Sabbath in Crisis revised and updated:

Sabbath in Christ

Richard Fredericks

Sabbath in Christ declares its main goal in the title, and then offers a well defended and much needed paradigm shift to the Christian community. Traditionally, Christian debate over the Sabbath has focused on Saturday versus Sunday. Through careful Biblical scholarship, Sabbath in Christ demonstrates how the heart of the ‘Sabbath-for-Christians’ issue (like all true Christian issues) is Christocentric, not a debate about days.

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But I came to realize that, in practice, the true integrating center of Seventh-day Adventist theology is not Jesus Christ, but the Sabbath. It defines their identity and ecclesiology. Contrary to Romans 11:5, SDAs are taught they are God’s true remnant church because they keep the 7th-day Sabbath. It defines their soteriology and their eschatology. For Adventists, the Sabbath is the great issue that ultimately decides who wears the mark of the Beast and receives God’s wrath (because of Sunday-worship); and those who are sealed by God for salvation (because of Sabbath-keeping).

In Adventism, anyone may openly question Christ’s sinless nature or even the sufficiency of His atonement and still be accepted. But to deny the 7th-day Sabbath as a moral test is grounds for immediate disfellowship. My Adventist friends need to test this focus biblically, with honest hearts, and I know of no other book that could help them do that better than this volume.

Like Dale, the clarity of the Gospel led me to separate from Adventism and move into the larger Christian community as the senior pastor of a large, thriving evangelical church, relishing the truth came through Jesus Christ.”

Richard Fredericks

We started our meetings under direct threat of Seventh-day Adventist denominational interference. The pastors were made aware that if they invited members of the SDA church including their own former members, there would be legal repercussions. Since many in the SDA church have government connections, that left the pastors with a difficult decision. The pastors were made aware that if they invited members of the SDA church including their own former members, there would be legal repercussions. Since many in the SDA church have government connections, that left the pastors with a difficult decision.

I was writing this to the Proclamation family and some of the others that have been supporting this project. God truly has been incredible to us! We started our meetings under direct threat of Seventh-day Adventist (SDA) denominational interference. The pastors were made aware that if they invited members of the SDA church including their own former members, there would be legal repercussions. Since many in the SDA church have government connections, that left the pastors with a difficult decision. The pastors were made aware that if they invited members of the SDA church including their own former members, there would be legal repercussions. Since many in the SDA church have government connections, that left the pastors with a difficult decision.

Greg Taylor

Greetings in Jesus!

Report from Uganda

Greg Taylor

Caribbean Adventist Publishers

Sabbath and the Lord’s Supper

A Biblical response to abortion

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Proclamation!

Issue 1

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January 2003

LETTERS FROM PERSECUTED PASTORS

REPORTING FROM UGANDA

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Uganda Mission:

We at LAM want to publicly thank Pastor Greg Taylor for his willingness to go to Uganda and encourage, guide and help start a new work there. You will sense God's power in his article. He has put together a few of the many emails we have received from our pastors in Uganda. As you read these accounts you will see that they are facing real spiritual warfare on several fronts. But this is the good news—God is working in miraculous ways to confirm the message of the simple gospel of grace in Christ! He is opening doors so fast that we can hardly keep up!

Abortion:

But also help support Adventist hospitals in performing abortion surgery. While I am not personally involved with this issue, as I read Fredericks' paper, while presented some years ago, it was refreshing to see his candid discussion of this topic when he was an Adventist theologian. This paper was presented at a symposium on this topic when he was an Adventist theologian. Then he was changed. His transformation was due to a series of events. The first surprise was that the freedom in Christ is tremendous—it is hard to describe. I was raised an Adventist. I was third generation and a product of the education system. I can't say that my transformation was easy, or without any 'ups' or 'downs.' It is hard to jettison a belief that I was part of the remnant with a 'Prophet' to guide my interpretations of the Bible. In fact, it was scary and lonely at times. But, in the end, the Holy Spirit works at the heart and opens up the truth in scriptures to me in small, meaningful parts. The blessings that I have received from this are enormous. I will do whatever I can within my means to help propel your ministry to the World, the hardest part for me now, is finding ways to spread the good news to my Adventist friends. I am viewed as tainted or off base in my beliefs. It is frustrating I have also lost friends who I thought would never change. Overall, I get the feeling that they think I have lost it!' I am praying and hoping that they will see the light that I have seen and jettison the old theology. Freidricks has just changed my life, just my experiences, but reflecting back to how Adventists typically evangelize, it is usually a little bit of 'Crock and Daggers' with their Revelation Seminars, books, TV programs, etc. This has ALWAYS bothered me. The message seems to be a lot more about conversion of other Christians to their End of Time doctrines, including the U. Sabbath, Sabbath, Mark of the Beast, Catholic Church, etc. rather than the INCREIBLE Gospel of Jesus Christ and spreading the good news to people who don't know the story. I have always thought it was a lot of good in the Adventist church. Their health message, education and healthcare systems are great. It is too bad that there is such a hook into EGW, whom I would consider to be a 'fanatic.' I don't consider the Adventist church as an institution will stay locked into their current doctrines to be in error: Ellen G. White as a source of authority, SDA's being the remnant church of God prophesies the cleansing of the heavenly sanctuary and the investigative judgment begin in 1844, the Sabbath as the seal of God for new covenant believers, Sunday as the mark of the beast, the insistence of the acceptance of soul sleep and annihilation. We do not accept 'all other views.' We do not compromise on the core, the basic, simple gospel of God's love, the deity of Christ, the Trinity, the personality of the Holy Spirit, the Last things. We are firm on placing EGW in the proper perspective. I live in Mormon country and once Mormons are convinced that Jesus Smith was not a true prophet, they leave Mormonism, and once SDAs conclude that EGW was not what she or church leaders claim she was, then they are free to investigate the 'good news' for themselves and then are on the road to true freedom in Christ. You need to keep hammering away on this theme, and on this theme, SDA faith and believes, 1844, the IJ and the Day of Atonement. Once these two dominoes fall, all other dominoes will follow.

Mail letters and donations to:

Life Assurance Ministries
PO Box 11587
Glendale, AZ 85318
Thank you so much for your help. Hello! I wanted to write and let you know how much I enjoyed reading The Cultrive Doctrine of SDA. It wasn’t too surprising at what I was reading but I was certainly glad to see the bigger picture of the Investigative Judgment Doctrine. Could you possibly send me a copy of your other book, Sabbath in Crisis, and a copy of White-Out? I am not able to send any funds right now because my financial situation is limited. But I should be able to help out in another month. Also, if you have any back issues of Proclamation I would appreciate it if you could send those along as well. Your site and the links that you have provided, have been very helpful in seeing the whole culture of Adventists. This makes it so easy for me to “wash my hands clean” of the church system. I have already started an outline and some notes on writing my resignation letter to the SDA Church here in Daytona Beach. I’m just happy that I have started going to a Christian, grace filled church. Thank you so much for your help in my study in my way out of the SDA Church. Sincerely in Christ.

As good as any material as I’ve read I am writing to commend you for the very good article entitled, “Righteousness Beyond the Law”... It was as good as any material as I’ve read on the subject of New Testament “righteousness.” Even my current Adventist pastor sends me Ellen G. White material. They seem to be compromising their integrity by attacking the very institution which sustains them. That would place in question the integrity of their viewpoint as we see it.

I heart-felt worship. With hundreds of people packing out the streets魔鬼一周 day Adventists...I will suggest a few things to look for in the right one. We found several where we were comfortable with the pastor but again the worship was either too “rocky”, too loud, or so much of a performance that it had little meaning. We also visited some churches where the pastor was very controlling and we felt he did not have a good grasp of the gospel. We almost joined three churches, but each time decided they were not quite right for us.

I have heard too much I have two of your books and would like to receive your newsletter. I was raised SDA and almost all my relatives are SDA. They are constantly sending me Ellen G. White material. They think I’m not Adventist because I haven’t heard enough but it’s the opposite I’ve heard too much. Please keep me in your prayers and I will keep you in mine.

More effective theology Just received Proclamation Great!! I hope you will continue to focus on the nonsence of some of the tenants of SDAism. General theology is great however there is a more effective theology through IAM which will be a help to those in bondage. Wish we could be of greater help.

This is truly hell on earth! I cannot help but respond to the “Adventist Watch” section in the Nov./Dec. Proclamation. I read with deep regret the two news items given there. Paulsen’s clarifications of Adventist exclusivity betray what SDA’s have believed all along, but have been reticent to admit to other Christians for fear of being perceived as arrogant. Adventists have been uncomfortable admitting their exclusivity and has resulted in many talking out of both sides of their mouth. Many SDA’s I have known feel very uncomfortable with looking upon others as “second class Christians.” Conversely, they struggle with their own identity as Adventists believing their personal salvation is hinged upon that identity. There is no where else to go. Those SDA’s who struggle with or don’t believe in Ellen White; the Investigative Judgment, remnant church theology, etc., are trapped in a denomination that claims sole proprietorship of final revelation, yet they don’t believe in the key ingredients of that message. This is truly hell on earth...

