

Leaves of Life



Edition 01

The Wheat and the
Tares (part 1)

15 January 2017



By Tree of Life Ministries

*“The **tree of life**... yielded her fruit every month: and the leaves of the tree were for the **healing of the nations.**” Revelation 22:2*

*Tree of Life Ministries intends to regularly publish “**Leaves of Life.**” It is our prayer that the pages of this periodical may be “for the healing of the nations.”*

*The **fruit** that we bear is the **message** (Matthew 7:15-20; Luke 6:43-45). This fruit is brought forth by the **latter rain** (Leviticus 26:4; Ezekiel 34:26-27). The **trees** signify **God’s people** who give this **message** (Psalm 1:1-3; 52:8; Jeremiah 11:16; 17:7-8).*

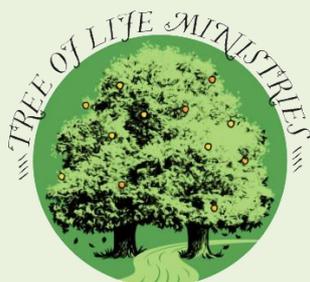
*It is the prayer of this ministry that souls might be transformed by **this message** and bring forth **fruit** to the glory of God – both **morally** and **prophetically.***

*“That they might be called **trees of righteousness**, the planting of the LORD, that He might be glorified.” Isaiah 61:3*

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Leaves of Life



*for the healing
of the nations*

The Prophet Still Speaks

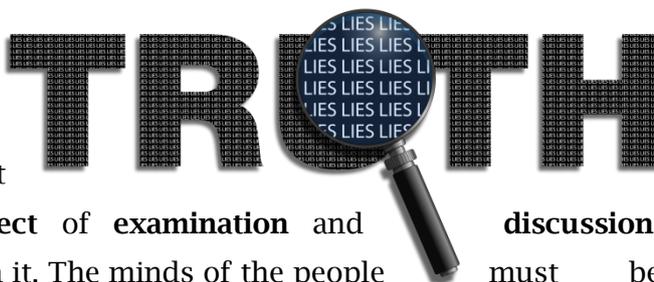


“At the age of seventeen... a heavenly visitant came and spoke to me, saying, ‘I have a message for you to bear.’ ‘Why,’ I thought, ‘there certainly must be a great mistake somewhere.’ Again were spoken the words: ‘I have a message for you to bear. Write out for the people what I give you.’ Up to that time, my trembling hand had not been able to write a line. I replied, ‘I cannot do it; I cannot do it.’ ‘Write! write!’ were the words spoken once again. I took the pen and paper, and I began to write; and how much I have written since, it is impossible to estimate. The strength, the power, was of God.” {Selected Messages, Book 1, p. 101.1}

“Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen? It was the Lord.” {The Review and Herald, June 14, 1906 par. 17}

The Wheat and the Tares

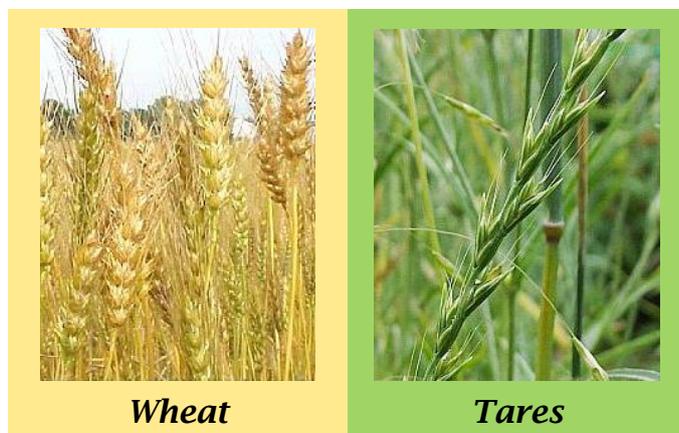
The parable of the wheat and tares in *Matthew 13:24-30, 36-43* contains some important lessons - both **moral** and **prophetic** - for us to learn.



“God means that **truth** shall be brought to the front and become the **subject** of **examination** and **discussion**, even through the contempt placed upon it. The minds of the people must be **agitated**; every controversy, every reproach... is God’s means of **awakening** minds that otherwise might slumber.” {Thoughts from the Mount of Blessing, p. 33.2}

According to Hebrews 5:14, we must “have [our] senses **exercised** to **discern** both **good** and **evil**.” When it comes to controversial doctrine, we must understand **truth**.

