." In the same chapter he says: "Abstain from all appearance of evil." There can be no appearance of evil when the holy kiss is given at a proper time and place. EW 117.2

Regarding this, the editors comment:

The pioneers of the Seventh-day Adventist church, having accepted the Sabbath truth,

eagerly reached out to follow the Word of God in every particular, while at the same time they were careful to protect themselves against distorted interpretations of the Word and any extremes or fanaticism. They saw clearly the privileges and the obligations of the Lord's Supper established for the church by our Lord. There was some question about foot washing and the holy kiss. In this vision the Lord made clear certain delicate points that would guide and guard the emerging church.

EW 302.1

It was the custom among the early Sabbathkeeping Adventists to

exchange the holy kiss at the ordinance of humility. EW 302.6

Thus we see the need to return to this custom of the holy kiss, not only at the Supper, but as specified above by Ellen White. There are some biblical texts that demonstrate how common this greeting was in the apostolic era:

Luk 7:44-45 Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this

woman since the time I came in
hath not ceased to kiss my feet.

Luk 22:47-48 And while he yet
spake, behold a multitude, and he
that was called Judas, one of the
twelve, went before them, and
drew near unto Jesus to kiss him.
But Jesus said unto him, Judas,
betrayest thou the Son of man
with a kiss?

Act 20:36-38 And when he had
thus spoken, he kneeled down,
and prayed with them all. And
they all wept sore, and fell on
Paul's neck, and kissed him,
Sorrowing most of all for the
words which he spake, that they

should see his face no more. And they accompanied him unto the ship.

Rom 16:16 Salute one another with an holy kiss. The churches of Christ salute you.

1Co 16:20 All the brethren greet you. Greet ye one another with an holy kiss.

2Co 13:12 Greet one another with an holy kiss.

1Th 5:26 Greet all the brethren with an holy kiss.

1Pe 5:14 Greet ye one another with a kiss of charity. Peace be

with you all that are in Christ Jesus. Amen.

There is an important vision of Ellen White, the first she received, in which this practice is presented as a characteristic sign of the 144 thousand and is placed in conjunction with foot washing once again:

EGW The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to

thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could **wash one another's feet and salute the brethren with a holy kiss**, and they worshiped at our feet. EW 15.1

Note that the vision above reports two groups: the 144 thousand who wash their feet and greet each other with a holy kiss; and the other is what is called the Synagogue of Satan. There is something serious about this prophecy, as it is the fulfillment of Revelation:

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

EGW You think, that those who worship before the saint's feet, (Revelation 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of

temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet. AWLF 12.2.

Section 3: Prepare for the Latter Rain, o Israel

The last time the Holy Spirit descended on the church, at Pentecost, was the early rain. We want to seek this ancient path with the truths contemplated on that day:

EGW Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. FE 473.2

The New Moon

At creation God said:

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years

According to the biblical model, what determines times and seasons are the celestial stars. This may seem confusing today, as we have gone through the terrible period of papal supremacy, where there was a change in "times and laws" (Dan

7:25). However, in the Bible we see that the people maintained their calendar based on the stars, as designed by God.

Every Adventist understands that Saturday is the day indicating the end of the weekly cycle. What few know is that the new moon is, biblically, indicative of the end of the monthly cycle, and similarly to Saturday, it was a special day for worship.

When comparing some biblical verses in different versions and translations, it is even noted that in hebrew the word *month* is a synonym for *new moon*. In other

words, the new moon indicated the beginning of another month. As already mentioned, this was a time reserved for worship and gathering of the people. See how the prophet Ezekiel describes the ordinances regarding the New Moon and the sanctuary:

Eze 46:1-3 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and

the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise **the people of the land shall worship** at the door of this gate before Jehovah in the sabbaths and in **the new moons.**

In Psalms it is shown that this was a statute, and that the beginning of the month was to be indicated by the sound of the trumpet:

Psa 81:3-4 Blow up the trumpet in the new moon, in the time

appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob.

This way, everyone would know that the next day would be a special day. It was the day on which designated offerings were offered (Nm 10:10; 28:11-15); the people abstained from commercial activities (Am 8:5); and they also held special banquets (1 Sam 20:5, 18, 24, 27 and 34). Furthermore, some people used to visit the prophets (2 Kings 4:22-23).

In the New Testament, the apostle Paul urges not to judge anyone

regarding the observance of the New Moon, since as we have seen, the offerings that were offered on this day had a strong ceremonial nature. See what he says:

Col 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ.

Although the New Moon contained sacrificial ceremonies that were abolished at the cross (Col 2: 14), not everything referred to in this matter "found a fulfillment". The apostle mentions the New Moon as a

"shadow of things to come". What would this be? Moving beyond the sacrifices that were offered on this solemn day, the New Moon celebration also typifies how often the saints will come to God to worship Him when the great conflict is over. A well-known text used to demonstrate the eternal perpetuity of the Sabbath also mentions the New Moon:

Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Jehovah.

In other words, in future glory, we will gather not only weekly to worship God, but also monthly. Perhaps this meeting is the time set aside to eat from the tree of life:

Rev 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month

The biblical new moon does not coincide with the astronomical new moon shown by our calendars and apps, nor necessarily with the subsequent day. But the crescent must be seen with the naked eye.

The best points to see the delicate crescent are over the mountains. Then, upon sighting it, the trumpet is blown to let everyone know that the new month has begun (Ps 81). There is some uncertainty about which day the new moon will be observed. It is generally not possible to observe with the naked eye if its phase is below 1.5% crescent. Because of this uncertainty, Saul's banquet (1Sa 20) was celebrated on two consecutive days: if the moon was not seen on the 29th, it would be on the 30th. Because the moon goes around the Earth in 29.53059 days. In prophecy, the day has 30

round days, which is confirmed in Daniel 9.

The day after observing the faint crescent, a special service must be held. This day is not observed with the Sabbath, as nowhere does it say to abstain from work on that day; but a service must be offered.

In Ezekiel 46:4-7, the number of animals and grain offerings offered was much greater than on the Sabbath, as the Sabbath is weekly and the new moon is monthly. Therefore, the new moon service must have some more special element than the Saturday service.

Just as the new moon meeting in heaven will apparently be for us to eat from the tree of life, so in the new moon services, every month, we begin to celebrate the Lord's Supper and eat the sacred bread.

Furthermore, remember the meaning of the Holocaust today:

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Why then not observe this statute until we realize it in heaven? This is

what we do with Saturday!

Touch Not the Unclean Thing

The people of Israel were ordained festivals and holy convocations by God, which typified profound truths within the great plan of redemption. In other words, those parties represented future events that would be fulfilled and today we have clear elucidation:

- **Passover:** It was fulfilled when Jesus, our Passover (1Co 5:7), was sacrificed.

EGW In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his

great sacrifice for man. RH May 31, 1898, par. 2 [...] t was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. RH June 14, 1898, par. 16

- **Feast of First Fruits or Harvest (Lev 23:9-14):** It was fulfilled

when Christ and other saints were resurrected (Mt 27:52).

EGW Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until

this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1Th 4:14 DA 785.4

- **Pentecost (Lev 23:15-22):** It was fulfilled when the disciples

received the Holy Spirit, on the occasion of the feast of Pentecost.

EGW The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. AA 38.3

- **Feast of Trumpets:** It was fulfilled when the Millerite movement, together with the

great signs and phenomena prophesied in Matthew 24:29, announced that the day of atonement, Divine judgment, was coming.

EGW In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven."
Matthew 24:29. GC 333.1

- **Day of Atonement (Lev 16):**
Fulfilled in 1844, when Christ

passed from the Holy place to the Most Holy in the Celestial Sanctuary:

EGW Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming. GC 422.1

But as it was not fully fulfilled and this day of contrition precedes the feast of joy of Tabernacles, this day can be made a day of fasting

and introspection as well, without servile work.