I am at a loss and I am on the verge of breaking your covenant is not concerned with specific times and places, it does, nonetheless, stress the importance of meeting together on a regular basis and taking time to be with the Lord.

Forsake not our assembling together Since therefore, brethren, we have confidence to enter the [most] holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and a copy of Sabbath in Crisis to the Editor...ne of the questions I am repeatedly asked by people transitioning out of the Seventh-day Adventist church is, “What church can you recommend for me to attend?” Or, “I can’t seem to find a church where I feel comfortable.” Carolyn and I can certainly relate to those of you who are hav- ing a hard time finding a church that meets your needs. When I resigned the pastorate of Christian Community Church some years ago, we thought that we would continue to worship there. However, it was not long until the new leadership increased the volume of the worship music so much that we could not tolerate it. We then started attending different churches hoping to find the right one. We found several where we were comfortable with the pastor but again the worship was either too “rocky”, too loud, or so much of a performance that it had little meaning. We also visited some churches where the pastor was very controlling and we felt he did not have a good grasp of the gospel. We almost joined three churches, but each time decided they were not quite right for us.

At first we felt Mark Martin’s Calvary Community was too large (8,000) for us to call it “home.” However, now we have tried it and find it very acceptable. Mark is a gifted speaker and has a solid grasp of the gospel. His worship team is excellent, with real, heart-felt worship. With hundreds of people packing the adult worship center and overflow chapel in each of three Sunday morning services, with a Saturday night service, and a Sunday evening service he is making a real impact in Phoenix. He had five Christmas Eve services and the one we went to was packed out and over 25 people made first-time decisions for Christ. We feel very fortunate to be in a good church again. At the conclusion of this article, I will suggest a few things to look for in choosing a good church.

Those of us who have come from a strict Sabbath-keeping background can appreciate one thing about the Sabbath. It made us take time to focus our attention on God. While the new covenant is not concerned with specific times and places, it does, nonetheless, stress the importance of meeting together on a regular basis and taking time to be with the Lord.
When Christians come together for the celebration of the Lord’s Supper, His presence is manifest, especially in the breaking of the bread.

The early church had a living faith in their Lord. We have this short but important description of its activities.

So then, those who had received his word were baptized, and there were added that day about three thousand souls. And they were continually devoting themselves to the apostles’ teaching, and to fellowship, to the breaking of bread and prayer (Acts 2:42, emphasis added).

Christ is present in Christian fellowship

Jesus said that where two or three are gathered together He would be in their midst (Mt. 18:20). And the appearances of the risen Lord, most of which were on the first day of the week, are considered the last talk with the disciples before His death, Jesus said, “This is the true bread which came down from heaven; not as the fathers ate and died, so do you eat (John 6:51).”

As for the breaking of bread, the word “bread” has several meanings, but the most common one is the act of breaking the communion bread. It is an important act of Christian worship.

For a meal of this kind to be truly a spiritual, not merely a physical, experience, the person(s) who are about to partake of it must be in the right frame of mind. They must be ready to receive the Lord’s presence. To receive the Lord’s presence, they must first be “in the right frame of mind.”

Spiritual growth is a process that takes time and effort. It is a journey that requires us to be intentional in our approach to it. One of the main ways we can grow spiritually is by attending church services and participating in fellowship groups. These are important because they provide opportunities for individuals to learn from others who are in a similar stage of their spiritual journey.

Similarly, we can grow spiritually by being intentional in our approach to how we live our lives. This requires us to be mindful of our actions and decisions and to seek out opportunities to grow spiritually.

The more we grow spiritually, the more we will be able to see the world through the eyes of faith. This allows us to see the beauty in things that others may not notice.

Ref: 1 Thess. 1:3. A word to the wise: Each one must please his own soul in a godly manner, for we shall all stand before the judgment seat of Christ (2 Cor. 5:10).
So everybody at the University has moved in to persecute us. First, save for the theology students who sympathize with the cause of our theological stand, we are completely cut off from the university society who now treat me and my family almost like the lepers were treated in Israel, and sanctions are rapidly bringing to bear. The garden where my wife and I used to grow food for the family has been taken away from us. We are being threatened with eviction from the University house because, they say, they are meant for SDA church members, a group that I no longer belong. Worse of all, somebody of substance in the administration recently met me and told me confidentially that somebody may communicate to me about my present theological stand. This person is an SDA American who pays part of my fees at Bugema. Since this person deals directly with the administration, I think you can see how precarious the situation is. For my family upkeep and children’s fees, I have been relying on the benevolence of SDA church members, and now brothers, that source is now unsustainable and as I write this letter, my all kids have been sent home for non-payment of fees and what to put on the table is just a matter of Providence. So right now, the situation is financially, socially and materially desperate.

Through you, I earnestly request the brethren who have come to us so that we can see you face to face and touch you and God be with you always. May the good Lord bless you and any other as the Lord may make available.

Not long ago, Mark Martin gave an illustration of how he was Christmas shopping and it seemed every time he wanted to purchase something he was met with a new clerk at the cash register who did not know how to do his/her job. He told off one experience of being waited on for 20 minutes for the clerk to figure out how to correctly ring up the sale. The Holy Spirit used this illustration to admonish me how I had become impatient in a similar circumstance. I usually make deposits at an ATM at the Wells Fargo Bank in the Safeway where we trade. However, this day the ATM was down so I made the deposit at the bank window. A young man waited on me whom I had seen and made transactions with before. He asked me to run my bankcard through the machine when I made the deposit and punch in my pin number which I did. The deposit I made was over one thousand dollars and I had about five hundred in the account before the deposit. After making the deposit, I wrote out a $300 check I wanted to cash, and gave it to the same teller. He asked again for my bank card which I handed to him, then he wanted my driver’s license which I showed to him in the window of my wallet. He copied down the number and my birth date. Then he asked me if I would take it out so he could feel it. He said he wanted to make sure it was not a fake. I pulled out the driver’s license, handed it to him and said, “This is foolishness.” He assured me that it was for “my protection.” I’m sure I projected my frustration with such legalistic, unhinging treatment from someone who knew me.

However, when Mark told how he had to wait patiently for the new clerk, the Holy Spirit used his illustration to admonish me how I had failed to allow the fruit of the Spirit—patience—to operate in my life. There in the church I was led to confess my shortcomings. God had used “another” to help me mature.

I thank God for the good work you are doing Africa. I have seen and heard the good news in the account before the deposit. After making the deposit, I wrote out a $300 check I wanted to cash, and gave it to the same teller. He asked again for my bank card which I handed to him, then he wanted my driver’s license which I showed to him in the window of my wallet. He copied down the number and my birth date. Then he asked me if I would take it out so he could feel it. He said he wanted to make sure it was not a fake. I pulled out the driver’s license, handed it to him and said, “This is foolishness.” He assured me that it was for “my protection.” I’m sure I projected my frustration with such legalistic, unhinging treatment from someone who knew me.
Marks of a good church

Coming back to the question that many of you are asking, “What church should I attend?” What Carolyn and I do when we move into a new community is to visit most of the churches we think might be suitable. Here is what we look for:

1. Biblical teaching. We think those who preach or teach con-textually will be most likely to preach the whole counsel of God, not ride hobby horses, and avoid the pitfalls of “proof-text” reli-gion. The pastor should be honest with Scripture and not just quote a text or two and then ride off on his own theological jour-ney. The teaching should also be practical with application to everyday life. After all, a little humor makes truth clear and the service more enjoyable.

2. Gospel centered. Probably one of the most important crite-ria for a good church is to make sure it is gospel centered. While there are many good admonitions that we receive from the Word of God, we are saved by faith. If the pastor harasses the congre-gation with many things they must do to be saved, that is a red flag. We are saved by grace through faith in Christ, period. Any-work we do after that is a result of salvation, not the basis of it.

3. Meaningful worship. Today there is a vast range of worship music styles, volume, content, etc. We like music that is not dis-sonant, has a melody that can be followed and words that are expres-sive of our submission to a holy God. True worship is direct-ed to God, not the congregation. Occasionally we have found some churches that we felt were controlling in their worship.

4. Happy, friendly people. Healthy churches have happy, friendly people. If the church is “cold,” you are not welcomed in a genuine way, and the people all look burdened with life, it may be a legalistic church you don’t want to attend.

5. Vision and mission. Healthy churches have a clear vision and mission. Leaders who are clear and upfront about their goals are a lot more inviting. Having a mission statement that is more than a few words or a vision statement. We have noticed that sometimes a church may have one doctrinal statement for visitors to see, then another behind the scene statement that may contain additional information.

6. Open, not deceptive. Avoid churches and meetings that do not honestly tell you up front who they are. Some of the cults mask their real identity with generic names designed to make you think they are main-stream Christians when really they are not. This is especially true in revival movements and cults.