“The more nearly we approach the closing scenes of this earth’s history, the more pronounced will be the work of Satan. Every **species of deception** will take the lead to divert the mind from God through Satan’s devices.” *{Selected Messages, Book 3, p. 387.4}*



How can we **protect ourselves** against “every species of deception”?

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the **same plan** that **Father Miller** adopted.” *{The Review and Herald, November 25, 1884 par. 23}*

By using **William Miller’s rules of prophetic interpretation**, we can protect ourselves from Satan’s specious deceptions.

The Purpose of Christ’s Parables

Before we study this parable, we need to understand some **important principles**.

What is a **parable**?

“God has revealed things to come, by **visions**, in **figures** and **parables**; and in this way **the same things are often time revealed again and again.**” *(Miller’s Rules, #6)*

“All these things spake Jesus unto the multitude in **parables**... that it might be fulfilled... saying, I will open My mouth in **parables**; I will utter things which have been kept **secret** from the foundation of the world.” *Matthew 13:34-35*

“The **secret things** belong unto the LORD our God: but those things which are **revealed** belong unto us and to our children for ever, **that we may do all the words of this law.**”
Deuteronomy 29:29



A parable is a **prophecy**. The **purpose** of prophecy is to reveal “things which have been **kept secret** from the foundation of the world.” When God’s people recognise the fulfilment of **prophecy** in history, it leads them to “**do all the words of this law.**”

The **prophetic message has a moral component to it**. It is designed to lead us to the foot of the cross, to humble ourselves and genuinely repent of our sins.



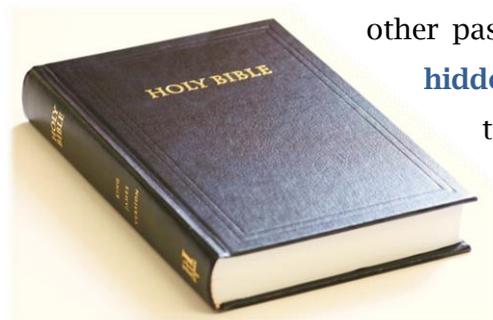
“And the disciples came, and said unto Him, **Why** speakest Thou unto them in **parables**? He answered and said unto them, **Because...** this people’s **heart** is waxed gross... lest at any time they should... be **converted**, and I should **heal** them.” *Matthew 13:10-11, 15*

Understanding Christ’s parables has a connection to being **converted** and spiritually **healed** from our past sins. Christ spoke His parables to many people who were not converted. The purpose of this was so that, when these souls should discover the **hidden meaning** of the parables, this might lead them to **repentance** and **conversion**, through a deeper understanding of God.

How can one discover the **hidden meaning** of Christ’s parables?

“It requires **mental effort** and **prayerful attention** to discover the **hidden meaning** of the **word of God.**” {*The Review and Herald, November 10, 1891 par. 5*}

“**The Bible is its own expositor.** One passage will prove to be a **key** that will **unlock** other passages, and in this way light will be shed upon the



hidden meaning of the word. By **comparing** different texts treating on the same subject, **viewing their bearing on every side**, the **true meaning** of the Scriptures will be made evident.” {*The Review and Herald, December 1, 1891 par. 5*}

From William Miller’s rules of prophetic interpretation:

- “**Scripture must be its own expositor**, since it is a rule of itself.” (*Rule #5*)
- “To understand doctrine, **bring all the scriptures together** on the subject you wish to know.” (*Rule #4*)
- “**All scripture is necessary.**” (*Rule #2*)

- “Every word must have its proper bearing.” (Rule #1)
- “Figures always have a figurative meaning.” (Rule #8)
- “Figures sometimes have two or more different significations.” (Rule #10)
- “How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood **literally**; if not, **figuratively**.” (Rule #11)
- “God has revealed things to come, by **visions**, in **figures** and **parables**; and in this way the **same things** are often time revealed again and again... If you wish to understand them, you must **combine them all in one**.” (Rule #6)

