

Crenças Fundamentais da IASD publicadas nos Years Books

“Que ninguém busque destruir os fundamentos de nossa fé os fundamentos que, mediante estudo da Palavra feito com oração, e por meio da revelação foram postos no princípio de nossa obra. Sobre esses fundamentos temos estado a construir por mais de cinqüenta anos.”

Recebi esse texto em um artigo a favor da Trindade. É intrigante ver o mesmo texto de Ellen White (Carta 232, 1903) ser usado para defender posições contrárias, pois já tinha visto antes em materiais em favor do Único Deus Pai e Seu Filho. Contraditório, não?!

Por outro lado, mesmo intrigante, é uma boa notícia! É sinal de que ambos os lados aceitam que os pilares não devem ser alterados por nós. Fica mais fácil o esclarecimento, só precisamos verificar no que os pioneiros acreditavam. Vamos estudar?

Os Princípios Fundamentais da Igreja Adventista do Sétimo Dia foram repetidos em alguns dos Year Books nos anos entre 1889 e 1914. É importante salientar que Ellen G. White morreu em 1915, e que, portanto estava viva durante todo este período.

A publicação do Year Book não foi constante todos os anos, chegando a ser interrompida em 1895 e só retornar em 1904. As doutrinas (Fundamental Principles) também não aparecem em todos os volumes publicados.

Os anos em que temos o Year Book publicado **com os Princípios fundamentais** são:

Ano	Página onde estão os “Princípios Fundamentais”
1889	147
1905	188
1907	175
1908	213
1909	220
1910	224
1911	223
1912	261
1913	281
1914	293

Uma análise destes livros oficiais da Igreja Adventista mostra que os Princípios Fundamentais das doutrinas dos Adventistas foram repetidas exatamente iguais durante todas estas dez edições. Elas foram uma mera transcrição do texto publicado no primeiro número do jornal “Signs of the Times” em 1874.

Seguem em anexo as cópias dos Year Books de 1889 até 1914. As cópias aqui apresentadas foram feitas dos originais por Ennis Meier na tarde de 16 de dezembro de 2002 na Conferência Geral em Silver Spring, Maryland.

Após a morte de EGW, só foi publicado uma vez mais o Year Book, em 1931. Nele constam as doutrinas fundamentais alteradas em favor da Trindade.

Seguem os anexos. Bom estudo!

1. Carta 232, 1903.
2. Years Books, livros contendo as doutrinas, publicados pelos pioneiros, até 1914.
3. Tradução do texto do Year Book de 1911.
4. Years Books de 1912, 1913 e 1914.

As declarações dos Princípios Fundamentais publicados nos Years Books dos anos de 1912, 1913 e 1914, obviamente são iguais às do ano de 1911, pois todas trazem no topo o nome de Urias Smith que foi o redator do primeiro folheto com a doutrina Adventista em 1872, e faleceu em 1903.

5. Year Book de 1931.
6. Alerta de EGW sobre futuras mudanças.

1. Carta 232 para Sr. Kellogg, 1903

Lt 232, 1903 Kellogg, JH

...

Que influência, mas a do enganador, poderia levar os homens, neste estágio de nossa história, a trabalhar de maneira desleixada e poderosa para derrubar os alicerces de nossa fé - **os fundamentos que foram colocados no início de nosso trabalho pelo estudo da Palavra em oração. e por revelação. Sobre estas fundações, construímos nos últimos cinquenta anos.** Será que um novo fundamento será edificado por homens a quem Deus não concedeu a experiência especial que Ele concedeu aos homens que Ele ordenou para estabelecer os fundamentos de nossa fé? Os homens que estão se esforçando para construir este falso fundamento podem supor que encontraram um novo caminho, e que eles podem estabelecer um fundamento mais forte do que aquele que foi estabelecido. **Mas isso é um grande engano.** Outro fundamento não pode mais um homem do que aquele que foi posto. [\[Lt232-1903.45\]](#)

Sou instruído a dizer ao nosso povo que, no passado, muitos empreenderam a construção de uma nova fé, o estabelecimento de novos princípios. Mas quanto tempo o prédio deles ficou? Logo caiu em pedaços; porque não foi fundado sobre a rocha. [\[Lt232-1903.46\]](#)

Os primeiros discípulos não tiveram que cumprir as declarações dos homens? Eles não tiveram que ouvir falsas teorias e depois permanecer firmes, tendo feito tudo, para se levantar, dizendo: "Outro fundamento não pode nenhum homem jazer do que aquele que está posto"? [[1 Coríntios 3:11.](#)] Uma classe após a outra surgiu com falsas doutrinas, porque os homens eram tão pouco familiarizados com Deus. [\[Lt232-1903.47\]](#)