7. Sound Doctrine. Ask the church for their complete doctrinal statement. We have noticed that sometimes a church may have one doctrinal statement for visitors to see, then another behind the scene statement. In that case you should not join that church. Sometimes, we say, “This passage means this, that passage means that and then force everyone to adhere to their understanding. This is the recipe for a cult. Look for a church that allows personal freedom in non-essentials.

8. Freedom for personal growth for the whole family. This might include many things such as small Bible study/group study, boys and men’s accountability groups, women’s ministry functions, youth groups, children’s ministry, etc. It is important that safety and accountability are major concerns of the pastoral leadership.

9. Freedom to leave. A healthy church and pastoral leadership allows one to leave fellowship without being threatened. True, there should be a healthy “family bond” between members and the pasto-ral leadership. However, when church leadership seeks to hold people who want to leave, speaks against someone who leaves, and acts like it owns people, it can be unhealthy. A good church leader will encourage people to leave if they can be ministered to in a better way in another church, even another denomination.

10. Freedom to attend. This is a time to face all the eyes to Africa. Kenya has stopped its theology students from coming to Uganda because of what they have called the spirit of anti-sectarianism in Uganda. Because of this Bugema [SDA] University School of Theology will lose over 200 who come from Kenya. And Bugema is in a terrible shaking in theological matters. Reports say when ever a lecturer comes in students drag him into a theological discus-sion and other arguments, so you can imagine your lame broth-er how he moves up and down in groups and arguments. This quarter I do not know his fate for ever since you came he spends much of the time with us and the little he spends at school he spends it preaching Christ. Yours in a blessed hope Nsubuga Daniel

Former Adventists pastors write from Uganda:

Persecuted pastors Stand faithfully

“Praise God who has shown me that I am worthy of being persecuted for His name, even me!”

The following emails are only a small fraction of what our pas-tors in Uganda have been communicating to us at LAM. Please read thes and hold these courageous men, their wives, children and ministry up in your prayers. It is not easy to be cut off from all financial, social and housing support for the sake of conscience and belief in the simple gospel of grace in private. Greg and I and many others can testify to this. Yet, these men have done just that. God supplied our need when we stepped out in faith and we at LAM are doing everything within our means to help these dedicated workers make the same transition. There is a wide open door of service in Uganda. The simple gospel seems to be setting a fire that only God knows where it will burn. Almost every day we hear of new openings, new needs, new commitments and yes, new persecutions and trials. I believe the Holy Spirit is speaking to us at LAM that we must help these men and stand with them at this cru-cial time. We thank so many of you who have given liberally to help us help them!

Greg, I am glad that you intend to write a book “Why I left Seventh-day Adventism.” You just get the work done straight away and my request to you is as soon as you finish a chapter you send it over here such that I translate it to Luganda by the time the books will be ready in English it will also be ready in an African language.

This is a time to face all the eyes to Africa. Kenya has stopped its theology students from coming to Uganda because of what they have called the spirit of anti-sectarianism in Uganda. Because of this Bugema [SDA] University School of Theology will lose over 200 who come from Kenya. And Bugema is in a terrible shaking in theological matters. Reports say when ever a lecturer comes in students drag him into a theological discus-sion and other arguments, so you can imagine your lame broth-er how he moves up and down in groups and arguments. This quarter I do not know his fate for ever since you came he spends much of the time with us and the little he spends at school he spends it preaching Christ. Yours in a blessed hope Nsubuga Daniel

Please accept my warmest greetings from Kampala and from your loving brother Valentine Okello from Bugema [SDA] University. It is true that we have not communicated much but it is not the first time for me to do so. Since I am a very slow typist, I do cut down on the introductions and leave them to Br. Greg to whom this letter is copied.

I wish to convey you on what is happening to me. On account of my throwing my lot with LAM especially when I used to translate for Br. Greg, reports reached the Field Headquarters and I was immediately summoned to appear before the Field Director. But because their spies con-stantly found me laboring in our new congregation, the Director did not wait for me to appear before him and immediately wrote circulars in all his churches and the Ministerial Director made two announcements denouncing Brs. Nsubuga, Damulira, Luswata and myself. He made a lot of slanderous allegations, a characteristic which is almost becoming their trade mark nowadays.

These are the people who hitherto have used me in their camp meetings, efforts, weeks of prayers, seminars, fundraising drives and on many committees in the University [SDA] church in Bugema. To hear them throwing all kinds of rubbish at me within only a week is astonishing not only to me but also to their own members who are confused as to what is happening in their church more especially since by God’s grace I have been one of their frequent servants in the field of public evangelism. We understand that Valentine bap-tized many hundreds into the SDA church. Now the problem is at the University. The theology students are in a state of aggression asking their professors embarrassing questions concerning the “heavenly sanctuary” and the like, questions for which unfortunate-ly their men can supply no Biblical answers, since no such biblical answers exist. Guess who they are using as the scape goat for their theological catastrophe? It is Okello of course!
at the church on Sunday, daily prayer meeting at lunch hour, and services all day on Sunday.
So, in conclusion, a great work of God has been born. A church with powerful intercessors, eager new converts to Jesus, several former SDAs with a new grasp on the New Covenant gospel, and enthusiastic Pastors Daniel Nsubuga, Drake Moses Luswata Christopher Damulira. Joyce would like to say on as a Bible worker and Abdul, the one that invited her would also like to continue as a Bible worker for this new church. He has been a ministry to the Moslems and has several that are near to making a decision for Christ.
I want to thank each of you that made this trip possible. God is doing a new thing there. This is just the surface of what will take place. The "Nicodemus types" that would come to the house by night are studying and many of these will go public at the right time. Many of these are prominent SDAs that are being careful to keep anonymous while they study for obvious reasons. The fact that God has sent so many intercessors is clear indication that He wants to make the Kalerwe market a place of powerful ministry. It is the second largest market place in the multi-million populated city of Kampala. God is doing a new and powerful thing outside denominational lines.

What are the continuing needs there? Resources are always a concern: the salaries for the pastors ($350 per month each), and I am also suggesting a part-time salary for the Bible workers ($100 per month each). They need a keyboard with drums in the program ASAP. Eventually they will need a video projector and VCR for showing the Jesus film and other such films for the community. Any children’s materials would be helpful since the Lord has sent bunches of kids! With a video projection set up, a kid’s hour would be a fantastic hit. ($1650 for the set up) And Bibles! There is a need of good study Bibles in English for those that have not been able to go to secondary school. If you have an interest in helping with this project, or in helping with things like building rent, transportation needs, etc., please let me know. I would love to hear them. You can reach me by email at gregt@pngusa.net.
Finally, there is a need for people with a heart for Africa to pray on a regular basis for these people. God is doing a great work there and they need our prayer support. If you have any interest in going to visit them or wish to sponsor return trips by myself or others, you can let us know as well! God bless each of you, and thank you so much for your help in making this all possible. It is making a tremendous difference!
In Christ,
Greg Taylor.

Pastors Ddamulira, Luswata and Nsubuga with Stanley Lincoln of Mission Aviation Fellowship (MAF), based in Redlands, California. Stanley Lincoln serves on the board of the new church established by these former Adventist ministers.

Toward a Compassionate and Christian “Quality of Life” Ethic
Part I: Less Than Human?
Richard Fredericks, Ph.D.

A B I B I L I C A L  R E S P O N S E  T O
ABORTION

Part I: Less Than Human?

In 1973 a 7-2 Supreme Court decision (Roe vs. Wade) overturned the legislation of 48 states that prohibited or severely limited abortions except in life-threatening situations or rape. A simultaneous decision (Doe v. Bolton) made the “termination of the fetus” more simple by removing the need for medical review. A woman need only state that her unborn child was somehow detrimental to her “health” including her emotional health or simply her material or social well-being.

In the United States today, one out of every four pregnancies end in abortion. In fourteen metropolitan areas such as Washington D.C., Atlanta and Seattle abortions outnumber live births. Three abortions are done per minute, 4,200 abortions per day, 1.5 million per year—a total of more that 21 million since the Supreme Court legalized abortion in 1973. Since 1979 the ‘war on the unborn’ has produced twice as many casualties each year as have the combined deaths in all the major wars in U.S. history, from the Revolutionary War through Vietnam.

Less than 3% of all abortions are for serious defects, rape, incest or danger to the mother. In almost every case the abortion is done because someone perceived it would be an inconvenience: a social or financial hindrance to ‘personal happiness.’ The unborn are allowed no jury, defense or stay of execution by the court.

The mother’s womb is now the most dangerous place throughout one’s entire lifespan. The chance for a premeditated and fatal assault is never again as high. Simultaneously, abortion has made the medical profession, whose entire orientation was once geared toward preserving life, the nation’s foremost terminators of life.