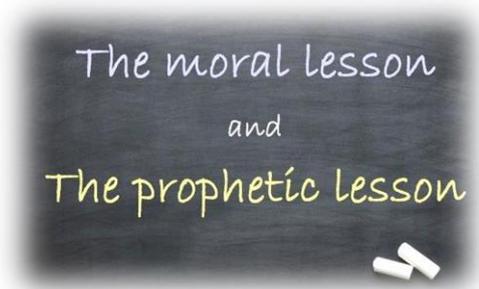
“No prophecy of the scripture is of any private interpretation.” 2 Peter 1:20

To understand the **hidden meaning** of the **parable** of the **wheat and the tares**, we must **combine** it with the **other parables** in God’s Word. We must “let every word have its **proper influence**.” We must rely upon the Bible and Spirit of Prophecy to unlock the **hidden meaning** of God’s word. We must trust **Inspiration** to be **self-explanatory**.

The Moral Lesson and the Prophetic Lesson

Every parable teaches both a **moral lesson** and a **prophetic lesson**. These lessons are to be **combined**, but not **confused**.

In this message, we understand that **history is repeating itself**. All the stories in the Bible (which represent **literal history**) can be brought down to the end of the world to **symbolically** (or **figuratively**) represent **literal** things in our time.



For example, in Esther chapter 1, we read about the story of Queen **Vashti** and King **Ahasuerus**. The king made a **seven-day royal feast**, where “**royal wine**” was drunk “in abundance.” Meanwhile, Queen Vashti held her **own feast** “for the women in the royal house.”

On the **seventh day** of his feast, the **king** commanded to bring the queen in before him. However, Vashti **refused** this request and withheld herself from attending the king’s

feast. At this, the king became very **angry** and wrote a **royal decree** against the queen. In that moment, he **divorced** himself from the queen and **permanently excluded her** from ever again coming into his presence.

This story in Esther 1 is a **literal**, historical story. This **literal story** has a **literal moral lesson** attached to it.

Concerning the feast of the king and queen, we read:

“Occasions of **indulgence** such as are pictured in the first chapter of Esther, **do not glorify God.**” *{S.D.A. Bible Commentary, Volume 3, p. 1139.11}*

“Had the king maintained his royal dignity by practicing habits of temperance, he would never have made this command... Vashti did not carry out his orders, because she knew that wine had been freely used, and that Ahasuerus was under the influence of the intoxicating liquor... **Vashti deserved to be honoured**, rather than to be treated as she was.” *{S.D.A. Bible Commentary, Volume 3, p. 1139.6-8}*

When Vashti refused to come into the presence of the king, “**she acted in harmony with a pure conscience.**” *{S.D.A. Bible Commentary, Volume 3, p. 1139.4}*

“We read with pleasure of **the feast of queen Vashti**. This was... for the women of rank in the kingdom, who were **entertained with modest courtesy, without wantonness or sensuality.**” *{S.D.A. Bible Commentary, Volume 3, p. 1139.3}*



The **literal story** has a **moral lesson** attached to it. The King Ahasuerus acted **immorally**. Queen Vashti acted **morally**. The **righteous** (Queen Vashti) was ill-treated by the **unrighteous** (King Ahasuerus).

However, when we bring this story to the end of the world, the **literal characters** of the **literal story** become **symbols**, which have a **figurative meaning**, or **application**, to other **literal characters** at the end of the world. This is the **prophetic lesson**.

The **prophetic lesson** always carries a **moral lesson**. Sometimes, this **moral lesson** is the **same** as in the literal, or natural, application. At other times, the **prophetic lesson** teaches an entirely **different moral lesson**; but **never an immoral lesson**.

From Miller's rules of interpretation, **the application of the symbols are determined by their context**; (see *Miller's Rules*, #8, #10, #11, #12).

In this example, there is a story about a **king** making a **feast** and inviting many **guests**. In Luke 14:12-14, we find a similar illustration. For us, **Christ** is making the **gospel feast** and inviting many **guests** to attend. **Ahasuerus** is a symbol of **Christ**.

Vashti is a **woman**, and therefore represents a **church**. In this story, this is the **church** that refuses to come to the **gospel feast** of **Christ**, and is subsequently **divorced** from **Christ** at the **third step** of the **everlasting gospel**.