Meus irmãos e irmãs, estudem o [décimo terceiro, XIV, XV, XVI](#) e [décimos sétimos capítulos de João.](#) As palavras desses capítulos se explicam. "Esta é a vida eterna", declarou Cristo, "para que te conheçam o único verdadeiro Deus e a Jesus Cristo, a quem enviaste." [[João 17: 3.](#)] Nestas palavras a personalidade de Deus e de Seu Filho é claramente falada. A personalidade de um não elimina a necessidade da personalidade do outro. [\[Lt232-1903.48\]](#)

Deus nunca deve ser entendido por qualquer ser humano. Seus caminhos e Suas obras já foram descobertos. Em relação às revelações que Ele fez de Si mesmo em Sua Palavra, podemos conversar. Mas quando se trata de falar ou escrever sobre a pessoa e a presença de Deus, digamos: "Tu és Deus, e os Teus caminhos estão descobrindo". [[Salmo 90: 2; Romanos 11:33.](#)] [\[Lt232-1903.49\]](#)

É um sacrilégio colocar nas mentes jovens ou velhas as sementes da especulação a respeito desse assunto. Tais sementes, plantadas e deixadas para crescer, surgirão e produzirão uma colheita de sentimentos infiéis. Eu dou este aviso para todos. Nós não queremos tal sofisma como aquele apresentado no *Templo Vivo*. Existem coisas excelentes no livro. Mas também há joio no meio do trigo. O livro contém muitas idéias corretas, mas contém também declarações que causarão danos. Aqueles que aceitam a palha para o trigo se encontrarão perdendo o senso da grandeza de Deus e o trazendo para uma comunhão barata. Este é o trabalho do grande enganador. Nossos irmãos não devem ser chamados de seu trabalho para estudar a questão de onde Deus está e o que Ele é. Não devemos ousar nos envolver nesta discussão, para não sermos destruídos. Quando a arca de Deus estava sendo tomada da terra dos filisteus para o

acampamento de Israel, a curiosidade levou os homens de Bete-Semes a olharem para ela. Deus estava descontente e muitos foram feridos com a morte. {Lt232-1903.50}

Vamos falar de Cristo, Sua preexistência, Seu humilde ministério, Seu grande poder, Sua futura glória pessoal nas cortes celestes. O Filho de Deus restaura a vida a quem Ele quer. "Tudo o que o Pai tem é meu", diz ele. [João 16:15.] "Eu e meu pai somos um." [João 10:30.] Ele tem grandeza, presente e potencial, que confunde a concepção humana. Ele rodeia a corrida com Seu longo braço humano, enquanto com Seu braço divino Ele agarra o trono do Infinito. {Lt232-1903.51}

Existe um conhecimento de Deus e de Cristo que todos os que são salvos devem ter. "Esta é a vida eterna", diz Cristo, "para que te conheçam, o único Deus verdadeiro, e a Jesus Cristo, a quem enviaste." [João 17: 3.] E Ele diz novamente: "Se alguém quer vir após mim, a si mesmo se negue, tome a sua cruz e siga-me." [Mateus 16:24.] A todos os que O recebem como seu Redentor, Ele dá poder para se tornarem filhos de Deus. Todo aquele que verdadeiramente crê Nele será inspirado pela fé e ressuscitado pelo braço da Onipotência. {Lt232-1903.52}