How Did We Get Here?
Is this a gross violation of the sixth commandment? If 97% of
Basic to the quality of life ethic is the concept that all human beings do not necessarily have intrinsic value nor even equal value.

human, they are not persons. The fetus is only a “potential life” and therefore does not have legal right of protection. This understanding of the human fetus is rooted in the quality of life ethic. Stated in its most simplistic and essential terms the quality of life ethic responds to modern social and economic problems by stating that some humans are a) not really true “persons,” and b) a great hindrance to a better lifestyle for individuals and society, thus c) it is not wrong to kill them because it enhances (in an expedient and cost effective way) the quality of life for those who are true persons. Abortion is the first pragmatic illustration of this ethic in action. It is exhibit A, the tip of the iceberg.

Basic to the quality of life ethic is the concept that all human beings do not necessarily have intrinsic value nor even equal value. Indeed, many homo sapiens should not be seen as persons at all. Rather “personhood” is assigned according to various levels of physical and mental development. One must attain and maintain these qualities in order to have a life worth living—or protecting. Simply put, personhood is based on achievement and unless a human achieves (and maintains) a certain level of intellectual or physical development he/she is not worthy and therefore is disposable if seen as a threat to a full person.

Abortion is the first application of this ethic. Its logic legitimizes further questions: “Are all post-fetal humans truly persons?” If not, who are not? Who should decide? Who are the non-persons? If not, who are? Who should decide? These questions give us a basis of a new ethic that can be extended to the question of abortion.

What conditions should be used as the criteria of personhood? Can an entity [a human] be considered a person merely because it possesses certain biological properties? Or should other factors be introduced, such as consciousness, self-consciousness, rationality, and the capacities for communication and moral judgment? ... For example, if we believe it is the capacity to think and reason that makes one human, we will likely associate the loss of personhood with the loss of rationality. If we consider consciousness as the dominating characteristic, we will be more inclined to consider a person to have lost that status when a number of characteristics such as the capacities to remember, enjoy, worry, and will are gone. ... This doesn’t mean that a death decision necessarily follows when an entity is determined to be a non-person. But it does mean that whatever is inherently objectionable about allowing or causing a person to die dissolves, because the entity is no longer a person (emphasis supplied).

Recent developments demonstrate that this ethic has extended beyond the question of abortion. Euthanasia, the medically induced “good death” for those deemed no longer fit to live, has become more acceptable — and active euthanasia is increasingly practiced by members of the medical profession. And there already have been several instances of infanticide, cases in which newborns with some type of genetic deficiency were placed in a hospital nursery crib marked “Do Not Feed” and allowed to die of dehydration — a process that took six days in the case of Bloomington, Indiana’s “Baby Doe” in April 1982.

All arguments that support this ethic recognize a hierarchical structuring of the value of individual humans based on relative worth. So, for example the mother’s happiness may be considered more important than the child’s life, or society’s financial well-being above even basic extended care of the terminally ill. This is a dramatic shift away from the Judeo-Christian view of human life as sacred which gave the preservation of innocent human life priority over any socio-economic consideration.

An article that appeared in the journal California Medicine three years before Roe v. Wade legalized abortion-on-demand illustrates the need to reevaluate the old ethic based upon the sanctity of life, and to add to it the concept of intrinsic value. The process of eroding the old ethic and substituting the new has already begun. It may be seen most clearly in changing attitudes toward human abortion. ... Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The results have been a curious avoidance of the non-product, fact, which everyone really knows, that human life begins at conception, and is continuous whether intra- or extra-uterine until death. ... This schizophrenic subterfuge is necessary because while the new ethic is being accepted the old one has not been rejected.”

After a demonically possessed woman, center, heard the Gospel and was set free from the demon through prayer, she took time to participate in the burning of her witchcraft shrines.
Proclamation!

The Redeemed Evangelistic Church, a local evangelical congregation, that is praying for and encouraging the former Adventist pastors as they preach the Gospel and lay the foundation for a new church.

CONTINUED FROM FRONT

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In our after-meeting prayer invitations people started coming for prayer, and God did awesome things. We saw a woman suffering with what I think was tuberculosis. For weeks she had serious coughing and a painful chest condition. We prayed for her and she was healed instantly. Another woman came for prayer for a financial thing. She came back the next night with some friends and she shared how God has resolved here problem in a miraculous way in answer to prayer. The two friends she brought from very far away both came to Christ that night. They are attending churches in a town near them now. The were touched by the power of the Lord. Another woman came for prayer and was dealing with confusion in her thinking. As we started to pray for her, she went into convulsions and started making guttural screaming noises. She was possessed by demonic forces. We immediately commanded the demon to come out and started to pray for Jesus, and she became calm. She had no recollection of what had happened but was truly free. The next day she told us that she had been hanging on to some charms she had from witchcraft experiences in the past. She brought these to the Redeemed Evangelistic Church, a local evangelical congregation, that is praying for and encouraging the former Adventist pastors as they preach the Gospel and lay the foundation for a new church.

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If personhood is based on capabilities or achievements, then who has the authority to draw the line between mere entities and genuine persons? What barrier will keep those in the next genera-
tion who hold power in society from expanding the category of nonpersons to include others whom they consider a threat to the general welfare of the state? The crucial point is that we have moved from an objective (all innocent human life is protected by law) to subjective (only those defined at this point in time as “per-
sons” remain in our legal ethics). The door is open for the circle of “non-person humans” to expand.

The twenty-week old fetus of a drug addict father and a mentally distraught, economically deprived mother can be legally terminated to enhance the quality of life for those involved and society. Based on that reasoning why could not a totally dependent twenty-week old newborn in the same circumstances also be killed? Or a two-year old? There is no objective or logical basis to prohibit such a step. The only barrier against such an expansion in our present legal system is subjective opinion. If one believes in the fallen condition of humanity, this is terrifying. Thus the quality of life ethic radically alters the moral mandate against murder. It is no longer a species-centered injunction against killing humans but a more selective prohibition against killing persons-as defined by society at any given moment. It allows society to adjust to the idea of solving social and economic problems by killing problem people. The two ethical arguments then become: who is worthy of life; and who decides?

Classifying humans as nonpersons.

The questions just raised are not idle ones. The 1973 abortion decision was not the first time that, based on economic consider-
ations and the supposedly superior rights of others, the U.S. Supreme court ruled a certain class of humans to be nonpersons.

In 1857 the Supreme Court ruled in the Dred Scott case that the Black race was less than human and the property of the owner. To free a slave would violate the Fifth Amendment by causing an undue financial hardship to those who were truly human (White slave owners). Listen to the precise reasoning of Chief Justice Taney (himself a slave owner):

“The (Blacks) have not for more than a century been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior; that they had no rights which the white man was bound to respect: that the negro might justly and lawfully be reduced to slavery for his own benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it (emphasis supplied).”

This was also a “pro-choice” decision, in this case the choice of the slave owner that enabled one human to treat another as per-
sonal property to be kept or disposed of at will—especially if a profit could be made. Like the unborn children of the late 20th century, Black men, women and children in the 19th century were denied the rights and protection that come with personhood. The basis of that tragic decision was a narrow view of humanity that arbitrarily limited personhood to a particular skin color.

This century contains a more direct analogy to America’s increasing implementation of death-laws as solutions to social and economic problems. That analogy began in the Weimar German Republic (1919-33) and climaxed the Nazi Third Reich (1933-45). Death as a solution gradually culminated in Hitler’s “Final Solution” in which the Jews (a religious group) were declared nonpersons, an unacceptable burden and threat to soci-
ety. The result was the Holocaust, the extermination (termination) of 6,000,000 Jews.

Most people today know about Hitler’s Final Solution, but few know its ethical and medical precedents. In 1920 Felix Meiner published a small volume in Leipzig, Germany titled: The Release of the Destruction of Life Devoid of Value that paved the way for the physicians of Germany to become the directors of the Nazi killing program. In this volume German psychiatrist Alfred Hoche and lawyer Karl Binding declared the Hippocratic oath obsolete, denied that there is an absolute right to life, and defined the “wasted manpower, patience and capital investment” needed to “keep life not worth living alive.” Hoche and Binding forcefully argued that the terminally ill, the unproductive, the feeble mind-
ed, and all ‘useless eaten’ have the right to the complete relief of an unbearable life and should be ‘given a death with dignity.’”

At the same time German schoolchildren were taught the Hegelian principle: “whatever is useful is right.” Mathematics problems were given in which they were asked to figure the costs of supporting ‘useless’ old people versus building housing for pro-
ductive newlyweds. They were taught that the handicapped re-
presented an obstacle to their economic prosperity. Killing the ‘use-
less’ for financial reasons became acceptable moral reasoning. Before the first Jews entered the gas chambers, the “Charitable Transport Company for the Sick” carried 250,000 German citizens deemed “unfit to live” to places where they were given “good deaths.” Among those no longer fit to live were World War I veter-
ans who were amputees, the Incontinent elderly, and Gypsies. Finally the Nuremberg Race Laws declared Jews, Gypsies, and “half-breeds” (children who were part Jewish by heritage) had lost all rights to legal protection because they were “partial Germans” who were “less than human.” Their extinction was called an eco-
nomic “strengthening of the State” through the “cleansing of the race.”