Vashti holds her **own feast**. This is just like Isaiah 4:1: "In that day, seven **women** shall take hold of one man, saying, We will eat our **own bread**, and wear our **own apparel**: only let us be called by Thy name, to take away our reproach." This **symbolises** the various **churches** that refuse to eat the pure doctrines of Christ and choose instead to eat "their **own bread**," their **own message**. This is what Vashti does, in the story.

You can therefore see that the **prophetic lesson** also holds a **moral lesson** – although it looks very different from the moral lesson illustrated by the literal story!

In the **literal story**, the king is **unrighteous** or wicked. The queen is **righteous**. But when the literal story becomes a **figurative lesson** to be applied **spiritually** at the end of the world, the king is a **symbol** of someone **righteous** and the queen (the woman or church) is a **symbol** of something **unrighteous**.

Symbols are determined by their **context**. It is the **context** of the story that determines the **morality** of the **prophetic lesson**.



To give another example, in Esther 5:2, the **king** holds out a **golden sceptre** to **Queen Esther**.

What can this represent **spiritually**?

"They would find a **gracious Saviour** ready to present to them the **sceptre of mercy**, even as **Ahasuerus** offered to **Esther** the signal of his favour. All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of faith and touch the **sceptre** of His grace." *{Testimonies for the Church, Volume 1, p. 16.3}*

“I saw an arm reached down from heaven, holding a **golden sceptre**. On the top of the **sceptre** was a crown... Inscribed upon the crown were these words, ‘All who win me are **happy**, and shall have **everlasting life**.’” *{The Review and Herald, May 20, 1862 par. 1}*

In the **context** of Ellen White’s vision, the **golden sceptre** represents **everlasting life**. When this is **combined** with the story in Esther 5, the king (representing **Christ**) is offering **everlasting life** to the queen, who is His bride (the church). **Esther** (the church) reaches out by faith and touches the top of the **golden sceptre**, illustrating the point where the church militant permanently overcomes and conquers sin, and becomes the church triumphant, thus winning **everlasting life**.

The **prophetic story** teaches a **moral lesson**. Although (in this case) it teaches us a **different** moral lesson, it **nevertheless** teaches a **moral lesson**. The Bible **never** teaches an **immoral lesson**. Prophecy **never** teaches an **immoral lesson**.

We have thus seen that **literal stories** can be applied **figuratively** at the end of the world to tell a **symbolic, prophetic** story, which still has **moral** implications.

However, when we read the **parables**, the parables already use **figurative** language.

“**Parables** are used as comparisons to **illustrate subjects**, and must be **explained** in the same way as **figures** by the **subject** and the Bible.” *(Miller’s Rules, #9)*

And regarding figures: “**Figures always have a figurative meaning**.” *(Miller’s Rules, #8)*

Parables already use **symbolic** or **figurative** language. But when they are brought down and applied to the end of the world, they represent **literal** things.



Parables are **moral lessons** that first apply **literally**, on a **local level**, to a **literal** group of people. In the time of Christ, they applied to the Jews living at that time. However, the **parables** also apply **prophetically** at the **end of the world** to God’s people, who are a **literal** people. **In both applications, the parable holds the identical moral lesson**. The **moral lesson** does **not change** or **disappear** when the **figures** of the parable are applied, at the end of the world, to a **literal subject**.

If one's **prophetic application** of a **parable** destroys, or ignores, its **moral** import, then one divorces **prophecy** from the very reason **why** it was given in the first place!

“When He, the **Spirit of truth**, is come, He will guide you into all truth;” “and when He is come, He will **reprove** the world of **sin**, and of **righteousness**, and of **judgment**.” *John 16:13, 8*



The **purpose** of **prophecy** is to convict you of your **sin** and bring you, by God's grace, to the foot of the cross. **Unless** our understanding of prophecy accomplishes this for us, it is **vain knowledge**.

“For God is **not** the author of **confusion**.” *1 Corinthians 14:33*



“Though I have the gift of **prophecy**... and have not **charity**, I am **nothing**.” *1 Corinthians 13:2*

Prophecy and **morality** go hand in hand. You cannot develop a **Christian character** without **prophecy**; nor does your understanding of **prophecy** - in itself - guarantee that you will develop a **Christian character**.