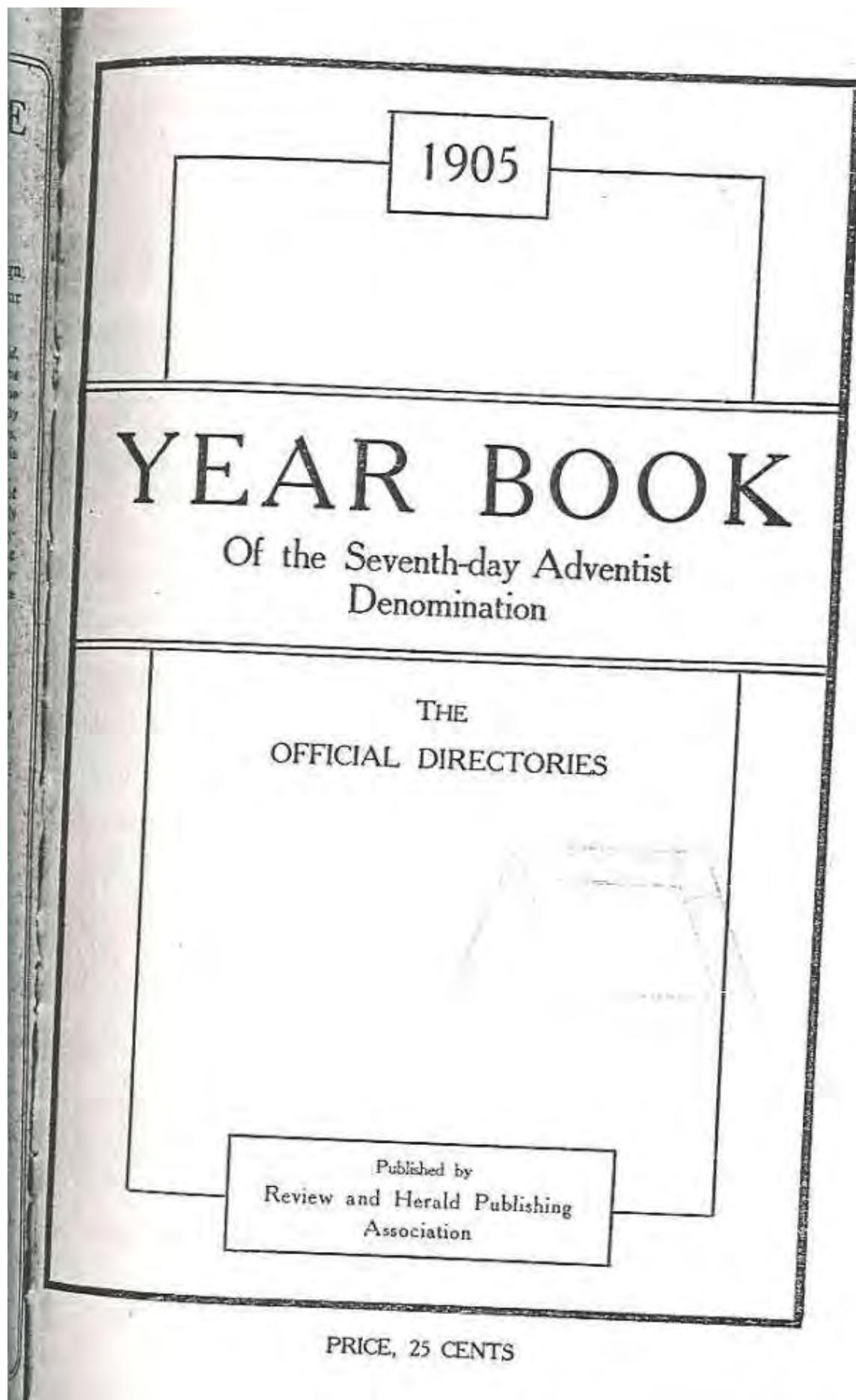
Aqueles que não recebem em fé o plano de Deus para redimir a raça fazem apesar do Espírito da graça, e no último grande dia a sentença deles será: "Afasta-te de mim". [Mateus 7:23] Eles odiavam a justiça e fomentavam a iniqüidade, e deviam ser banidos para sempre da presença de Deus, exilados da felicidade para a morte - a morte eterna. {Lt232-1903.53}

Aqueles que nesta vida amam a Deus e nutrem o pensamento Dele, empregarão suas faculdades e talentos como mordomos fiéis, fazendo o melhor uso deles, mas não reivindicando qualquer recompensa como devida. À medida que negam a si mesmos e seguem a Jesus, erguendo a cruz, eles descobrirão que a cruz é luz e que é um penhor, como eles a suportam, que um dia receberão uma coroa da vida eterna. Qual será a glória, o ganho e o gozo dessa vida eterna que deve ser dada àqueles somente para quem ela foi preparada? A grande alegria do vencedor será que ele está na presença de Cristo. "Onde eu estiver também meu servo estará", declarou ele. [João 12:26.] E ele orou: "Pai, quero que aqueles que Me deste estejam comigo onde eu estiver; para que vejam a minha glória." [João 17:24.] Cristo está falando da glória da presença de Seu Pai e da casa de Seu Pai. A glória que deve ser revelada a todos os que são salvos é a glória que Cristo tinha com Seu Pai antes que o mundo existisse - o esplendor inacessível de todos juntos. Os anjos não foram admitidos nas entrevistas entre o Pai e o Filho quando o plano de salvação foi estabelecido. Aqueles seres humanos que procuram se intrometer nos segredos do Altíssimo, que habitam a eternidade, mostram sua ignorância das coisas espirituais e eternas. Muito melhor, talvez, enquanto a voz de misericórdia ainda é ouvida, humilhe-se no pó e implore a Deus que lhes ensine Seus caminhos. {Lt232-1903.54}

https://egwwritings.org/?ref=en_Lt232-1903.45¶=10197.54

Traduzido pelo Google Chrome.

2. Os Year Books de 1895 até 1914



**FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY
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Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe:—

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2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practise.

4. That baptism is an ordinance of the Christian church, to fellow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6: 3-5; Col. 2: 12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change wrought by conversion and a Christian life (John 5: 3); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20: 36; 1 Cor. 15: 51, 52.

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7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in

1907

YEAR BOOK

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1908

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—
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1911

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FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

By the late Uriah Smith.

Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe: —

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139: 7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practise.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6: 3-5; Col. 2: 12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change wrought by conversion and a Christian life (John 5: 3); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20: 36; 1 Cor. 15: 51, 52.

6. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Tim. 3: 16); that it is designed for us and our children (Dent. 29: 29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119: 105; 2 Peter 1: 19); that a blessing is pronounced upon those who study it (Rev. 1: 1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thess. 5: 3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thess. 2: 8), the wheat and the tares grow together (Matt. 13: 29, 30, 39), and evil men and seducers wax worse and worse, as the Word of God declares. 2 Tim. 3: 1, 13.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8: 14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary. See Note 1.

10. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8: 1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith by making the atonement and removing from the sanctuary the sins of believers (Acts 3: 19), and occupies a brief but indefinite space in the first apartment (Leviticus 16; Heb. 9: 22, 23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 4: 19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10: 33; Heb. 9: 4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Gen. 2: 2, 3), and which will be observed in Paradise restored (Isa. 66: 22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day, and that the terms, Jewish Sabbath, as applied to the seventh day, and

Christian sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Dan. 7: 25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56: 1, 2; 1 Peter 1: 5; Rev. 14: 12, etc.

14. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world is the enemy of God" (James 4: 4); and Christ says that we can not have two masters, or, at the same time, serve God and mammon. Matt. 6: 24.

15. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was "meek and lowly in heart;" that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2: 9, 10; 1 Peter 3: 3, 4.

16. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensations can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's. Gal. 3: 29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Heb. 7: 1-4); the tithe is the Lord's (Lev. 27: 30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9: 6; Mal. 3: 8, 10.

17. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

18. That as all have violated the law of God, and can not of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

19. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operations, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

20. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of

Revelation 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

21. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message (Rev. 14: 9, 10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation,—points which must be determined before the Lord appears.

22. That the grave, whither we all tend, expressed by the Hebrew word "sheol" and the Greek word "hades," is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Eccl. 9: 10.

23. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146: 4; Eccl. 9: 5, 6; Dan. 12: 2.

24. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection, the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place in a thousand years thereafter. Rev. 20: 4-6.

25. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and that the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thess. 4: 10, 17; 1 Cor. 15: 51, 52.

26. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14: 1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20: 4; 1 Cor. 6: 2, 3); that during this time the earth lies in a desolate, chaotic condition (Jer. 4: 23-27), described, as in the beginning, by the Greek term "abussos" (bottomless pit, Septuagint of Gen. 1: 2); and that here Satan is confined during the thousand years (Rev. 20: 1, 2), and here finally destroyed (Rev. 20: 10; Mal. 4: 1); the theater of the ruin he has wrought in the universe being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

27. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21: 2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20: 9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4: 1), becoming as though they had not been (Obadiah 15, 16). In this everlasting destruction from the presence of the Lord (2 Thess. 1: 9), the wicked meet the "everlasting punishment" threatened against them (Matt. 25: 46), which is everlasting death. Rom. 6: 23; Rev. 20: 14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now, . . . are kept in store," which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3: 7-12.

28. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth with the New Jerusalem for its metropolis and capital shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3: 13; Ps. 37: 11, 29; Matt. 5: 5.

NOTE 1. REGARDING PROPOSITION 9.—The Adventists of 1844 expected that the end of the world would come in that year, because they held that certain prophecies would then transpire, which they believed reached to the coming of the Lord. Chief among these was the prophecy of Dan. 8:13, 14, which says that at the end of the prophetic period of 2300 days (years) the sanctuary should be cleansed. They believed that the earth was the sanctuary then to be cleansed, and that its cleansing was to be accomplished with fire, which would accompany the manifestation of the Lord from heaven. From these premises, the conclusion seemed inevitable that when the 2300 years ended, in 1844, the Lord would come.

But the day passed, and no Saviour appeared. Suspended between hope and fear, and waiting until every plausible allowance for possible inaccuracies of reckoning and variations of time, was exhausted, it became at length apparent that a great mistake had been made, and that the mistake must be on one or both of the following points: either, first, the period of the 2300 days did not end at that time, and they had made a mistake in supposing that they would terminate in that year; or, secondly, the cleansing of the sanctuary was not to be the burning of the earth at the second coming of Christ, and hence they had made a mistake in expecting such an event at that time. While there was a possibility that they had made a mistake on both these points, it was certain that they had made a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest of thousands upon thousands, and thrilled their hearts with enthusiastic hope, was not to be abandoned, especially by its more conservative and sincere adherents, without earnest thought and reflection. The whole field of evidence was therefore carefully resurveyed. It soon became apparent that two methods were being adopted to account for the fact that the Lord did not come when he was expected, and to explain the consequent disappointment.

One class, at a rash bound, reached the conclusion that they had made a mistake in the time, and that the prophetic periods had not expired. This was, of course, to abandon the whole previous movement, with all its accompanying manifestations of divine power; for if the time was wrong, everything was wrong.

Another class, impressed with the fact that God had given too much evidence of his connection with the movement to allow them to abandon it, carefully reviewed the evidence on every point. The result with them was a clearer conviction of the strength and harmony of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then the "sanctuary" should "be cleansed."