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thy to involvement. In Adventist hospitals where abortions are done the overwhelming percentage are elective (abortion in the child or danger to the life of the mother) as practiced for under #5 of the Church’s official guidelines. I soon realized there would not be a pro-life or a pro-choice movement if we allowed the decision to be made by a fraction of abortions involving rape, severe mental retardation or to the mother. The real issue is two views of human value. I saw pictures—real pictures of what happens in an abortion. What was being torn apart by a suction curette 10-12 weeks into a pregnancy is not a “blob” or “unwanted tissue” but a child with perfectly formed little arms, hands, fingers and even fingernails; feet with toes and toenails; faces with eyes and expressions; a brain that had already emitted strong brainwaves for a month and nails; feet with toes and toenails; faces with eyes and expression; a brain that had already emitted strong brainwaves for a month.

In part 2 of this article, presented in the next issue of Proclamation, we will shift from a review of the ethical source for opposition to abortion, to a critical analysis of that ethic, and offer a suggested model for an authentic Christian response. Footnotes

1 See Dveo v. Bolton, 410 U.S. 157, 192 (1973). These decisions came too late to terminate “safe” reprogramming, and today her child (whom she gave up for adoption) is an eighteen year old teenager.

2 The Hippocratic Oath, which appeared for centuries on physicians’ degrees calls for the doctor to never cross the line and become executioner upon penalty of divine or earthly suffering: “I will neither give a deadly drug to anyone if asked for it, nor will I confer such a process to one not authorized.” “I will not use to harm or to cure, to comfort one who is ill only to suffer.”

3 The地前 Court justices did not support their reasoning with scientific evidence, but rested it on a particular value judgment about the baby who was not born in accordance with THAT society’s science. The baby was born alive and crying, but placed in a sealed bucket to suffocate. She was horrified by such an act of murder.

4 A key provision of the bill was that the doctor be allowed to terminate “safe” reprogramming, and today her child (whom she gave up for adoption) is an eighteen year old teenager.

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At the Nuremberg War Crimes Trials, psychiatrist Dr. Leo Alexander demonstrated that the people who participated and condoned the atrocities of those two decades were not denounced monsters. They were very ordinary people who chose to treat their fellow human beings not as persons but as bodies, merely to be used and destroyed. The silence was deafening. The moral weight of those decisions continues to weigh heavily upon the world today.

Adventist Involvement: A Personal Analysis

The Adventist role in this drama is what moved me from apathy to involvement. In Adventist hospitals where abortions are done the overwhelming percentage are elective (no defect in the child or danger to the life of the mother); practice allowed for under #5 of the Church's official guidelines. I soon realized there would not be a pro-life or a pro-choice movement if those in the medical profession turned a blind eye to the fraction of abortions involving rape, severe mental retardation or danger to the mother. The real issue is two views of human value.

I saw pictures—real pictures of what happens in an abortion. What was being torn apart by a suction curette 10-12 weeks into a pregnancy is not a "blob" or "unwanted tissue" but a child with perfectly formed little arms, hands, fingers and fingernails; feet with toes and toenails; faces with eyes and expression; a heart beating in a body with lungs and a brain; the reality for many—"ask the mother"—is that the child could live outside the womb if born prematurely. Since then I have come to realize there were other possibilities which might have saved the life of the child.

In March, 1986 the American Medical Association's Council on Ethical and Judicial Affairs ruled that it is "not unethical" to selectively kill patients who are in coma judged irreversibly by withholding all food and water even when death is not imminent. The bottom line again was economics—the rising cost of caring for such as the brain-dead. The Chairman of the A.M.A. Council said the judgment of which patients were deemed irreversibly dead would be left up to the individual doctors; "there will be no checklists."

...See what the Doctor Decided on Death"; Time, February 15, 1988

During those six days ten couples came forward and offered to adopt the child, knowing that the majority of Down's Syndrome children are not mass-ically (and often not even moderately) retarded. A few days after Baby Doe died Joseph Sobran in his syndicated Los Angeles Times column (April 20, 1982) declared that "opposition to infanticide will soon be deplored as the dogma of a few religious sects who want to impose their views on everyone else." The State of California is currently considering ratification of a bill which will require all public hospitals to have a test done to determine if the child had Down's Syndrome or Sickle Cell Anemia. A negative test will be required to proceed with countering emphasizing the trouble and cost to raise such children and offered State's assistance if they decide for the face of the operation. Sprea-bikids children are not usually mentally retarded. They are crippled. But now their presence is a mat-ter of debate. Colorado Governor Richard Lamm, speaking to a group of lawyers on April 3, 1986, said: "I don't think the state can morally be enlisted to kill a child to save the life of another who is already conceived."

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In our after-meeting prayer invitations people started coming for prayer, and God did awesome things. We saw a woman suffering with what I think was tuberculosis. For weeks she had serious coughing and a painful chest condition. We prayed for her and she was healed instantly. Another woman came for prayer for a financial thing. She came back the next night with some friends and she shared how God has resolved here problem in a miraculous way in answer to prayer. The two friends: she brought from very far away both came to Christ that night. They are attending churches in a town near them now. They were touched by the power of the Lord. Another woman came for prayer and was dealing with confusion in her thinking. As we started to pray for her, she went into convulsions and started making guttural screaming noises. She was possessed by demonic forces. We immediately commanded the demon to come out of her in the name of Jesus, and she became calm. She had no recollection of what had happened but was truly free. The next day she told us that she had been hanging on some charms she had from witchcraft experiences in the past. She brought these denials the rights and protection that come with personhood. The basis of that tragic decision was a narrow view of humanity that arbitrarily limited personhood to a particular skin color.11

This century contains a more direct analogy to America’s increasing implementation of death-laws as solutions to social and economic problems. That analogy began in the Weimer German Republic (1919-33) and climaxxed the Nazi Third Reich (1933-45). Death as a solution gradually culminated in Hitler’s “Final Solution” in which the Jews (a religious group) were declared nonpersons, an unacceptable burden and threat to soci-ety. The result was the Holocaust, the extermination (termination) of 6,000,000 Jews. Most people today know about Hitler’s Final Solution, but few know its ethical and medical precedents. In 1920 Felix Meiner published a small volume in Leipzlig, Germany titled: The Release of the Destruction of Life Devoid of Value that paved the way for the physicians of Germany to become the directors of the Nazi killing program. In this volume German psychiatrist Alfred Hoche and lawyer Karl Binding declared the Hippocratic oath obsolete, denied that there is an absolute right to life, and deemed the 'wasted manpower, patience and capital investment' needed to keep ‘life not worth living alive.’ Hoche and Binding forcefully argued that the terminally ill, the unproductive, the feeble-minded, and all ‘useless eaters’ have the ‘right to the complete relief of an unbearable life’ and should be ‘given a death with dignity.”14

At the same time German schoolchildren were taught the Hegelian principle: “whatever is useful is right.” Mathematics problems were given in which they were asked to figure the costs of supporting ‘useless’ old people versus building housing for productive newlyweds. They were taught that the handicapped represented an obstacle to their economic prosperity. Killing the ‘useless’ for financial reasons became acceptable moral reasoning. Before the first Jews entered the gas chambers, the “Charitable Transport Company for the Sick” carried 250,000 German citizens deemed ‘unfit to live’ to places where they were given ‘good deaths.’ Among those no longer fit to live were World War I veterans who were amputees, the incontinent elderly, and Gypsies.15

Finally the Nuremberg Race Laws declared Jews, Gypsies and “half-breeds” (children who were part Jewish by heritage) had lost all rights to legal protection because they were “partial Germans” who were “less than human.” Their extinction was called an economic “strengthening of the State” through the “cleansing of the race.”
Proclamation!

ABORTION

all abortions are performed for matters of personal convenience this is murder—the violent killing of innocent human life. The answer depends on how one views the “fetus.” The term itself “fetus” is simply a Latin word that means “unborn child.” Is the fetus really a child, a member of the human family and thus deserving of protection? Or is it only tissue, a part of the woman’s body, really a child, a member of the human family and thus deserving of protection? The answer to this question by ruling that while the unborn are not a person, and therefore is disposable if seen as a threat to a woman’s health and safety, the fetus is only a “potential life” and does not have legal right of protection. This under- standing of the human fetus is rooted in the quality of life ethic. Stated in its most simplistic and essential terms the quality of life ethic responds to modern social and economic problems by stating that some humans are a.) not really true “persons,” and b.) a great hindrance to a better lifestyle for individuals and society, thus c.) it is not wrong to kill them because it enhances (in an expedient and cost effective way) the quality of life for those who are true persons. Abortion is the first pragmatic illustration of this ethic in action. It is exhibit A, the tip of the iceberg. Basic to the quality of life ethic is the concept that all human beings do not necessarily have intrinsic value nor even equal value. Indeed, many homo sapiens should not be seen as per- sons at all. Rather “personhood” is assigned according to vari- ous levels of physical and mental development. One must attain and maintain these qualities in order to have a life worth living—or protecting. Simply put, personhood is based on achievement and unless a human achieves (and maintains) a certain level of intellectual or physical development he/she is not a person, and therefore is disposable if seen as a threat to a full person.