“**One saying of the Saviour** [the prophetic lesson] **must not be made to destroy another** [the moral lesson].” *{The Great Controversy, p. 370.2}*

If a teacher's **prophetic application** of a **parable** destroys, or ignores, the natural, **moral lesson**, then he misapplies the Bible. **Prophecy** was **never** given to override **morality**. **Prophecy** can **never** justify **actions** that are **morally wrong**. When voices are heard proclaiming **prophetic** applications of Scripture **divorced** from their **moral import**, this is “as sounding brass, or a tinkling cymbal.” This is **error, not truth**. It is **error!**

“There is a **conspiracy** of her **prophets** in the midst thereof, like a roaring lion ravaging the prey... Her **priests** have **violated My law**.” *Ezekiel 22:25-26*

At the third step, the **false teachers** will say to Christ, “**Lord, Lord**, have we not **prophesied** in Thy name?” However, the answer will be given: “**Depart from Me**, ye that **work iniquity**.” *Matthew 7:22-23*.

Their application of **prophecy** had led them to **work iniquity**.

Woe unto the **false teachers** in this movement, who draw **false prophetic lines**, which downplay the **moral value** of **prophecy**; thus representing or illustrating **iniquity**:

“Woe unto them that draw **iniquity** with **CORDS OF VANITY**.” *Isaiah 5:18*

The **CORDS** are the **lines**. These teachers draw the prophetic lines in such a way as to destroy their moral purpose; thus making them “**vain lines**” – “**CORDS OF VANITY**.” These **false prophetic lines** imperceptibly insinuate **wrong moral values**.

“Her **prophets** have daubed them with untempered mortar, seeing **vanity**, and **divining lies**... saying, Thus saith the Lord GOD, when the LORD hath not spoken.” *Ezekiel 22:28*

“Thus saith the Lord GOD; **Woe unto the foolish prophets**, that follow their own spirit, and have seen nothing!” “They have seen **vanity** and **lying divination**, saying, The LORD saith: and the LORD hath not sent them.” *Ezekiel 13:3, 6*

The five **foolish virgins** apply prophecy in a wrong way. Their prophetic applications of scripture favour a **rebellious** class, who “**will not hear the law of the LORD**.”

“This is a **rebellious** people, **lying** children, children that **will not hear the law of the LORD**: which say to the seers, **See not**; and to the **prophets**, **Prophesy not unto us right things**, speak unto us smooth things, **prophecy deceits**.” *Isaiah 30:9-10*



The “**rebellious** people” “say to the seers, **See not**.” They desire them to “follow their own spirit” and “**see nothing!**” Instead of prophesying “**right things**,” – holding high the torch of **prophecy** in **combination** with the **moral values** of the Bible – this people seek a **prophetic message** devoid of all **moral** implications. They will not hear **God’s law**.

Christ says, “Mine heart within Me is broken because of the **prophets**... The land is full of adulterers... **Their course is evil**, and **their force is not right**. For both **prophet** and **priest** are **profane**; yea, in My house have I found their **wickedness**, saith the LORD. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for **I will bring evil upon them**, even **the year of their visitation**, saith the LORD.” *Jeremiah 23:9-12*

What was **Christ's object** in presenting **prophecy** to His disciples?



“**Christ's object** in presenting before His disciples this **parable** was to show them how **necessary** it was for them to have the **moral excellence** revealed in His **character.**” {*The Review and Herald, September 18, 1900 par. 8*}

“**If they had stood in My counsel...** they should have **turned** them from their **evil** way, and from the **evil** of their **doings.**” *Jeremiah 23:21-22*

If they had applied the prophetic lines correctly, they should have renounced their sin. They should and could have been **converted** and **healed**. However, their application of **prophecy** led them to **work iniquity**.

“**Many** will say to Me in that day, **Lord, Lord**, have we not **prophesied** in Thy name? ...And then will I profess unto them, **I never knew you: depart from Me**, ye that **work iniquity.**” *Matthew 7:22-23*

“The mouth of the **wicked** devoureth **iniquity.**” *Proverbs 19:28*

“Thus saith the LORD of hosts, **Hearken not unto the words of the prophets that prophesy unto you:** they make you **vain:** they speak a vision of their own heart, and not out of the mouth of the LORD.” *Jeremiah 23:16*

“**Cease**, My son, to **hear** the instruction that causeth to **err** from the words of **knowledge.**” *Proverbs 19:27*

For further reading on this subject (some **strong rebukes** from God), please read Ezekiel 13, 22, 34, Jeremiah 23, Isaiah 28-30 and Matthew 7.