- **Feast of Tabernacles or**

Harvest: Not yet fulfilled. The harvest of olive oil and other products indicated that the antitype will be when there is the great harvest of the earth's harvest.

EGW The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They

rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which “the whole creation groaneth and travaileth in pain together until now” (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out. PP 542.1

Knowing that the latter has not yet found its antitype, should not the people of God still guard it? If our Lord commanded and never "dismantled", we must continue to fulfill it because it does not point to the death of Christ, therefore it was not nailed to the cross.

See that Jesus, for example, observed Easter; until He Himself replaced it with the ritual of supper:

EGW Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would

thus bring to an end the system of types and ceremonies that for four thousand years **had pointed to His death**. As He ate the **Passover** with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. **The national festival of the Jews** was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. CCh 298.2

Through the example of Christ, we see the due rigor in fulfilling the law as long as the type does not meet its antitype. Therefore, it is necessary for God's people to keep this

ordinance. That festival contained profound meanings that would be of great value to modern-day Israel. See what the Feast of Tabernacles was like:

EGW In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the

people came with their tributes of thanksgiving to God, who had thus richly blessed them. PP 540.2 This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the

hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.
PP 540.3

EGW Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches “of goodly trees, branches of palm trees, and the boughs of thick trees, and willows

of the brook.” Leviticus 23:40, 42, 43. PP 540.4 The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner. PP 540.5

EGW The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat

into His garner. At that time the wicked will all be destroyed. They will become “as though they had not been.” Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, “Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”

Revelation 5:13. PP 541.2 The people of Israel praised God at the Feast of Tabernacles, as they called

to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which “the whole creation groaneth and travaileth in pain together until now” (Romans 8:22), they will rejoice with joy unspeakable and full of glory.

Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out. PP 542.1

There is no contraindication from Ellen White regarding the Feast of Tabernacles as there is with Easter. On the contrary, there is a recommendation:

EGW At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and

to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth. PP 540.6

Although it says "a" and not "the" Feast of Tabernacles, even so the weight of her statement is rather on the positive side, in contrast of her previous statement against the rituals of Passover.

In ancient times, people went to Jerusalem to celebrate this festival. What would it be like today? Should we travel to physical Jerusalem? Obviously not - and Ellen White commented on this (EW 75.2).

After rejecting Christ, the holy city lost its spiritual value (Mt 23:38) and was cursed. A time of mercy had been given to her (Dan 9:24) and this opportunity had not been taken

advantage of. Therefore, in Christ we see a transition from local to spiritual importance (John 4:21-23). Therefore, there is no specific place to comply with the ordinance. Here is the claim of Christ himself:

Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

EGW God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in My name, there am I in the

midst of them.” [Matthew 18:20.]
Where Christ is even among the
humble few, this is Christ’s
church, for the presence of the
high and holy One who inhabiteth
eternity can alone constitute a
church. Lt 108, 1886, par. 17

Therefore, there is a biblical text that
is quite intriguing, as it is a
prophecy that links the Feast of
Tabernacles with Rain (outpouring
of the Holy Spirit). This text says
that those who do not “go up” to
worship God at the Feast of Booths
will receive the plagues, but not the
rain. This passage, in fact, is inserted
in the same context that Ellen White
cites in the Great Controversy, to

talk about things at the end of earthly history (GC 656.3). In other words, this indicates that such a prophecy serves the context of the last days. Here is the passage:

Zec 14:16-19 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Jehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Jehovah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and

come not, that have no rain; there shall be the plague, wherewith the Jehovah will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Let us remember that:

EGW Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. “Now all these things happened unto them for ensamples: and they are written

for our admonition, upon whom
the ends of the world are come”
3SM 338.1

EGW The Bible has accumulated
and bound up together its
treasures for this last generation.
All the great events and solemn
transactions of Old Testament
history have been, and are,
repeating themselves in the
church in these last days. 3SM
339.1

So how are we going to keep the
feast? Making huts from different
leaves. Men must live in these huts
for the entire duration of the festival,
while for women and children it is
optional (Ex 23:17).

The first and eighth days are sacred, you must not do any work, they are like Sabbaths, although it can fall on any day of the week. Lev 23:35-37. On each of the other days, a worship service must be held (sacrifice = spiritual sacrifices, like praise, offerings and alms).

The year begins with the new moon between our March and April (DA 75.2). From there, we count seven months until we reach the Feast of Tabernacles. The next day after seeing the moon with the naked eye is the first day of the month. So the 15th day of the seventh month is the first day of the Feast of Tabernacles.

In the book of 2 Esdras, quoted by Ellen and James White, it says that the sealing will be on one of the feasts. The only feast that has not yet taken place is this one. And we also note that the olive harvest took place at this time, a symbol of the Holy Spirit, which those who are walking in the light and who keep this festival will receive, as Zechariah says.

At the end of the dry summer, those who had much light but were not consolidated in it, and therefore were not sealed, will say: "The harvest is over, the summer is over, and we are not saved" (Jer 8:20).

In Isaiah 5:25 it says that at the time of God's destruction of His people, to remove the stubble and chaff (also Ezekiel 9), the earth will tremble. It makes perfect sense then that God's faithful will be living in huts, which do not pose a risk to life if they collapse in an earthquake. Thus God will purify His threshing floor so that His people may raise a standard to the nations (Is 5:26, loud cry).

Sexual Fasting to Dedicate to Prayer

by Daniel Silveira

Having worked with bees for a few years, I realized that late July is the ideal time to capture a swarm of bees. I prepare the box, clean it, put new wax on it, and scrape lemongrass (grass) inside it. But the exact time when the swarm will arrive, no one knows.

So we also need to prepare the temple of our soul, both from impurities of the flesh and spirit, as we approach the latter rain.

We have already explained the importance of sexual abstinence during Saturday hours, at congressmv.org/sexo-no-sabado But regarding general abstinence for the purposes of consecration, the Lord admonishes us:

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

The three-day period for seeking the Lord appears in Hos 6:1-2 and was the duration of the fast proposed by Esther.

When the fugitive David was hungry, he asked the priest for food:

1Sa 21:3-5 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, **Of a truth women have been kept from us about these three days,** since I came out, and the vessels of the young men are holy, and the bread is in a manner common,

yea, though it were sanctified this day in the vessel.

Perhaps this is the meaning of becoming a eunuch, at least temporarily, so that the kingdom of God may come:

Mat 19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

A few days before Jehovah descended on Sinai, the people were instructed how to prepare:

Exo 19:14-15 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the **third day: come not at your wives.**

The scene described above is the closest to the latter rain, because in this, the Spirit of Jehovah will also be descending on our vessels, and we need to leave them clean and upside down (LDE 194.1). In 2 Esdras 2:38 we are informed that the sealing will take place on one of the

Lord's feasts. Therefore, if there is a time when we anticipate the sealing and raining of the Spirit, it is at the feast of Tabernacles. This festival took place after the dry season, and celebrated the return of rain. The olive harvest also took place, which produced oil, a symbol of the anointing of the Holy Spirit (Zc 4, RP 15.2).

Zec 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Jehovah of hosts, even upon them shall be no rain.

Therefore, we propose that three days before the celebration begins,

we refrain from intimate contact to
dedicate ourselves to prayer.

Touch Nothing Unclean

by Daniel Silveira

EGW We need not worry about the latter rain. All we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain...
LDE 194.1

Keep the vase clean. At first we associate this with moral purity, of our heart. In other words, purity of the spirit only. But the apostle Paul tells us:

2Co 6:17-7:1 Wherefore come out from among them, and be ye separate, saith the Lord, and

touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit,** perfecting holiness in the fear of God.