Abortion is the first application of this ethic. Its logic legit- imizes further questions: “Are all post-fetal humans truly per- sons? If not, who are not? Who should decide?” The unborn, because they are at an early developmental stage, are denied personhood and placed in a free fire zone. They are dependent, non-productive, not able to defend themselves, and a potential economic burden. Why should other problematic beings be treated any different if they also fit into similar categories? In his widely used textbook on ethics, Vincent Barry illustrates the dilemma well.

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Basic to the quality of life ethic is the concept that all human beings do not necessarily have intrinsic value nor even equal value.

“...What conditions should be used as the criteria of person- hood? Can an entity [a human] be considered a person merely because it possesses certain biological properties? Or should other factors be introduced, such as consciousness, self-con- sciousness, rationality, and the capacities for communication and moral judgment?...” For example, if we believe it is the capacity to think and reason that makes one human, we will likely associate the loss of personhood with the loss of rationali- ty. If we consider physical characteristics, we will be more inclined to consider a person to have lost that status when a number of characteristics such as the capacities to remember, enjoy, worry, and will are gone. This doesn’t mean that a death deci- sion necessarily follows when an entity is deter- mined to be a nonperson. But it does mean that whatever is inherently objectionable about allow- ing or causing a person to die dissolves, because the entity is no longer a person (emphasis sup- plied).

Recent developments demonstrate that this ethic has extended beyond the question of abor- tion. Euthanasia, the medically induced “good death” for those deemed no longer fit to live, has become more acceptable— and active euthanasia is increasingly practiced by members of the medical profession. And there already have been several instances of infanticide, cases in which newborns with some type of generating that some were placed in a hospital nursery crib marked “Do Not Feed” and allowed to die of dehydration—a process that took six days in the case of Bloomington, Indiana’s “Baby Doe” in April 1982.

All argue that the legal status of the fetus support this ethic recognize a hierarchical structuring of the value of individual humans based on relative worth. So, for example the mother’s happiness may be considered more important than the child’s life; or society’s financial well-being above even basic extended care of the terminally ill. This is a dramatic shift away from the Judeo-Christian view of human life as sacred which gave the preservation of innocent human life priority over any socio-economic consideration.

An article that appeared in the journal California Medicine three years before Roe v. Wade legalized abortion-on-demand illustrates the need to reevaluate the old ethic based upon the sanctity of a person, as Modernism has come to see it.

“The process of eroding the old ethic and substituting the new has already begun. It may be seen most clearly in changing attitudes toward human abortion....Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The results have been a curious avoidance of the question: Is it not possible to save the life itself? One example of this has been the adoption of a policy by the National Right to Life Committee that permits abortion in cases of physical danger to the mother, if the possibility exists of injuring the fetus. This may be seen most clearly in the case of Torrance v. Wade. The issue was whether a woman’s private decision regarding abortion could be made effective in the absence of state restrictions. The court ruled in favor of the state, holding that the state had the right to protect the life of the unborn child. This decision implicitly assumes that the fetus is a potential human life, and therefore is entitled to equal protection under the law. The court also held that the state has a duty to protect the life of the mother, but this duty is not absolute. The court ruled that the state has the power to regulate abortion, but that it cannot prohibit it entirely. This decision illustrates the need to repudiate the old ethic based upon the sanctity of a person, as Modernism has come to see it.

So we prayed and sought the Lord again that He would make a way for us to continue. We were encountering witchcraft on many fronts, SDAs on another and Moslems on yet other. This called for continued fasting and prayer. And God broke through again. We prayed that God would shut down the Moslem speak- er system and that is just what He did. The next night the speak- er was not there. We saw them out trying to fix them. The next night the same thing happened. The final night they got the speakers working, but as we prayed, they started malfunctioning again so we had our meetings undisturbed. When we had a call, there were people from across the street that responded because they had been listening from their places of business! On the last Sunday we had our first official service and Freedom Chapel was born. A non-denominational Evangelical church that is Christ centered, Bible centered and committed to prayer and to allowing the Holy Spirit to lead and set people free. We had about 50-60 people there for the first church meeting, including several from the gospel church that had been there to debate. One of their lay pastors joined us and is planning to take the message of the new covenant to all the places that he has preached before. He wants to take the rest of the good news to them. He travels to Kenya, Tanzania, Rwanda, and all over Uganda. We had eight baptisms including some of those that had been delivered from demonic power and witchcraft. The choir ended up coming back. They started to ask questions of us about the covenants and spent time till the wee hours of the morning asking about all these things. The Choir has decided to join the new church. One of the large evangelical churches in town has taken an interest and will be sending teams of musi- cians and workers to help also. Stanley Lincoln of Mission Aviation Fellowship is a missionary that will be serving on their board. God truly is at work. The cell groups are making this their new church home and are bathing the church in prayer. There will be cell groups around the city during the week, Bible studies...
A BIBLICAL RESPONSE TO ABORTION

Toward a Compassionate and Christian “Quality of Life” Ethic

Part I: Less Than Human?

Richard Fredericks, Ph.D.

The first two sections of this paper are analytical, but the third is evangelistic. Part one examines the ethical presuppositions that under gird abortion; the second portion offers a Biblical analysis of its morality and motivation.

The final section states my goal for this symposium, based on our common ground as Christians of desiring to be truly compassionate. It suggests the real question facing us is not what we should tell a woman in a crisis pregnancy to do, but what we should do for her. The real threat to happiness and self-worth for woman in crisis pregnancies is not their developing child; but isolation and fear caused by indifference and apathy, or hostility and rejection from those they should be able to turn to for love, for giveness and for emotional, physical and financial support.

Part I Less Than Human?

In 1973 a 7-2 Supreme Court decision (Roe vs. Wade) overturned the legislation of 48 states that prohibited or severely limited abortions except in life-threatening situations or rape. A simultaneous decision (Doe v. Bolton) made the “termination of the fetus” more simple by removing the need for medical review. A woman need only state that her unborn child was somehow detrimental to her “health” including her emotional health or simply her material or social well-being.

In the United States today, one out of every four pregnancies end in abortion. In fourteen metropolitan areas such as Washington D.C., Atlanta and Seattle abortions outnumber live births. Three abortions are done per minute, 4,200 abortions per day, 1.5 million per year—a total of more that 21 million since the Supreme Court legalized abortion in 1973. Since 1975 the “war on the unborn” has produced twice as many casualties each year as have the combined deaths in all the major wars in U.S. history, from the Revolutionary War through Vietnam.

Less than 3% of all abortions are for serious defects, rape, incest or danger to the mother. In almost every case the abortion is done because someone perceived it would be an inconvenience: a social or financial hindrance to “personal happiness.” The unborn are allowed no jury, defense or stay of execution by the law.

The mother’s womb is now the most dangerous place throughout one’s entire lifespan. The chance for a premeditated and fatal assault is never again as high. Simultaneously, abortion has made the medical profession, whose entire orientation was once geared toward preserving life, the nation’s foremost terminators of life.

How Did We Get Here?

Is this a gross violation of the sixth commandment? If 97% of

at the church on Sunday, daily prayer meeting at lunch hour, and services all day on Sunday.

So, in conclusion, a great work of God has been born. A church with powerful intercessors, eager new converts to Jesus, several former SDA’s with a new grasp on the New Covenant gospel, and enthusiastic Pastors Daniel Nsubuga, Drake Moses Luswata Christopher Damulira. Joyce would like to say on as a Bible worker and Abdul, the one that invited her would also like to continue as a Bible worker for this new church. He has been a ministry to the Moslems and has several that are near to making a decision for Christ.

I want to thank each of you that made this trip possible. God is doing a new thing there. This is just the surface of what will take place. The “Nicodemus types” that would come to the house by night are studying and many of these will go public at the right time. Many of these are prominent SDA’s that are being careful to keep anonymous while they study for obvious reasons.

The fact that God has sent so many intercessors is clear indication that He wants to make the Kalerwe market a place of powerful ministry. It is the second largest market place in the multi-million populated city of Kampala. God is doing a new and powerful thing outside denominational lines.

What are the continuing needs there? Resources are always a concern: the salaries for the pastors ($350 per month each), and I am also suggesting a part time salary for the Bible workers ($100 per month each). They need a keyboard with drums in the program ASAP. ($350) Eventually they will need a video projector and VCR for showing the Jesus film and other such films for the community. Any children’s materials would be helpful since the Lord has sent bunches of kids! With a video projection set up, a kid’s hour would be a fantastic hit. ($1650 for the set up) And Bibles! There is a need of good study Bibles in English for the educated ones and Luganda language Bibles for those that have not been able to go to secondary school. If you have an interest in helping with this project, or in helping with things like building rent, transportation needs, etc, please let me know. I would love to hear them. You can reach me by email at gregt@pngusa.net.