.....*To be continued in Edition 02*.....

A Word from Sister Annie

“I’ll Trust in Thee”

By Annie Rebekah Smith



*O Father, let a heavenly calm
Pervade this anxious breast;
I’d lean upon Thy gracious arm,
And in Thy bosom rest.
Be Thou my sure support and guide
O’er life’s tempestuous sea;
And then, whatever may betide,
I’ll ever trust in Thee.*

*Give me a soul inured to woe;
Resigned to every ill;
My chief delight while here below,
To do Thy holy will.
Though friends forsake, and foes deride,
Thou shalt my portion be;
And then, whatever may betide,
I’ll ever trust in Thee.*

Study on Tithes and Offerings

“This I say, He which **soweth** sparingly shall **reap** also sparingly; and he which **soweth** bountifully shall **reap** also bountifully. Every man according as he **purposeth** in his **heart**, so let him give; **not grudgingly, or of necessity**: for God loveth a **cheerful giver**.” 2 Corinthians 9:6-7



“For whatsoever a man **soweth**, that shall he also **reap**.” Galatians 6:7

The Intention of this Article

The intention of this article is to **educate** God’s people – especially those who profess to believe **present truth** – to have a clearer understanding of their financial responsibility towards God, by giving faithfully in tithes and offerings. Of special importance is the

understanding to give **offerings** liberally, as this is a subject rarely understood by God's people.

This article is not meant as an in-depth study on this topic; but rather as general instruction, to aid individuals in their own personal studies on this subject.

The Responsibility of Ministers

According to the Bible and Spirit of Prophecy, the **responsibility** of educating God's people on this topic rests with the **ministers**, who are duty-bound to communicate God's will to His church, to develop a liberal, self-sacrificing spirit with respect to the financial support of the cause of God. (This is still more important, considering the **binding-off test**, just ahead of us.)



“The one who proclaims the message of mercy to fallen men has another work also - to set before the people the duty of sustaining the work of God with their means.” *{Testimonies for the Church, Volume 9, p. 246.4}*

“The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers... They should see that none are left in ignorance concerning this subject.” *{The Review and Herald, February 4, 1902 par. 9}*

“A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God.” *{The Review and Herald, September 4, 1894 par. 6}*

“My brother... it is your duty to bring the minds of the people to understand that ‘the labourer is worthy of his hire.’ The churches need to be impressed with the fact that it is their duty to deal honestly with the cause of God, not allowing the guilt of the worst kind of robbery to rest upon them, that of robbing God in tithes and offerings...

“Had the ministers done their duty in educating every member, whether rich or poor, to give as God has prospered him, there would be a full treasury from which to pay the honest debts to the workers; and this would greatly advance missionary work in all

their borders. God has shown me that many souls are in **danger of eternal ruin** through **selfishness** and **worldliness**; and the **watchmen** are guilty, for they have neglected their **duty**.” {*Testimonies for the Church, Volume 5, p. 374.1, 3*}

We therefore see that God is requiring of us (His ministers) to educate the flock of God on this subject.

The Tithe

What is the tithe?



“In the Hebrew economy **one tenth** of the **income** of the people was set apart to support the public worship of God. Thus Moses declared to Israel: ‘All the **tithe** of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is **holy unto the Lord**.’ ‘And concerning the **tithe** of the herd, or of the flock... the **tenth** shall be **holy unto the Lord**.’ Leviticus 27:30, 32.” {*Patriarchs and Prophets, p. 525.1*}

“Of **all** that Thou shalt give me I will surely give the **tenth** unto Thee.” *Genesis 28:22*

“Abraham gave a **tenth** part of **all**... the **tenth** of the spoils [**increase**].” *Hebrews 7:2, 4*

“One **tenth** of **all the increase** was claimed by the Lord as His own, and to withhold the tithe was regarded by Him as robbery.” {*The Acts of the Apostles, p. 336.1*}

“A **tithe** of all our **increase** is the Lord’s. He has reserved it to Himself to be employed for religious purposes. It is **holy**. Nothing less than this has He accepted in any dispensation.” {*The Review and Herald, May 16, 1882 par. 27*}

The tithe is 10% of your “**increase**.” What counts as the **increase**? “Concerning the **tithe** of the herd, or of the flock, even of **whatsoever passeth under the rod**, the **tenth** shall be holy unto the LORD.” Leviticus 27:32. Your “**increase**” is **what you actually own**. This includes your earnings (after tax) and presents given to you.