This brings us to note the difference between Seventh-day Adventists and those called First-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they can not adopt, and hence their continual efforts to readjust the prophetic periods, and fix upon some new time for Christ to come. From this has arisen, in these later years, all the fantastic time-setting which has very naturally disgusted the world, and worse than this, has brought a stigma of reprobation upon all prophetic study. On the other hand, Seventh-day Adventists set no time. While they believe that the prophetic periods are to be understood, they believe also that these periods have been correctly interpreted, and have all terminated: so that now there is no data from which to reason respecting a definite time for their Lord to come.

In the catalogue of publications issued by the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., will be found works treating at length upon the principle themes mentioned in the Statement of Fundamental Principles, See page 224. Classified lists, giving the names of all the tracts treating on various subjects can also be supplied. Catalogue of publications in English or in foreign languages, sent free.

3. Tradução do Year Book de 1911

PRINCÍPIOS FUNDAMENTAIS DOS ADVENTISTAS DO SÉTIMO DIA

Os adventistas do Sétimo Dia não possuem credo além da Bíblia; porém, sustentam corretos pontos bem definidos de fé, pelos quais estão preparados para dar “a todo homem que pedir” uma razão de sua fé. As seguintes proposições podem ser entendidas como um resumo dos principais traços de nossa fé religiosa, sobre os quais existem, assim como é conhecida, completamente unâimes por todo o corpo. Eles crêem:

1. Que existe um só Deus, pessoal, um Ser Espiritual, o Criador de todas as coisas, Onipotente, Onisciente, e Eterno; Infinito em conhecimento, santidade, justiça, bondade, verdade e misericórdia; imutável, e presente em todos os lugares por Seu representante, o Espírito Santo.

2. Que existe um Senhor, Jesus Cristo, o Filho do Eterno Pai, o único por quem foram criadas todas as coisas, e por meio de quem elas existem; que ele tomou a natureza da semente de Abraão para a redenção de nossa raça caída; que ele residiu entre os homens, cheio de graça e verdade, viveu nosso exemplo, morreu nosso sacrifício, foi ressuscitado para nossa justificação, ascendeu ao alto para ser nosso único mediador no santuário celestial, onde através dos méritos de seu sangue derramado, assegurou o perdão e absolvição dos pecados de todos aqueles que persistentemente se achegam a Ele; e como o encerramento de parte do seu trabalho de sacerdote, antes de assentar-se em seu trono como Rei, ele realizará a expiação por todos eles, e todos os pecados deles cometidos fora do santuário serão apagados (atos 3:19), como mostrado no serviço do sacerdócio levítico, o qual apontava e prefigurava o ministério de nosso Senhor no Céu. Veja Levítico 16; Hebreus 8:4, 5; 9:6, 7.

3. Que as Santas Escrituras do Velho e do Novo Testamento foram dadas pela inspiração de Deus, possuem uma completa revelação de Sua vontade para o homem, e são a única e infalível regra de fé e prática.

4. O Batismo é uma ordenança da igreja cristã para acompanhar fé e arrependimento, - uma ordenança na qual comemoramos a ressurreição de Cristo, que por este ato demonstramos nossa fé em sua morte e ressurreição, e por meio da qual, na ressurreição de todos os santos dos últimos dias; e que, não existe outro meio mais adequado para representar estes fatos que as Escrituras prescrevem, denominado, imersão.

5. Que o novo nascimento comprehende uma completa mudança necessária para nos preparar para o Reino de Deus, e que consiste de duas partes: Primeira, uma transformação moral moldado pela conversão e uma vida cristã (João 5:3); segunda, uma mudança corporal por ocasião da segunda vinda de Cristo, segundo a qual, se morrermos, nós ressuscitaremos incorruptíveis, e se estivermos vivos, seremos transformados para a imortalidade num momento, em um piscar de olhos. Lucas 20:36; I Coríntios 15: 51, 52.

6. Que a Profecia é uma parte da revelação de Deus ao homem; que ela está inserida nas Escrituras, a qual é proveitosa para instrução (II Tim. 3:16); que ela é designada para nós e para nossos filhos (Deut. 29:29); que, em grande parte, sua existência está envolvida em impenetrável mistério; é ela que constitui especialmente a Palavra de Deus numa Lâmpada para os nossos pés e luz para os nossos caminhos (Sal. 119:105; II Ped. 1:19); que uma bênção é pronunciada sobre aqueles que a estudam (Apocalipse. 1:3); e que, conseqüentemente; ela pode ser compreendida suficientemente pelo povo de Deus para mostrar-lhes a sua posição na história do mundo e a especial responsabilidade colocada em suas mãos.

7. Que a história mundial possui datas marcadas no passado, o surgimento e queda dos impérios, e a sucessão cronológica de eventos que servem de plano de fundo do Reino Eterno de Deus, são delineadas numa grande corrente de profecias; e que todas essas profecias estão agora se cumprindo nas cenas finais.