Finally, there is a need for people with a heart for Africa to pray on a regular basis for these people. God is doing a great work there and they need our prayer support. If you have any interest in visiting them or wish to sponsor return trips by myself or others, you can let us know as well! God bless each of you, and thank you so much for your help in making this all possible. It is making a tremendous difference! In Christ,

Greg Taylor.
hope without wavering, for He who promised is faithful, not for- saking our own assembling together, as is the habit of some, but encouraging one another, and all the more, as you see the day drawing near (Heb. 10:19-25).

We must recognize, however, that there are times when cir- cumstances keep us from regular attendance. Health, distance, imprisonment or the lack of a suitable church as well as many other conditions may prevent us from attending church as we would like. In these situations we should not feel guilty; rather, seek fellowship with God in prayer. We think of John the Revelator, the apostle Paul, John Bunyan and others who have been incarcerated or isolated who have had close fellowship with the Risen Lord through the ever-present comfort of the Holy Spirit.

Marks of a good church

Coming back to the question that many of you are asking, “What church should I attend?” What Carolyn and I do when we move into a new community is to visit most of the churches we think might be suitable. Here is what we look for:

1. Biblical teaching. We think those who preach or teach con- textually will be most likely to preach the whole counsel of God, not ride hobby horses, and avoid the pitfalls of “proof-text” reli- gion. The pastor should be honest with Scripture and not just quote a text or two and then ride off on his own theological jour- ney. The teaching should also be practical with application to everyday life. If the sermon is a little humor make truth clear and the service more enjoyable.

2. Gospel centered. Probably one of the most important crite- ria for a good church is to make sure it is gospel centered. While there are many good admonitions that we receive from the Word of God, we are saved by faith. If the pastor harases the congrega- tion with many things they must do to be saved, that is a red flag. We are saved by grace through faith in Christ, period. Any- one who does not believe that is not in the faith. Stay away from churches that make the Bible clear we can and should be certain. Where the Bible is unclear we must be tentative. Stay away from churches that try to obsess over one scripture, give an individual a passage means and then force everyone to adhere to their understandings. This is the recipe for a cult. Look for a church that allows personal freedom in non-essentials.

3. Ability to focus on personal growth for the whole family. This might include many things such as small Bible study/growth groups, men’s accountability groups, women’s ministry functions, youth groups, children’s ministry, etc. It is important that safety and accountability are major concerns of the pastoral leadership.

4. Understanding of the gospel. Healthy churches have happy, friendly people. If the church is “cold,” you are not welcomed in a genuine way, and the people all look burdened with life, it may be a legalistic church you don’t want to attend.

5. The church should be healthy. Signs of a healthy church are when some who attend put on a religious appearance, dress, may even change the tone of their voices and the way they act. Often these will be churches you want to avoid. Look for “real” people in the pastor, leaders, and members. Granted, many good churches that are proclaiming the simple gospel of Christ may have many imma- ture Christians attending and that is good. However, the leaders should be mature and real.

6. Open, not deceptive. Avoid churches and meetings that do not honestly tell you up front who they are. Some of the cults mask their real identity with generic names designed to make you think they are mainstream Christians when really they are not. This is especially true in revival movements.

7. Sound Doctrine. Ask the church for their complete doctrinal statement. We have noticed that sometimes a church may have one doctrinal statement for visitors to see, then another behind the scene statement that may contain additional information.

8. Freedom to ask questions. Any church has the right to clearly define what it believes to be true. But some go beyond this, and even do not want any questions to be raised regarding their established doctrine. However, I believe that asking honest questions is healthy not only for the questioner but for the church as well.

9. Moral and minor. Good churches major on the majors and minor on the minors. Find a church that focuses on the gospel of Christ and seeks to develop their congregants to be fully devoted followers of Christ.

10. Flexibility in the gray areas. There are some areas in Christian faith that are not clearly defined and where honest Christians can come to more than one conclusion. These might include last day events, speaking in tongues, limited atonement, etc. I believe that where the Bible is clear we can and should be certain. Where the Bible is unclear we must be tentative. Stay away from churches that try to obsess over one scripture, give an individual a passage means and then force everyone to adhere to their understandings. This is the recipe for a cult. Look for a church that allows personal freedom in non-essentials.

11. Freedom to leave. A healthy church and pastoral leadership allows one to leave fellowship without being threatened. True, there may be a melody that can be followed and words that are expressive of our submission to a holy God. True worship is direct- ion with many things they must do to be saved, that is a red flag. We are saved by grace through faith in Christ, period. Any- one who does not believe that is not in the faith. Stay away from churches that try to obsess over one scripture, give an individual a passage means and then force everyone to adhere to their understandings. This is the recipe for a cult. Look for a church that allows personal freedom in non-essentials.

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Total rating: 0.0000000000000000

So everybody at the University has moved in to persecute us. First, save for the theology students who sympathize with the cause of our theological stand, we are completely cut off from the university society who now treat me and my family almost like the lepers were treated in Israel, and sanctions are rapidly bringing to bear. The garden where my wife and I used to grow food for the family has been taken away from us. We are being threaten by eviction from the University house because, they say, they are meant for SDA church members, a group that I no longer belong to. Worst of all, somebody of substance in the administration recently met me and told me confidentially that somebody may communicate to—about my present theological stand. This person is an SDA American who pays part of my fees at Bugema. Since this person deals directly with the administration, I think you can see how precarious the situation is. For my family upkeep and children's fees, I have been relying on the benevolence of SDA church members, and now brothers, that source is now unthinkable and as I write this letter, all my kids have been sent home for non payment of fees and what to put on the table is just a matter of Providence. So right now, the situation is financially, socially and materially desperate.

Through you, I earnestly request the brethren who have come to God be with you always. [paying for computer time] so good bye and may the Love of our Lord bring you peace. May the good Lord bless you and any other as the Lord may make available.
When Christians come together for the celebration of the Lord’s Supper, His presence is manifest, especially in the breaking of the bread.

The early church had a living faith in their Lord. We have this short but important description of its activities.

So, those who had received his word were baptized; and there were added that day about three thousand souls. And they were continually devoting themselves to the apostles’ teaching, and to fellowship, to the breaking of bread and prayer (Acts 2:42, emphasis added).

Christ is present in Christian fellowship

Jesus said that where two or three are gathered together He would be in their midst (Mt. 18:20). And the appearances of the risen Lord, most of which were on the first day of the week, are added that day about three thousand souls. And they were continually devoting themselves to the apostles’ teaching, and to fellowship, to the breaking of bread and prayer (Acts 2:42, emphasis added).

Fellowship needed for personal growth

In the new covenant, the Holy Spirit fills the place that the law held in the old. It is the Holy Spirit that guides the believer in how to implement the new covenant law of love. Therefore we find Paul’s beautiful exposition on love recorded in 1 Corinthians 13. It is the Holy Spirit who gives us this understanding and ability to love one another.

Pastoral teaching needed for spiritual growth

Every Christian does not have the skill, time or training to be a thorough Bible student. It is the duty of the pastor to “equip the saints for the work of service, to build up the body of Christ” (Eph. 4:12). Thus it is important for the Christian to receive weekly teaching from one who does have the time and training to dig out the precious ore of Bible truth and refine it so that it is relevant for today. This does not mean the Christian is to blindly follow what the pastor says. Nor does it mean that the Christian layperson cannot be individually guided in his Bible study by the Holy Spirit. Rather, the Christian is to examine the Scriptures himself to see if the pastor’s teaching is true (see Acts 17:11). But a Christian who does not regularly attend Bible study and church is going to be stunted in his personal growth. Our Lord wants us all to experience authentic, dynamic Christianity; therefore, He gives us pastoral leaders.

New book: Sabbath in Christ

confusion of Peter, James and John on the Mount of Transfiguration (Matthew 17:1–8), when faced with the glorified Christ and with Moses [the Law] and with Elijah [the prophets]. This volume will help you preserve all God’s truth and yet at the center, truly see “no one, except Jesus Himself alone” (17:8, NASB).

Dale is an expert guide through the covenantal tapestry in all of Scripture as God brings about eternal redemption and true rest in Jesus Christ for all humanity (Dalí’s analysis in chapters 9–12) of why Jesus intentionally instigated so many Sabbath controversies, especially those recorded in John 5 and 9, is alone worth the price of the book—even just his exegesis of John 5:18. Powerful!

This book, Sabbatical in Sabbath,” the first edition, titled Sabbath in Crisis, was honored with a forward by the eminent Seventh-day Adventist theologian, D.A. Carson, who said “the merits of this book are three, and they are considerable.” He then cited Dale’s very accurate writing style, especially his chapter summaries; Dale’s own pilgrimage from Adventivism into a deeper New Testament faith, and Dale’s careful adherence to time-honored biblical hermeneutics. I echo Dr. Carson’s sentiments that this volume, especially in its revised edition, could become the benchmark study of the Sabbath in Scripture.