We need purity of the flesh if we want God to receive us. Ellen G. White associates this with sanitary purity, hygiene and cleanliness (see SL 33.1).

Especially in times when we anticipate the latter rain, therefore in the vicinity of the Feast of

Tabernacles, and during the rain, when God has brought it back to Zion, we will be more careful not to defile our vessels.

Isa 52:1, 8 and 11 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised [unconverted] and the unclean [of flesh and spirit] will ever enter you again. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Jehovah shall bring again Zion. Depart ye, depart ye, go ye out from thence, touch no unclean

thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Jehovah.

Note the expression "touch". It doesn't say, "Do not think about an unclean thing."

EGW Every part of the Bible is given by inspiration of God and is profitable. The Old Testament, no less than the New, should receive attention. As we study the Old Testament we shall find living springs bubbling up where the careless reader discerns only a desert. CT 462.2

It is in a story of an arid desert that we can find secrets so that the

source against sin and impurity is opened again (Zech 13:1), and refreshment comes from the Lord. Journeying towards Canaan, Israel received the law, the *Torah*, which included Leviticus:

EGW The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the meaning of this word. Only two classes will be developed in the world—the obedient and the disobedient. CTr 63.4

Well, what are these precepts that we need to obey? For we know that everything that is symbolic and

typological, what were shadows and figures of what was to come, passed away in the Christian era. It has already been fulfilled.

We remember that Leviticus also contains health laws, such as abstinence from alcohol and blood (Lev 7 and 10).

Leviticus 11 has been practiced since the early years of Adventism. Only the first half, however. When the Lord speaks of not touching dead bodies, we have been ambiguous and relegated it to ceremonial singing. Would these be shadows that would pass with Christ?

EGW If God was so particular to enjoin cleanliness upon those

journeying in the wilderness, who were in the open air nearly all the time, He requires no less of us who live in ceiled houses, where impurities are more observable and have a more unhealthful influence. CG 106.3

EGW You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. CG 106.2

EGW God required the children of Israel to observe habits of complete hygiene. In any case of **impurity**, no matter how slight,

they had to remain outside the camp until the afternoon, then wash and enter the camp. There was not a tobacco user in that vast army. If there had been, he would have been required to choose between remaining outside the camp or abandoning the use of the filthy herb. And, after purifying his mouth of the least of its disgusting traces, he would have been allowed to mingle with the congregation of Israel. CSa 81.2

Here we realize that the Messenger of the Lord associates exclusion from the camp due to impurity with physical, bodily and sanitary impurity.

EGW In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery with the uncleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught and sanitary laws enforced. MH 277.1 Not only in their religious service, but in all the affairs of daily life was observed the distinction between clean and unclean. All who came in contact with contagious or contaminating diseases were isolated from the encampment, and they were not

permitted to return without thorough cleansing of both the person and the clothing. In the case of one afflicted with a contaminating disease, the direction was given MH 277.2

Do we, aspiring to the elite platoon of one hundred and forty-four thousand, not need this "rigorous preparation", and learn to distinguish between the pure and the impure?

In Leviticus 12 it talks about the need for a person who has recently given birth not to be touched for a certain period. She is in a fragile state, as is the child.

Leviticus 13 deals with impurity through contact with leprosy, and in chapter 14 with leprosy in a house. This is rare nowadays, as it is not just any mold, the stains must be in low relief and have a greenish or reddish color (Lev 14:37).

Leviticus 15

This chapter talks about the natural impurities of the body, and is in the form of a chiasm:

- Abnormal flow of man:
sexually transmitted diseases
(1-15);
 - Normal human flow:
nocturnal emission (16-17);
 - Sexual intercourse (18);

- Normal female flow:
menstruation (19-24);
- Abnormal flow in women:
menorrhagia (25-33).

As for the need to abstain from touching those who are sick, we need not speak. But what about the others? Why should you not touch a man's skin after he has had nocturnal emission, sexual intercourse, or a woman who is menstruating?

Even if we do not understand the logic behind the precept, we must give obedience. Let this be a general principle in our lives. But it seems that in this case the reason is related to the toxins and hormones that the

skin releases through sweat, even imperceptibly:

EGW Especially should every article which comes in contact with the skin be kept clean and free from any offensive odor.

Nothing of an irritating character should touch the bodies of children, nor should their clothing be allowed to bind them in any way. If more attention were given to this subject, far less impurity would be practiced. CG 461.3

EGW Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not

kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces

fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.
2SM 460.2

EGW God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then

were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. CH 62.3

EGW In regard to cleanliness, God requires no less of His people now than He did of ancient Israel. A neglect of cleanliness will induce disease. CH 63.1

EGW God declared that when the children of Israel came to the mount, to hear the proclamation

of the law, they were to come with clean bodies and clean clothes. Today His people are to honor Him by habits of scrupulous neatness and purity.
CH 102.1

Isa 66:20 And they shall bring all your brethren for an offering unto Jehovah [...] as the children of Israel bring an offering in a clean vessel into the house of the Jehovah.

Unclean until the even

And why unclean until the afternoon? Sunset (Lev 22:6-7) was

the moment chosen by the Creator to mark the end of the period of exclusion. When night arrived, and having spent a whole day expelling toxins, the individual bathed and could spend the night in the shelter of the home. Wonderful is our Lord, worthy of our obedience.

Psa 119:4 Thou hast commanded us to keep thy precepts diligently.

Today, what sanctifies the family is the prayer said at sunset, not only on Friday, but every day, to ask forgiveness for the sins committed:

EGW Then in every family let prayer ascend to heaven both in the morning and at the cool

sunset hour, in our behalf
presenting before God the
Savior's merits. Morning and
evening the heavenly universe
take notice of every praying
household. BLJ 326.2

Instead of the evening sacrifice of an
animal, in the Christian
dispensation we have:

Psa 50:23 Whoso offereth praise
glorifieth me

Social isolation

Not only in the general camp of the
people, but even soldiers on

missions, far from the sanctuary, needed to take the measure of separating themselves from others in case of nocturnal emission or other bodily impurities (Deu 23:10-16). Below is the explanation:

EGW Every person who was unclean from any cause was forbidden to enter the camp. These measures were indispensable to the preservation of health **among so vast a multitude**; and it was necessary also that perfect order and purity be maintained, that Israel might enjoy the presence of a holy God. Thus He declared: “The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give

up thine enemies before thee;
therefore shall thy camp be holy.”
PP 375.3

In a sense, families living in the countryside are already in confinement, all that remains is to avoid touching other family members for the stipulated period.

But at the latest when the Lord gathers people together by the outpouring of the latter rain, the prospect is that we will have to take measures similar to those of ancient Israel, and isolate the unclean from the confines of the camp. Perhaps the Lord will also make the flow disappear completely during this period.

Since I was a child, I wanted to be an astronaut. I dreamed of the day when a NASA car would appear on my street to take me to training. Have you ever thought about my joy if I had received a personal letter from the space agency, giving me certain instructions and little secrets to be admitted to the astronaut program? If I had to do 50 push-ups every day, would that be a burden for me? On the contrary, I would try to do 100!

You know, these divine instructions are intended to make us acceptable before God, just as a bride prepares for her wedding day. Have you ever thought if the bride said: I stayed at

home all day, I'm not dirty, I'm not going to take a shower before putting on the wedding dress or wash my hair before putting on the garland. Would it be a burden for the bride to bathe before the wedding? Do you understand the function of supreme love for God? See how love is the fulfillment of the law?

Let the bridegroom therefore go forth from his chamber, and the bride from her chamber, unto him that is the first among ten thousand. (Jl 2:16 and Song 5:10)

EGW But when **unpopular Bible truths** are presented, many refuse to make this investigation.

Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the **new light**, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven. AA 232.1

EGW The regulations observed in the encampment of the Israelites are an example to us. It was Christ who gave those special instructions to Israel, and He intended them for us also, upon

whom the ends of the world are come. We should study carefully the specifications of God's word and practice these directions as the will of God. 6T 34.4

EGW A solemn statement was made to ancient Israel that the man who should remain unclean and refuse to purify himself should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the

blood of Christ applied to their hearts daily. 4T 123.1

Today many doctors and scientists, warn against the Spike protein present in the sweat of vaccinated people, so this is an additional incentive to be selective in who we touch.

When I know that a certain woman is unclean, my duty is not to touch her. We can be courteous and greet people in outreach without necessarily touching skin. If the person extends their hand, I usually go straight for the hug, if they are of the same sex; So, at least I touch the person's *clothes*. Or I can lend a

helping hand, as this is relatively common since the pandemic.

In the case of the flu, avoiding touching to avoid contaminating others is not seen as a lack of consideration, but rather as health care, an expression of love for others. Thus, a woman during her menstrual period, during the seven days, should not reach out to anyone so as not to transmit toxins to others.

Still on the subject of distance, see that Abraham already kept Jehovah's statutes (Gen 26:5), transmitted orally. His wife Sarah had her own tent (Gen 24:67),

probably to spend the days of her menstruation.

A woman-only toilet seat during this period is ideal. Otherwise, a non-porous toilet paper protector should be used.

The housewife can continue her tasks normally, as what is prohibited is the touch of skin on skin, and contact with the place where she lies and where she sits. Read Leviticus 15 exactly as it is there. We must neither go beyond (1Co 4:6) nor fall short of what is written; not to stray to the right or to the left, but to follow the straight path of strict obedience. God did not make exaggerated laws nor change what

came out of His lips. But if in our supposed wisdom we begin to rationalize: "today we have pads", or "the Hebrews didn't have running water or chlorine like we do today", we will discover that the Lord will not work a miracle to neutralize the evils from which He was trying to save us (see Ms 121 1899).

There is a quote that seems to indicate that these hygiene rules have passed:

EGW To insure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved

from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype. 16LtMs, Lt 29, 1901, par. 6

As in the letter to Baker, however, looking at the entire letter, especially paragraph 3 of this letter, it says:

EGW Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were

required, upon entering the <sanctuary> of God, to remove their sandals, <and wash their feet,> on which dust had accumulated. But there is not the least occasion for this to be done now. 16LtMs, Lt 29, 1901, par. 3

In other words, the ceremony at hand is priestly, referring to the cleansing of the earthly sanctuary. And as the book of Hebrews teaches, today the current priesthood is no longer the Levitical but rather that of Melchizedek, these ceremonies relating to the priesthood passed when the type met the antitype in the death of Christ, the sin-bearer.

Separation of False Jews

Rev 3:9 ...which say they are Jews,
and are not, but do lie...

The reality of God's church is clearly elucidated, and unfortunately it is not at all favorable.

EGW It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.
ChS 41.1

EGW Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. 3T 266.2

So we see that the last saints to walk on Earth will feel very sorry for the sins committed in the church. Many things that happen today in our midst scandalize us, but when it comes to keeping someone or not in the reaction of members, it is not up to anyone to determine what or who is the chaff:

EGW Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope.

Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time. COL 71.3 There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real

character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast. COL 72.1

EGW God has precious ones in His church; there are also men and women who are as tares among the wheat. But the Lord does not give you or anyone else the office of saying who are tares and who are wheat. We may see and condemn the faults of others, while we have greater faults which we have never realized, but

which are distinctly seen by others. 5T 333.3

On these issues there is a great need for true balance. It is our duty to illuminate this darkened world with the rays of the gospel, at the same time that it is also required to keep away from sins and also those who persistently disobey the heavenly norm:

EGW The angel with the writer's inkhorn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel. 4LtMs, Lt 12, 1886, par. 3

With due balance, we wish to make it clear that it is not the divine purpose to go to the Pharisaic extreme:

EGW To avoid contact with the “unclean,” they kept aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. By dwelling constantly on these matters, they had dwarfed their minds and narrowed the orbit of their lives. Their example encouraged egotism and intolerance among all classes of the people. DA 150.2

EGW Jesus began the work of reformation by coming into close sympathy with humanity. While He showed the greatest reverence for the law of God, He rebuked the pretentious piety of the Pharisees, and tried to free the people from the senseless rules that bound them. He was seeking to break down the barriers which separated the different classes of society, that He might bring men together as children of one family. His attendance at the marriage feast was designed to be a step toward effecting this. DA 150.3
God had directed John the Baptist to dwell in the wilderness, that he

might be shielded from the influence of the priests and rabbis, and be prepared for a special mission. But the austerity and isolation of his life were not an example for the people. John himself had not directed his hearers to forsake their former duties. He bade them give evidence of their repentance by faithfulness to God in the place where He had called them. DA 150.4 Jesus reproveth self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and

the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering. A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution.

DA 150.5

The text above must, however, be read with divine temperance. When looking at the example of Christ, He was always seeking to do good among the people, and placed Himself in close communion with sinners, but especially with those who sought true conversion, such as, for example, Matthew and Zacchaeus – two publicans who '“they shared bread”' with the Master. However, we do not see the same familiarity of Jesus with those who rejected him - there is no report of visiting any Pharisee. The only private conversation recorded with someone of this class was Nicodemus – who somehow

recognized divine guidance in Jesus. Thus the Son of God acted distinctly toward the common sinner; the sincere one who sought Him; and the class that rejected Him and sought to hinder His mission.

Although we must preach to everyone whenever possible, God does not require full coexistence with those who know the truth and continue in practices that shame the Eternal God. Inspired by God, the apostle says:

1Co 5:9-11 I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or

extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Let us remember the weight of this apostle's words, as Ellen White reaffirms the same idea:

EGW His instruction in his letters to the churches of his day is instruction for the church of God to the end of time. 22LtMs, Lt 332, 1907, par. 6

EGW Living as sinners, claiming to be Christians! Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate....
ChS 41.1

Thus, Paul continues his warnings:

2Co 6:14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part

hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2Ti 3:1-5 This know also, that in the last days perilous times shall come. For men shall be lovers of

their own selves, covetous,
boasters, proud, blasphemers,
disobedient to parents,
unthankful, unholy, Without
natural affection, trucebreakers,
false accusers, incontinent, fierce,
despisers of those that are good,
Traitors, heady, highminded,
lovers of pleasures more than
lovers of God; Having a form of
godliness, but denying the power
thereof: from such turn away.

In line with Paul, this is what the
beloved disciple also says:

2Jo 1:9-11 Whosoever
transgresseth, and abideth not in
the doctrine of Christ, hath not

God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.

As strange as this may seem, John even talks about greeting such people. In confirmation of the validity of this, Ellen White states:

EGW [Quotes 2 John 1:9-11]We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide

in Christ while living in transgression of God's law. There exist in these last days evils similar to those that threatened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. "You must have charity," is the cry heard everywhere, especially from those who profess sanctification. But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious and call this charity. God requires His

people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors. AA 554.3

1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

EGW As Christ's ambassador I entreat of you who profess present truth to promptly resent any approach to impurity, and forsake the society of those who intimate

or breathe an impure suggestion. Loathe these defiling sins with the most intense hatred. Fly from those who would even in conversation let their minds run in such a channel, “for out of the abundance of the heart the mouth speaketh.” Shun them as you would the leprosy. TSB 104.1

EGW We are in an age of the world when there is a fascinating, mesmeric power in all that class who would gloss over sin, secretly insinuating impure thoughts and coming as angels of light while they are the servants of sin. They do not sense the offensive character of sin or the retributive

justice of God that will fall upon the sinner. I tremble for those who are not fully upon their guard, and who will be in danger of being deceived and corrupted. As a servant of Jesus Christ I warn you to shun the company of this class. Let them not into your houses, neither bid them Godspeed. Separate yourselves from their company, for they corrupt the very atmosphere you breathe.... TSB 104.3 As Moses called to Israel that they leave the tents of Korah, Dathan, and Abiram, we would call for all to leave these corrupt men alone to suffer the disgrace and

punishment of their crimes. TSB 105.1 [...] You should not for one moment give place to an impure, covert suggestion. Grant no indulgence. Rebuke them.