8. Que a doutrina da conversão mundial e um milênio temporal é uma mentira destes últimos dias, arquitetada para aquietar os homens no estado de segurança carnal, induzindo-os a serem surpreendidos pelo grande dia do Senhor como o ladrão de noite (I Tess. 5:3); que a segunda vinda de Cristo precede, não segue, o milênio; até o Senhor aparecer, o poder papal, com todas as suas abominações, continua (II Tess. 2:8), como o trigo e o joio crescem juntos (Mateus 13:29, 30 e 39), e o sedutor homem da iniquidade torna-se cada vez pior, como a Palavra de Deus declara. II Tim. 3:1 e 13.

9. Que o erro dos Adventistas em 1844 pertenceu à natureza do evento a expirar, não ao período de tempo, pois nenhum período profético é dado a estender-se até a segunda vinda, mas que o mais longo período, é dos dois mil e trezentos dias de Daniel 8:14, terminando em 1844, nos conduzindo a um acontecimento denominado e conhecido como a purificação do santuário.

10. Que o Santuário da nova aliança é o tabernáculo de Deus no Céu, do qual Paulo fala em Hebreus 8 e mais adiante, e do qual nosso Senhor, como o Grande sumo-sacerdote, é ministro; que este santuário é o antítipo do tabernáculo Mosaico, e que o ministério sacerdotal de nosso Senhor, associado a isso, é o antítipo do ministério dos sacerdotes judeus da antiga dispensação (Heb. 8:1-5); que este, e não a terra, é o santuário a ser purificado no final dos dois mil e trezentos dias, a qual é denominada esta purificação, sendo neste caso, como na figura, simplesmente a entrada do sumo-sacerdote no lugar santíssimo, para finalizar o ministério através da obra de expiação e eliminação dos pecados dos crentes que se encontram no santuário (Atos 3:19), e ocupa um breve, mas indefinido período no primeiro compartimento (Levítico 16; Heb. 9:22, 23); e que este trabalho é o antítipo, iniciando em 1844, consistindo na atual eliminação dos pecados dos crentes (Atos 4:19), e ocupa um breve e indefinido espaço de tempo, até à sua conclusão, no qual o período de graça para o mundo será finalizado, e o segundo advento de Cristo chegará.

11. Que os requisitos morais de Deus são os mesmos para todos os homens em todas as dispensações; que estes estão sumariamente contidos nos mandamentos proclamados por Jeová do Sinai, gravados em tábuas de pedra, e colocados na arca, a qual era chamada de “arca da aliança” ou do concerto (Num. 10:33; Heb. 9:4, etc); que esta lei é imutável e perpétua, sendo uma transcrição das tábuas colocadas na arca no verdadeiro santuário que se encontra no céu, o qual é também, pela mesma razão, chamada a arca do concerto de Deus; ao soar da sétima trombeta nós saberemos que “o Templo de Deus foi aberto no céu, e foi vista em seu templo a arca de seu concerto.” Apoc. 11:19.

12. Que o quarto mandamento desta lei requer que nós dediquemos o sétimo dia de cada semana, comumente chamado de Sábado, para nos abster de nosso labor, para a realização do sagrado serviço religioso; que este é um único Sábado declarado na Bíblia, sendo o dia que era separado antes no Paraíso perdido (Gênesis 2:2, 3), e o qual será observado no Paraíso restaurado (Isa. 66:22, 23); que a realidade sobre a qual a instituição do Sábado está baseada delimita-o ao sétimo dia, e nenhum outro dia como verdadeiro, e que o termo, Sábado Judeu, é aplicado ao sétimo dia, e Sábado cristão, como aplicado ao primeiro dia da semana, são termos de invenção humana, sem provas escriturísticas, e falsas em seu significado.

13. Que como o homem do pecado, o papado, intentou mudar os tempos e as leis (a lei de Deus, Dan. 7:25), e enganou a maior parte da cristandade com respeito ao quarto mandamento, nós encontramos uma profecia de reforma neste aspecto para ser realizada entre os crentes precisamente antes do retorno de Cristo. Isa. 56:1, 2; I Ped. 1:5; Apoc. 14:12, etc.

14. Que os seguidores de Cristo devem ser um povo peculiar, não seguindo o aforismo, nem andando nos caminhos do mundo; não amando seus prazeres, nem permitindo estas coisas, considerando o que os apóstolos disseram que “todo aquele que é” neste assunto “um amigo do mundo é inimigo de Deus” (Tiago 4:4); e Cristo disse que nós não podemos ter dois senhores, ou, ao mesmo tempo, servir a Deus e aos prazeres. Mat. 6:24.

15. Que as Escrituras insistem sobre a simplicidade e modéstia no vestir como uma importante marca do discipulado naqueles que professam ser seguidores dAquele que “é humilde e manso de coração”; que os vestidos de ouro, pérolas, e vestes caras, e qualquer outro feito para adornar a pessoa, estimula o orgulho do coração natural, e deve ser descartado de acordo com I Tim. 2:9, 10; I Ped. 3:3, 4.