As mentioned in the quotations above, the tithe belongs to the LORD:

“**The tithe... is the Lord’s.**’ Here the same form of expression is employed as in the law of the Sabbath... God reserved to Himself a **specified portion** of man’s **time** and of his **means**, and no man could, without guilt, appropriate either for his own interests.”
{*Patriarchs and Prophets, p. 525.5*}

To whom has the LORD given His tithe?

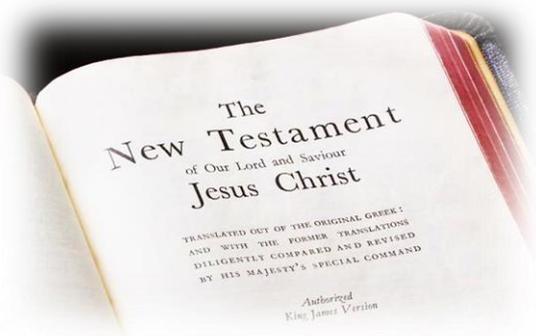
“Behold, I have given the **children of Levi** all the **tenth** in Israel for an inheritance, **for their service** which they **serve**, even the **service of the tabernacle** of the congregation.”
Numbers 18:21

The tithe belongs to God; and God has directed that His tithe is to be given to **ministers** who **serve in the cause of God**.

Everybody has to pay tithe, including the ministers themselves (see Numbers 18:26 and Nehemiah 10:38).

Validity in the New Testament

“The seventh day is the Sabbath of the Lord thy God.’ ...That specified portion of time, set apart by God Himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a **tithe** of our income is ‘holy unto the Lord.’ The **New Testament** does not re-enact the law of the **tithe**, as it does not that of the Sabbath; for the **validity** of both is assumed, and their deep spiritual import explained.”
{*The Review and Herald, May 16, 1882 par. 28*}



“Institutions that are God’s instruments to carry forward His work on the earth must be sustained... These institutions are ordained of God and should be sustained by **tithes** and liberal **offerings.**” {*Testimonies for the Church, Volume 4, p. 464.2*}

.....To be continued in Edition 02.....

Ellen White's Health Spot

“**Put no confidence in drug medicine.** If every particle of it were buried in the great ocean, I would say **Amen.**” {*Spalding and Magan Collection, p. 44.5*}

“**Drug medication**, as it is generally practiced, is a **curse**. Educate away from **drugs**. Use them **less and less**, and depend more upon **hygienic agencies**; then nature will respond to **God's physicians** – **pure air, pure water, proper exercise, a clear conscience**. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. **Drugs need seldom be used.**” {*Counsels on Health, p. 261.2*}



“While [**the Saviour**] **did not give countenance to drug medication**, He sanctioned the use of simple and natural remedies.” {*The Desire of Ages, p. 824.1*}

“You should **avoid** the use of **drugs**... Drugging should be forever **abandoned**; for while it does not cure any malady, it **enfeebles** the system, making it more susceptible to **disease.**” {*Counsels on Diet and Foods, p. 82.5*}

“Multitudes... are wondering why our race is so **feeble**, and why so many **die prematurely**. Is there not a cause? ...The **drugs** they have taken have not cured them, but made them worse... **Drug-takers** are **never well**. They are always taking cold... because of the **poison** all through their system.” {*Spiritual Gifts, Volume 4a, p. 137.1*}

“Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. **I would not touch their nostrums, to which they give Latin names.** I am determined to know, in **straight English**, the name of everything that I introduce into my system.

“**Those who make a practice of taking drugs sin against their intelligence and endanger their whole afterlife... An ounce of prevention is worth a pound of cure.**” {*Manuscript Releases, Volume 20, p. 1.4-5*}

“How much man's **senses** are **perverted** by **intoxicating drugs** it is impossible to say.” {*Evangelism, p. 529.4*}