Associate not with them, no not so much as to eat [with them].

Regard with no complaisance the words that would tarnish your soul's purity. Even listening to an impure suggestion will stain the soul, as foul, impure water will defile the channel through which it passes. TSB 105.2

We realize that Ellen White's clear testimony is in line with the rest of the other biblical writers. See some more texts:

EGW There are conditions to meet if we would be blessed and honored by God. We are to separate from the world and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon His people. Set your affections upon Him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing, for in touching this you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. “What fellowship hath

righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (verses 14, 15). God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt.... HP 169.3

EGW The eternal God has drawn the line of distinction between the saint and the sinner, between converted and unconverted. The two classes do not blend into each other imperceptibly, like the colors of a rainbow, but are as distinct as midday and midnight. God's people cannot with safety enter

into intimate associations with those who know the truth, but do not practice it. The patriarch Jacob, when speaking of certain deeds of his sons, which he contemplated with horror, exclaimed, "O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. MYP 390.2

While we should not judge anyone, we should use our judgment to judge all **things** (1 Cor. 2:15). There were times, however, when Ellen White, moved by the Spirit, was

very straightforward about certain individuals:

EGW You, of course, have nothing to do with Terry; do not have him in your house. There is something about that man, black, that he did not confess at the conference. He is unclean, unholy in the sight of God and if you have him in your house you will be unclean because he is a dead body. The power of Satan is very great and Terry will make a complete agent for Satan to work through to destroy you all. 1LtMs, Lt 30, 1850, par. 3

This separation must lead God's people to act not only with ordinary

individuals, but also with those who are ministers:

EGW There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine. 1T 261.3

Furthermore, this separation must be a fact in the life of a sincere Christian even with regard to churches and congregations. In other words, churches in which the ferment of corruption is unfortunately great, the divine

counsel of separation also covers this area. Observe the instructions:

EGW These men will never give the right mold to other minds; they have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be until they are born again, and learn the A.B.C. in true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in

this day shall not leaven their ideas of what it means to be a Christian. 12MR 333.1

The need for this separation is related to two issues: not sanctioning sin and not being influenced by the dominant apostasy.

EGW If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God. 3T 280.3

EGW He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past the Lord shows the necessity of purifying the church from wrongs. One

sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away. 3T 265.1 The prejudice which has arisen against us because we have reproved the wrongs that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. If wrongs are

apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply

because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.
3T 265.2

This is a matter of such great seriousness. In no way can we sanction sin among the holy people.

Another common mistake is to believe that reprimand must always be private, only with the offender. But see when this applies:

Mat 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone...

When it is not a personal offense, and it is public, both the reprimand and the confession must be with the same publicity:

1Ti 5:20 Them that sin rebuke before all, that others also may fear.

EGW “Thou art the man.” 2 Samuel 12:7. Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not

complain that their efforts are without fruit until they repent of their own love of approbation and their desire to please men, which leads them to suppress truth. PK 141.2

Let us not be afraid of the victim suing us for moral damages. And every Christian is a watchman (GC 459.3) We must be aware of the fact that there are several ways to indulge in error:

EGW We should never give sanction to sin by our words or our deeds, our silence or our presence. DA 152.3

Thus, it is realized that even our presence can condescend to evil – hence, often the need for separation. Our duty is to have the same attitude as Sister White:

EGW I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall

be leavened with the prevailing spirit. 1888 181.4

This is what she would do in Minneapolis, if the Holy Spirit had not restrained her:

EGW I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were

of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you. 1888 277.1

There is great danger for all those who believe that we are in the time of the third angel's message, that is, the last message of mercy to this world (SR 379.1), and still continue to expose themselves to error, without being forced to do so:

EGW I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should

attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not

keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. EW 124.3 I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures.

While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord. EW 125.1

In fact,

EGW The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts?

Would they not make of no effect the God-given message which His people are to bear? 6T 370.3

What to do then? Found a new denomination? This is not necessary. A model that fits well into the end-time scenario, especially for those who live in the countryside, is the **house church**. Even in the city, the home modality raises less prejudice in evangelism. It means using a household to gather with at least one other household, if possible, to worship God together. The model does not call for a new organization, but an informal way of worshiping God with brothers.

Rom 16:5 Greet the church that is in their house....

Phm 1:2 ... and to the church in thy house

In the days of Israel's apostasy, setting aside "plan A" was evidently acceptable to God:

EGW As the men of Israel witnessed the corrupt course of the priests, they thought it safer for their families not to come up to the appointed place of worship. Many went from Shiloh with their peace disturbed, their indignation aroused, until they at last determined to offer their sacrifices themselves, concluding that this

would be fully as acceptable to God, as to sanction in any manner the abominations practiced in the sanctuary. ST December 1, 1881, par. 13

Section 4: Little Foxes

Sng 2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Dolls and Idolatry Without Bowing

In the decalogue it is written:

Exo 20:4-6 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I Jehovah thy God

am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

We often do not realize the scope of the above commandment. We only think about the well-known Catholics who have images of saints in their homes, without noticing the carved images that are in our homes or in our hearts. The justification of many followers of the Church of Rome is that they do not worship those images, as they are just a

representation. However, this is a clear transgression of Divine Law:

EGW The use of images by the Roman Catholic Church is antichristian. Those who worship them are commandment-breakers. Image-worship is contrary to God's positive commands. The second commandment is entirely opposed to such practices.

16LtMs, Ms 126, 1901, par. 19

Idolatry is not just restricted to so-called saints. When we pay attention to the commandment, He says "You shall not make" graven images or "any likeness" of what is in heaven; on land or in water. The

commandment requires three actions with regard to carved representations : thou shalt not do; you will not bow down; nor shall you serve them. This means we shouldn't do it; we must not bow down, nor serve. This should make us wonder about dolls, teddy bears and so many other toys that imitate some animal or person that exists above the sky, below the earth, or in the waters below the earth.

Some say that children don't love toys, and that's why it would be sanctioned. It will be? Would any Catholic be allowed to have an image of a saint in their home, even

if they say they don't "worship" that clay object?

What indicates what is or is not an object of worship?

EGW When the affections God claims to cluster about Him are made to center upon earthly objects,—a woman, a man, or any earthly things,—God is superseded by the object which enchains the senses and affections, and the powers which were solemnly dedicated to God are bestowed upon a human being who is defiled with sin. TM 435.1

If a doll takes the place of God, then yes, the toy becomes an object of worship. In any case, the commandment begins in verse 4 with the words: "Thou shalt not", - which would obviously encompass "thou shalt not". Regardless, the commandment commands not to have. See what the prophetess says about what is in another part of the law that mentions the same subject (Deu 4):

EGW Deuteronomy 4. [...] The specifications are never to lose their force, for they are the expression of the mind of the infinite God. Every word is to be cherished. 1888 877.1

Since every word in this chapter must be valued, as it must never lose its strength, see a part of this chapter:

Deu 4:15-18 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that Jehovah spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that

creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

Note that here Moses repeats the emphasis on image or anything that resembles an animal or person, and does not repeat the issue of worship, but restricts himself to saying not to do it. Regarding toys that imitate an animal or human being, therefore, it is not permitted by law.