16. Que os meios para o suporte da pregação do evangelho entre os homens deverão ser estimulados pelo amor a Deus e às almas, não por sorteios ou loterias de igrejas, ou ocasiões designadas para contribuir para divertimentos frívolos, as inclinações do pecado para a satisfação do apetite, quermesses, festivais, eventos sociais insanos, etc, as quais são uma desgraça para a professa igreja de Cristo; que a proporção de um rendimento na primeira dispensação não poder ser menor sob o evangelho; que ela é a mesma que Abraão (de quem somos filhos, se nós somos de Cristo Gál. 3:29) pagou a Melquisedeque (tipo de Cristo) quando ele deu um décimo de tudo (Heb. 7:1-4), o dízimo é do Senhor (Lev. 27:30) e este décimo de um rendimento é também para ser suplementado pelas ofertas daqueles que estão prontos a dar suporte ao evangelho. II Cor. 2:9; Mal. 3: 8, 10.

17. Que o coração carnal ou natural é inimigo de Deus e de sua lei, este inimigo só pode ser subjugado somente através de uma transformação radical das afeições, e a substituição dos princípios não santificados por princípios santificados; que esta transformação compreende o arrependimento e a fé, e é uma obra especial realizada pelo Espírito Santo, que constitui a conversão ou regeneração.

18. Que todos têm violado a lei de Deus, e não podem por si mesmos render obediência aos Seus justos reclamos, nós somos dependentes de Cristo, primeiro, para justificação de nossas ofensas passadas, e, segundo, através da sua graça, podemos render-lhe uma obediência aceitável à sua santa lei, nas horas certas que virão.

19. Que o Espírito de Deus foi prometido para manifestar-se (itself) na igreja através de certos dons, referidos em I Cor. 12 e Efésios 4; que estes dons não são designados para substituir, ou tomar o lugar da Bíblia, a qual é suficiente para nos fazer sábios para a salvação, além disso a Bíblia pode nos fazer entender a posição do Espírito Santo; em específico os vários canais de sua (its) operação, que o Espírito Santo foi feito simplesmente provisão em relação a (its) sua própria existência e presença com o povo de Deus para o fim dos dias a fim de guiá-los à compreensão da Palavra a qual ele (it) inspirou, para convencer do pecado, e realizar uma obra de transformação no coração e na vida, e aqueles que negam ao Espírito seu (it) lugar e operação, fazem claramente uma negação da parte da Bíblia que determina a ele (it) seu trabalho e posição.

20. Que Deus, em concordância com seu relacionamento uniforme com a raça, envia avante uma proclamação da proximidade do segundo advento de Cristo; e que este trabalho é simbolizado pelas três mensagens de Apocalipse 14, a última mensagem traz uma visão do trabalho de reforma sobre a lei de Deus, e que seu povo pode adquirir uma completa preparação para o Segundo Advento.

21. Que o tempo da purificação do santuário (veja proposição 10) sincroniza-se com o tempo da proclamação da terceira mensagem (Apocalipse 14:9, 10), é o tempo do juízo investigativo, primeiro com respeito aos mortos, segundo, com respeito aos vivos, para determinar quem dos milhares que agora dormem no pó da terra são dignos de tomar parte na primeira ressurreição, e as multidões dos vivos são dignos da transladação, - ponto que será determinado antes do aparecimento do Senhor.

22. Que a sepultura, local para o qual todos tendemos a ir, expressa pela palavra hebraica “sheol” e a palavra grega “hades”, é um lugar ou condição, no qual não existe trabalho, artimanhas, sabedoria, nem conhecimento. Eclesiastes 9:10.

23. Que o estado no qual somos reduzidos pela morte é um silêncio de inatividade, e completa inconsciência. Sal. 146:4; Eccl. 9:5,6; Dan. 12:2.

24. Que a humanidade estará fora desta prisão da sepultura, causada pela ressurreição corporal, os justos terão parte na primeira ressurreição, que terá lugar na Segunda Vinda de Cristo, e os injustos na segunda ressurreição, que acontecerá após o milênio. Apoc. 20:4-6.

25. Que ao soar da última trombeta, os justos vivos, serão transformados em um momento, num piscar de olhos, e que os justos ressurretos serão transladados ao encontro com o Senhor nos ares, então estarão para sempre com o Senhor. Tess. 4:16, 17; I Cor. 15:51, 52.

26. Que esses imortalizados, serão levados ao céu, para a Nova Jerusalém, para a casa do Pai, na qual existem muitas mansões (João 14:1-3), onde eles reinarão com Cristo por mil anos, julgando o mundo e os anjos caídos, isto é, que está preparada a punição que será executada sobre eles no final dos mil anos (Apoc. 20:4; I Cor. 6:2,3); que durante este período a terra se encontrará e uma desolada e caótica condição (Jer. 4:23-27), descrita como no princípio, pelo termo grego “abusos” (abismo, septuaginta de Gen. 1:2); e que aqui Satanás estará confinado durante os mil anos (Apoc. 20:1, 2), e aqui será finalmente destruído (Apoc. 20:10; Mal. 4:1); ele forjou o lugar de destruição no universo sendo apropriadamente feito, por um período de tempo, sua prisão sombria, e consequentemente o lugar de sua execução final.