This commandment is restricted to imitations that present themselves as an object similar to sculpture – that is, that has three dimensions. This does not include engravings or illustrations:

EGW A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed. HS 211.5
[...] The second commandment prohibits image worship; but God himself employed pictures and symbols to represent to his prophets lessons which he would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be

represented plainly upon tables,
that he who read might
understand. HS 212.2

On some subjects, some mention that the Lord's messenger, Ellen White, had toys such as dolls in her family and therefore sanctioned such action. Well, from this book we emphasize that this prophetess was not a perfect model, nor did she bring all the light that should shine. Without neglecting her writings, we must support ourselves biblically as she herself emphasizes:

EGW How can the Lord bless those who manifest a spirit of “I don't care”—spirit which leads

them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what the Lord God of Israel says, and

then do what He commands. Ms
43, 1901, par. 26

Furthermore, emphasizing that we would have “new duties and privileges” discovered indicates that she did not live in full light. In any case, the text below herself links dolls with idolatry:

EGW The children are not be treated as **dolls**, made to be dressed and undressed,—**idols**, to have affection and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. RH May 10, 1898

Shouldn't we look for the simplest possible hobbies for our children that direct their minds to heavenly things?

EGW Parents should by their example encourage the formation of habits of simplicity, and draw their children away from an artificial to a natural life. *ST* October 2, 1884, par. 6

The reality about such toys becomes even more evident when we understand their origin. Here is the historical account:

The history of dolls began in Ancient Egypt around 2000 BC.

Many archaeologists have found dolls in Egyptian excavations; some were made of wood, others of clay.

The archaeologists who found and researched the remains left by the people of Ancient Egypt stated that dolls made with clay were used to accompany the pharaohs to the world of the dead, that is, they were placed in the tombs together with the pharaoh's body. This practice was adopted to replace close people, relatives and slaves who were previously buried with the pharaoh. Therefore, this practice prevented the sacrifice of people.

The doll in Ancient Greece, more specifically in Athens, had almost the same current use. Athenian children used dolls as toys.

Another function that dolls had in Athens, which differs from current uses by children, was the symbolic practice that the doll performed during marriage. Athenian women used to consecrate their dolls to the goddess Aphrodite, who represented love and beauty (this practice represented a kind of wish for luck in love).

<https://www.historiadomundo.com.br/idade-antiga/a-boneca-na-antiguidade.htm>

EGW The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe.
ML 220.3

Interjections and the Purity of Language

Especially written for Brazilian context, where the use of "nossa", an abbreviation of "our virgin Mary" and other slangs are common.

Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

Among the various reforms that God's people must make, one of the most difficult is in relation to language. This is a characteristic often highlighted in the Bible and

the Spirit of Prophecy. It is something so serious that the apostle James even demarcates the tongue as a sign of perfection:

Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Jesus taught us that the mouth speaks out of the fullness of the heart (Mt 12:34). If Christ dwells in us, then we will be able to fulfill the apostle's exhortation:

Eph 5:3-4 But fornication, and all uncleanness, or covetousness, let

it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

This is also what Ellen White emphasizes about Christian language:

EGW Let it be seen that your life is hid with Christ in God. Let

there be no hasty speech, no cheap words, no slang phrases. Let it be demonstrated that you are conscious of a Companion whom you honor, and that you will not make Him ashamed of you. TMK 198.4

EGW The one who has not Christ abiding in his heart will indulge in cheap talk, exaggerated statements, that make mischief. The tongue that utters perverse things, common things, slang phrases, that tongue needs to be treated with the hot coals of juniper. Ms 17, 1895, par. 5

About deception it is said:

EGW “Thou shalt not bear false witness against thy neighbor.” False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids

every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment. PP 309.3

In addition to these points, we emphasize the need to remember the following precepts:

Exo 23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other

gods, neither let it be heard out of thy mouth.

The word in the original translated as "mention" is the word *zakar*, often referred to terms that designate some memory (Gen 8:1; Ex 20:24; Lv 26:42). In other words, Moses had given the people the commandment not to remember the old gods. Likewise, the psalmist later reaffirms:

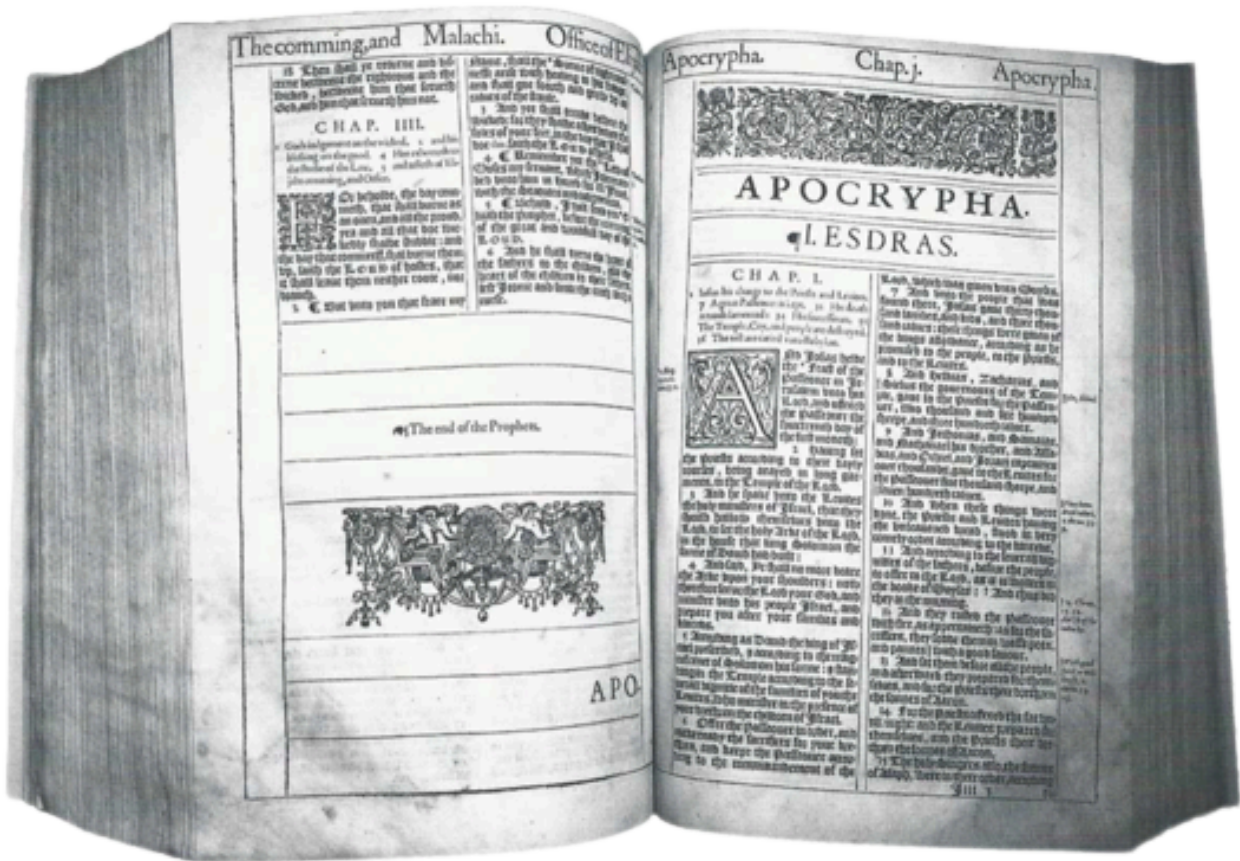
Psa 16:4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

Thus we see that such things should not be heard from the mouth of the servant of the Most High. This is also a serious issue, that here in Brazil there is a need for broad and immediate reform. Living in a mostly Catholic culture, some saints from this church have established themselves in our language. A saint is routinely introduced when admiration or astonishment is expressed. But let us be clear that the divine work is complete. When the Holy Spirit descended, even the disciples' way of speaking became perfect. Are we not today receiving from the Spirit for a complete

Section 5: Why was Ellen White's Bible so heavy?

by Daniel Silveira

In 2014, after the Whitileaks drama (congressomv.org/whitileaks) The White Estate released many previously unpublished manuscripts and letters of Ellen G. White. Among them is a quote speaking highly of the *hidden book*, the Apocrypha of the Old Testament of the King James Bible (KJV). In the 1840s, a good part of the Bibles still had the apocryphal section, between the two Testaments.