27. Que no final dos mil anos o Senhor descerá com seu povo e a Nova Jerusalém (Apoc. 21:2), e os ímpios mortos serão ressuscitados e virão sobre a superfície da ainda não renovada terra, e se reunirão ao redor da cidade, o acampamento dos santos (Apoc. 20:9), e o fogo de Deus descerá e os devorará. Eles serão consumidos, raiz e ramo (Mal. 4:1), tornando com se nunca houvessem existido (Obadias 15, 16). Nesta eterna destruição da presença do Senhor (II Tess. 1:9), os ímpios estarão reunidos na “punição eterna” preparada contra eles (Mat. 25:46), a qual é a morte eterna. Rom. 6:23; Apoc. 20:14, 15. Esta é a perdição dos homens descrentes, e o fogo o qual os consumirá será o fogo que por seu intermédio “os céus e a terra, estão agora... reservados”, os quais os elementos serão destruídos com intensidade, e purificará a terra da profunda mancha da maldição do pecado. II Pedro 3:17-12.

28. Que os novos céus e a nova terra brotarão das cinzas dos antigos céus e terra pelo poder de Deus, e esta terra renovada com a nova Jerusalém para sua metrópole e capital serão a eterna herança dos santos, o lugar onde a justiça residirá por toda a eternidade. II Ped. 3:13; Sal. 37:11, 29; Mat. 5:5.

Tradução: Marcelo Gomes, Codó, MA.

I 9 I 2

YEAR BOOK

OF THE
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DENOMINATION

Comprising a Complete Directory of the General Conference, Union and Local Conferences, and Mission Fields, Educational Institutions, Publishing Houses, Periodicals, Sanitariums, together with a Statement of Fundamental Principles, and the Constitution of the General Conference

REFERENCE—NOT TO BE
TAKEN FROM THIS ROOM

PREPARED BY
H. E. ROGERS, *Statistical Secretary of
the General Conference.*

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FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

By the late Uriah Smith.

Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe:—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness; truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139: 7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practise.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6: 3-5; Col. 2: 12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change wrought by conversion and a Christian life (John 5: 3); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20: 36; 1 Cor. 15: 51, 52.

6. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Tim. 3: 16); that it is designed for us and our children (Deut. 29: 29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119: 105; 2 Peter 1: 19); that a blessing is pronounced upon those who study it (Rev. 1: 1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

1913

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1914

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1931
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FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:16-17.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9,18; 8:1, 2; 4:14-16; 7:25.

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 10:30-33.

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

7. That the fourth commandment of this unchangeable law requires the observance of the seventh day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

8. That the law of ten commandments points out sin, the penalty of which is death. The law can not save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy,

Ms 1, 1915

Testemunho de Ellen G. White

NP

24 de fevereiro de 1915 e 3 de abril de 1915

Anteriormente não publicado.

24 de fevereiro de 1915

Testemunho de Ellen G. White

Quando acordou, ela chamou a enfermeira para o lado e disse: "Eu quero contar a você. Eu odeio o pecado (repetido três vezes). Estou encarregado de dizer ao nosso povo que alguns não percebem que o diabo tem dispositivo após dispositivo, e ele os executa de maneiras que eles não esperam. As agências de Satanás inventarão maneiras de fazer pecadores de santos. {Ms1-1915.1}

"Eu lhes digo agora que, quando eu for colocado para descansar, grandes mudanças ocorrerão. {Ms1-1915.2}

"Eu não sei quando serei tomada; e desejo advertir todos contra os artifícios do diabo. {Ms1-1915.3}

"Eu quero que as pessoas saibam que eu as avisei completamente antes da minha morte. {Ms1-1915.4}

"Eu não sei especialmente quais mudanças ocorrerão; mas eles devem observar todo pecado concebível que Satanás tentará imortalizar." {MS1-1915.5}

3 de abril de 1915 :

Para seus netos

"Lembre-se de que o Senhor nos levará adiante. Eu estou guardando cada momento, para que nada venha entre mim e o Senhor. Espero que não haja. Deus conceda que todos sejamos fiéis. Haverá uma reunião gloriosa em breve." {Ms1-1915.6}

https://egwwritings.org/?ref=en_Ms1-1915¶=10771.1

O Grande Conflito

Capítulo 37 - Nossa única salvaguarda

Satanás se esforça para olhar para o homem, em lugar de Deus. Induzir o povo a olhar para os bispos, pastores, professores de teologia, como os seus guias, em vez de lerem como Escrituras a fim de, por si mesmos, aprenderem seu dever. Então, você pode influenciar como multidões de acordo com sua vontade. {GC 595.2}

https://egwwritings.org/?ref=pt_GC.595.2¶=11125.2676