EGW (Taking the large Bible containing the apocrypha:) Pure and undefiled, a part of it is consumed, holy, holy, walk carefully, tempted. The Word of

God, take it (Marion Stowell),
bind it long upon thine heart,
pure and unadulterated. How
lovely, how lovely, how lovely.
My blood, My blood, My blood.
O the children of disobedience,
reproved, reproved. Thy word,
thy word, thy word, a part of it is
burned unadulterated, a part of
the hidden book, a part of it is
burned (the apocrypha). Those
that shall despitefully tread
[treat?] that remnant would think
that they are doing God service.
Why? because they are led
captive by Satan at his will.
Hidden book, it is cast out. Bind it
to the heart (4 times) bind it, bind
it, bind it, (laying the Bible on

Oswald Stowell) let not its pages be closed, read it carefully. Snares will beset on every side, take the strait truth bind it to the heart (3 times) le[s]t everything be cast out. Ms 5, 1849, par. 8

And what could this hidden book be? The following year she wrote:

EGW I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard book, that will judge us at the last day. Ms 4, 1850, par. 13

She calls the Apocrypha as a whole a hidden book, part of the Word of

God; and which should be read, as they would free the wise from traps in the last days.

The apocrypha contained in the KJV are as follows:

1 Esdras, 2 Esdras, Tobith, Judith, the Rest of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Epistle of Jeremiah, Prayer of the Three in the Furnace, Susanna, Bel and the Dragon, Prayer of Manasseh, 1 Maccabees and 2 Maccabees.

The Books called Apocrypha.

I. E sdras <i>both Chapters</i>	9	Wisdom	19	The Story of Susanna.	
II. E sdras	16	Ecclesiasticus	51	The Idol Bel, and the Dragon.	
Tobit	14	Baruch, with the Epistle of		The Prayer of Manasses.	
Judith	16	Jeremiah	6	I. Maccabees	16
The rest of Esther	6	The Song of the 3 Children.		II. Maccabees	15

Source:

https://en.wikipedia.org/w/index.php?title=File:KJV_1769_Oxford_Edition,_vol._1.djvu&page=21

These books remained in King James for over 200 years. The prophetess mentioned the expressions "apocrypha" and "hidden book" only at the beginning of her ministry, when unbelief had not yet permeated the people, but she continued to make allusions throughout the remainder of her ministry. It was as if the church wasn't ready for more.

James White said, "we consider portions of them [apocrypha] to

contain much light and instruction."
ARSH 5/8/1858

The book of Wisdom of Solomon has many expressions used by Ellen White. She also quotes 2 Esdras several times informally, and James White formally. See congressmv.org/o-livro-escondido-d-o-adventismo-ebook

2Ed 12.37 Therefore write all these things that thou hast seen in a book, and **hide them:**

2Ed 12.38 And teach them to the **wise of the people**, whose hearts thou knowest may **comprehend** and keep these secrets.

Just as the book of Daniel was sealed until the time of the end, so there are writings that should come to the attention of the wise men of the last days. And the Lord tests his people with this, bringing to their consideration new light, just like the discovery of the scroll in the time of Josiah.

In Ezra 6, because of a scroll that was found in Babylon, Jerusalem, beyond the Euphrates River, was rebuilt, by order of Cyrus (type of Jesus). Today many find the book hidden in the Bible in Jerusalem (Babylon). The fact that it is found in Catholic and Orthodox Bibles (by the way, two thirds of Christianity) does not detract from its content,

otherwise it would also detract from other books.

The opening of a whole new section of the Word of God, as she calls it in Ms 5 of 1849, is indeed an open **gate**, which no one can close! God be praised.

The Book of Enoch

There is an ancient manuscript called The Book of Enoch. The apostle Jude quotes him:

Jud 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints

Unlike Paul citing pagan authors, the apostle Jude says that in this case it is a prophecy, and it is not Enoch the son of Cain, but the seventh after Adam. Did someone later come and quote from Jude to put the seal of authenticity on a fraudulent work?

In the 1940s, well after EGW's death, the Dead Sea Scrolls were found, and it became evident that the Book of Enoch, well represented among the fragments found, dates from before Christ. And the number of fragments indicates that it was very popular. In fact, there are many allusions to the book of Enoch in the New Testament, or at least the Holy Spirit used the same language. Remember that the book dates from before Christ. Jesus and the New Testament used enochic language. This is powerful evidence that Christ considered this book part of the Scriptures:

- “It had been good for that man if he had not been born” Mat 26:24, Eno 38:2;
- “Blessed are the meek, for they will inherit the earth” Mat 5:5
“and they will inherit the earth.”
Eno 5:7;
- “Inherit eternal life” Mat 19:29,
Eno 40:9;
- “The throne of his glory” Mat 26:64, Rev 14:14, Eno 61:5;
- “Elect and holy” Col 3:12 Eno 48:1;
- 2Pe 2:4 "For if God spared not the angels that sinned, but cast them down to hell, and

delivered them into chains of darkness, to be reserved unto judgment". Exactly what Enoch says.

- “Archangel Michael” Jud 1:9
“Michael, one of the archangels”
Eno 70:4;
- “Thousands of thousands and myriads of myriads”
Rev 5:11, Eno 40:1;
- “I saw the sons of the holy angels treading in flames of fire”
Eno 70:1. In Rev 15:2 it says "sea of glass mixed with fire";
- “And out of his mouth goeth a sharp sword, that with it he

should smite the nations” Rev 19:15, 2Th 2:8, Eno 61:4;

- “King of kings and Lord of lords”
Rev 19:16 and Eno 9:4;
- “And the righteous shall bring ropes, that they may trust in the name of the Lord” Eno 60:3, see 2T 595.3
- Mat 22:29-30 "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Only Enoch says that

God did not make women for the angels, so punishment came for those who fornicated (En 15:6). Jesus called Enoch's writings the Scriptures! In addition to the mixing of the lineage of Shem and Cain (PP 47.1), there is another meaning to this mixture. Note that God's children can also be non-human beings (Job 1:6). The Review and Herald of October 7th, 1890 says: "The intermingling of our race with fallen beings from another world brought about the ruin of the old world"

<https://documents.adventistarchives.org/Periodicals/RH/RH1>

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lower corner.

It is known that the book was in the Christian canon at the time of the apostles, and was only removed in the fourth century (en.wikipedia.org/wiki/Book_of_Enoch).

Ellen White probably didn't know about this book, but she was open-minded about it, and suggests that it would be good if it appeared:

EGW Enoch was the first prophet among mankind. He foretold by prophecy the second coming of Christ to our world, and His work at that time. His life was a

specimen of Christian consistency. Holy lips alone should speak forth the words of God in denunciation and judgments. His prophecy is not found in the writings of the Old Testament. We may never find any books which relate to the works of Enoch, but Jude, a prophet of God, mentions the work of Enoch. Ms 43, 1900, par. 5

If God preserved His Word (ML 27.5), why not Enoch's prophecy, since it is intended for the last generation (En 1:1)? Thank God for the finds in the Qumran caves after EGW's death!

Even though there are certain difficulties in the book, we must always consider which way the scales tip. This is called the 'weight of evidence'.

EGW We may never find any books which relate to the works of Enoch, but Jude, a prophet of God, mentions the work of Enoch. Ms 43, 1900

Take a good look:

1. Ellen White was open to the possibility of meeting. We may never find it. Perhaps yes. Maybe not. She wasn't closed off that much.

Suspect. Similar to the other new light themes.

2. You see, it does not say that the prophet Jude mentions a phrase from Enoch, but he mentions the work of Enoch. In other words, he alludes to something bigger than just a lost phrase passed down orally from generation to generation. There was a whole work of Enoch that Jude refers to. And what was Enoch's work that existed even before Christ? The book of Sentinels, the first thirty or so chapters, at least. For eleven fragments of it were found at Qumran, in the Dead Sea Scrolls.

Let us not despise prophecies, we
prove all things!

Let us not despise prophecies, we
prove all things!

Appendix: Present Truth Statement

The issues below are observed by many adventists around the world that are earnest about God's word, at least in the west. Thus, they would come "before" the New Light.

Doctrine



Bible version

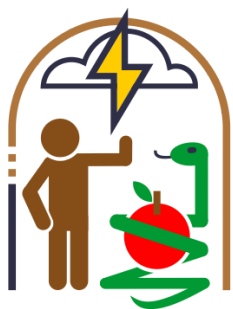
Modern versions, especially in the New Testament, increasingly differ from the *textus receptus*. Therefore, we use as a reference the version used by Ellen G. White, the King James in English (Rev 22:18-19). For more, see the

book *Our Authorized Bible Vindicated*, by Benjamin Wilkinson.



Humanity of Christ

Jesus was fully human like us; in other words, the flesh also called Him to sin, but He resisted and overcame. Jesus identifies with us and is touched when he sees us in temptation. (Hebrews 2:16 and 4:15, 1 John 4:2-3, 3SM 129.3). For more, see *Touched by our Feelings*, by Jean Zurcher.



Victory Over Sin

Knowing that Jesus had the same tools as us encourages

us to overcome as Christ did:
connected to the vine, we can stop
sinning. In fact, the only definition
of sin is “transgression of the law” –
therefore a decision, which can
include thoughts (Rev 3:21, 1Co
10:13, John 1:12, 1Jo 3:4, James 1:15).



Justice by Faith

Even if we stumble, after
repentance and confession,
we can continue to rejoice in
salvation. The righteousness of
Christ is given to us as a gift, and
before the Father it is as if we had
never sinned. God used Jones and
Wagoner from 1888 onwards to
proclaim this message, to prepare a

people for the coming of Christ. The leadership of the Adventist Church rejected this message, and despite later making intellectual assent, sadly they did not practice it, regretted it, or confessed this rebellion. That is why the second coming of Christ had to be postponed for more than a century. God will have to work far outside the ordinary order of things in the end to gather a faithful remnant. (Rom 5:1, 8:1-4, Phil 1:6) For more, see *Heralding the Loud Cry*, by Camron Schofield.

Lifestyle



Health

We follow a strict vegetarian diet. Not an ounce of meat or cheese should enter our stomach, nor black tea or coffee (and by extension, other foods that contain caffeine, ice tea, and cocoa - chocolate). Nor should viruses or other serums be injected into the body. Vigorous exercise should be practiced (at least half an hour, almost every day, with your heart beating fast and sweating). Get enough sleep, drink plenty of water, sunbathe and everything EGW instructs us to do. (CD 380.2, CD 368.4, FLB 231.7)



Clothing

The woman should wear a long skirt (not so long that it drags dirt from the floor) and try to differentiate herself from the man as much as she can. She will avoid wearing: caps, sleeveless or printed t-shirts (especially at breast height), high-heeled shoes, tight or translucent clothing, makeup and jewelry. A man should not wear short pants in public.



Music

Songs with syncopation (arrhythmia) should not be chosen, much less with drums or

other instruments that accentuate the rhythm. The ideal is to sing biblical verses, but hymns from hymnals will also be useful. One should not clap during worship services, which denotes irreverence, a worldly spirit and tends to exalt the creature instead of the Creator.



Education

The child should ideally be educated at home by their own parents. Until the age of 8 for girls and 10 for boys, no formal education should be given, as the child's mind is not yet fully mature for it. The child who commits foolishness must be punished with

the physical rod, with prayer and a gentle spirit. If the offense is minor, milder measures such as reprimands or withdrawal of privileges can be used. (CM 67.1, Prov 13:24; 23:13-15 and 29:15)



Relationships

Until the age of twenty, young people are not prepared for important decisions such as dating. There should be no bodily intimacy until marriage. Married: You should not have sex on Saturday or any perversion such as oral or anal sex. The Lord does not tolerate any affective union between people of the same sex or any other

perversion of this nature, which is an abomination. In healthcare jobs involving privacy, women treat women, men treat men. The same applies to family counseling. AH 79.4, Rom 1:26-27, 1Co 6:9, DG 95-97, CH 582.2)



Country Living

Every Christian should move to rural areas where he can be away from enemy interference. The fewer neighbors and people passing by the property, the better. Far from the coast and preferably in a higher mountain region, with a spring. We should try to be self-sufficient in food as much as

possible, growing what we eat.
Cities can be evangelized by visits or
virtually. (LDE 99.4, AH Chapter 21)



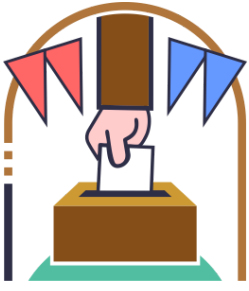
Competition

One should not practice
competitive sports or spend
time on useless entertainment. (Ex
32:6, Ed 210.4, AH 522f)



Drama

Any dramatization (staging),
whether live or filmed, is
reprehensible. Films should not be
watched nor dramatized videos
used for evangelism purposes. (Ev
137.2, Phil 4:8)



Elections

Political issues must be buried. We can only participate in voting if it is a plebiscite. If called upon to elect someone, we must vote blank or null, otherwise we are virtually giving a power of attorney to the ruler we elect, and we will be participants in their wrong actions and punishments. (FE 475.2)

Worship



Position for Prayer

One must always kneel to pray; both in private and public worship. (2SM 311.1, 2SM 312.7)



Women Ordination

Women should not play a leadership role in the church, occupying the position of elder or pastor, which is the exclusive responsibility of men. (1 Tim 3:2, Titus 1:6)



Mysticism

Any mystical practice is condemned, such as: praying without asking and giving thanks to ventilate the mind, visualizing, seeking to feel God with the five senses through feelings and impressions, or coaching. Our only security is in the inspired Word.



Tithe

The tithe can be applied directly to the front line of the mission, without having to go through the organization's institutional bailout/legal account. But it must only be used for the

preaching of the Word, whether oral, printed or through the media. If entrusted to the institution, an account must be made of how the money was used (Letter 267, 1905, SpM 176.7, T4 472.3, 3SM 217.2, KC 120.3)



Church Discipline

Christians who commit open and premeditated sins should be disciplined or excluded without fear of legal proceedings (1 Cor. 5:1-5).



Home church

An alternative to going to a regular church where, after warnings and intercession, one continues to practice and preach errors, is to worship at home; maybe with another family. This isolation must occur especially when there are children and young people. (Rom 16:5, Fm 1:2, 12MR 333.1, ST December 1, 1881, par 13)



Ecumenism

Any relationship that seeks favor or recognition from Babylon, much less from the Roman church, mother of harlots, is

condemned. Relationships must be restricted to what EGW says in the book *Evangelism*. We should not participate in charitable or development projects without being able to bring the bread of life and talk about God, as this would be denying our faith.