Here is the bottom line. Dale calls us to realize that Jesus alone is the fullness of Prophet, Priest and King, Sacrifice and High Priest, true that I was registered for practicum this quarter or not. I hated to be in his shoes when I took him to task to tell the team what church it was that had accused me of heresy since it was him who assigned these churches to us. The fact is that I am not registered for practicum this quarter, and their accusation fell flat whereupon we prayed and adjourned the meeting.

Yesterday, the Executive Director’s Secretary brought a letter to me from her master. The contents of the letter were that I had to appear before the Field Committee on Monday next week at 9 am without fail and that I would regret if I did not.

Dale, I am not afraid of them for I know that they are working out of spite. But the fact is that we are beginning our final exams on that day throughout the week and I cannot miss my exams for a meeting, the results of which bear no consequences to me anymore.

However, out of politeness, I am going to contact him on phone to postpone the meeting until I finish my exams. These gentlemen, I am told will not rest until they expel me from the University. But if they do that I think I will be compelled to take them to court.

Please brothers, pray for me. My fellow theology students feel very bad for the way I am being treated. As for me I am not perturbed except that they are rather disturbing my study mood more especially due to the impending exams.

Betty sends her regards to all of you and may the Lord be with you, Valentine

CONTINUED FROM BACK

Righteousness and Wisdom, Perfection, Covenant, Temple, Most Holy Place and Law. Jesus alone is our true Atone, no longer a day. He alone is our true Passover, no longer a day. He is our true Provider of Pentecostal blessing, no longer a day; and Jesus alone is our true Sabbath — it is no longer a day! We are complete in Him (Colossians 2:10). It is my prayer Sabbath in Christ will help thousands to “make every effort to enter that rest” (Hebrews 4:6–11), that heaven’s courts may indeed resound with joy.

Richard Fredericks, Ph.D. is the senior pastor of Damascus Road Community Church in Maryland.

Free Sabbath in Christ limited offer

As funds last we will send a free copy of Sabbath in Christ to any SDA, Seventh Day Church of God, or other Sabbatarian pastor, local church elder, conference admin-istrator or theology major. To take advantage of this free offer, just state your leadership position in your church, email your address to dale@ratzlaf.com with a statement that you will read this book through. This offer will be withdrawn when funds run out with further notice.

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Betty sends her regards to all of you and may the Lord be with you, Valentine

CONTINUED FROM BACK

Righteousness and Wisdom, Perfection, Covenant, Temple, Most Holy Place and Law. Jesus alone is our true Atone, no longer a day. He alone is our true Passover, no longer a day. He is our true Provider of Pentecostal blessing, no longer a day; and Jesus alone is our true Sabbath — it is no longer a day! We are complete in Him (Colossians 2:10). It is my prayer Sabbath in Christ will help thousands to “make every effort to enter that rest” (Hebrews 4:6–11), that heaven’s courts may indeed resound with joy.

Richard Fredericks, Ph.D. is the senior pastor of Damascus Road Community Church in Maryland.

Free Sabbath in Christ limited offer

As funds last we will send a free copy of Sabbath in Christ to any SDA, Seventh Day Church of God, or other Sabbatarian pastor, local church elder, conference admin-istrator or theology major. To take advantage of this free offer, just state your leadership position in your church, email your address to dale@ratzlaf.com with a statement that you will read this book through. This offer will be withdrawn when funds run out with further notice.
Thank you so much for your help. Hello Dale. I wanted to write and let you know how much I enjoyed reading The Cultic Doctrine of SDA. It wasn’t too surprising at what I was read- ing but I was certainly glad to see the bigger pic- ture of the Investigative Judgment doctrine. Could you possibly send me a copy of your other book, Sabbath in Crisis, and a copy of White-Out? I am not able to send any funds right now because my financial situation is limited. But I should be able to help out in another month. Also, if you have any back issues of Proclamation I would appreciate it if you could send those along as well. Your site and the links that you have pro- vided, have been very helpful in seeing the whole cultic nature of Adventism. This makes it so easy for me to “wash my hands clean” of the church system. I have already started an outline and some notes on writing my resignation letter to the SDA Church here in Daytona Beach. I’m just happy that I have started going to a Christian, grace-filled church. Thank you so much for your help in studying my way out of the SDA Church. Sincerely in Christ.

As good as any material as I’ve read

I was writing to thank you for the very good article entitled, “Righteousness Beyond the Law...” It was as good as any material as I’ve read on the subject of New Testament “righteousness.” It was as good as any material as I’ve read on the subject of New Testament “righteousness.” Paulsen’s clarifications of Adventist exclusi- vity betray what SDAs have believed all along, but have been reticent to admit to other Christians for fear of being perceived as arrogant. Adventists have been uncomfortable admitting their exclusivity and has resulted in many talking out of both sides of their mouth. Many SDAs I have known feel very uncomfortable looking upon others as “second class Christians.” Conversely, they struggle with their own identity as Adventists believing their personal salvation is hinged upon that identity. There is nowhere else to go. Those SDAs who struggle with or don’t believe in Ellen White, the Investigative Judgment, remnant church theolo- gy, etc., are trapped in a denomination that claims sole proprietorship of final revelation, yet they don’t believe in the key ingredients of that message. This is truly hell on earth...

I’m at a loss and I am on the verge of breaking up the friendship, which I

I’m at a loss and I am on the verge of breaking up the friendship, which I... This is truly hell on earth!... I can’t seem to find a church where I feel comfortable.

If you are one of the questions I am repeatedly asked by people transition- ing out of the Seventh-day Adventist church is, “What church can you recommend for me to attend?” Or, “I can’t seem to find a church where I feel comfortable.” Carolynn and I can certainly relate to those of you who are hav- ing a hard time finding a church that meets your needs. When I resigned the pastorate of Christian Community Church some years ago, we thought that we would continue to worship there. However, it was not long until the new leadership increased the volume of the worship music so much that we could not tolerate it. We then started attending different churches hoping to find the right one. We found several where we were comfortable with the pastor but again the worship was either too “rocky,” too loud, or so much of a performance that it had little meaning. We also visited some churches where the pastor was very controlling and we felt he did not have a good grasp of the gospel. We almost joined three churches, but each time decided they were not quite right for us.

We have two of your books and would like to receive your newsletter. I was raised SDA and for a long time felt that to be sufficient. Thanks again for the very “right on” article.

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Uganda Mission:
We at LAM want to publicly thank Pastor Greg Taylor for his willingness to go to Uganda and encourage, guide and help start a new work there. You will sense God’s power in his article. He has put together a few of the many emails we have received from our pastors in Uganda. As you read these accounts you will see that they are facing real spiritual warfare on several fronts. But this is the good news—God is working in miraculous ways to confirm the message of the simple gospel of grace in Christ! He is opening doors so fast that we can hardly keep up!

Abortion:
Recent we posted the resignation letter of Arthur & Teresa Beem from Kenne, Texas on our web site at http://www.ratzlaff.com/resignation_letter.htm. One paragraph from their letter has caused much discussion.

Several weeks ago, I called Jan Paulsen’s office to see if there was any update on the church’s position. Though Pastor Paulsen was not there, his secretary assured me that the pro-choice position had not changed. She then advised me to get the “official” word from Dr. George Reid, head of the Biblical Research Institute. I was shocked at his admission that the church was indeed pro-choice. I told him that I was speaking at an ethics class, taught by Pastor Bill Kilgore at Southwestern Adventist University and needed a quote. He said “Adventists are pro-choice but only under strict guidelines.” He then went on to say that each Adventist hospital could choose to accept or reject the church’s guidelines. Some Adventist hospitals perform many abortions. He even said: “Washington Adventist Hospital in Takoma Park has become an abortion mill.”

Many Adventists do not seem to know how involved Adventist hospitals are in performing abortions. Several have asked that LAM address the issue of abortion from a biblical standpoint. We contacted Dr. Richard Fredericks of Damascus Road Community Church who prepared a paper on this topic when he was an Adventist theologian. This paper was presented at a symposium where it was stated that when the SDA church was deciding which way it would go—pro-life or pro choice. We feel Dr. Fredericks’ paper, while presented some years ago, is up-to-date and relevant. Biblical truth does not change. While I am not personally involved with the abortion issue, as I read this paper I was drawn to a better understanding of the gospel, radical discipleship, the need to reach out and help those in crisis pregnancies, and the need to submit my life to the Word of God regardless of consequences. Yes, I was blessed and challenged to be a fully devoted follower of Christ. I think you will be also. We thank Dr. Fredericks for his willingness to let us print this important and timely article. As this is a long article, we will continue it in the next Proclamation.

Thank You:
Once again I want to thank those of you who are so faithfully supporting the ministry of LAM. Your partnership has made it possible for us to not only publish Proclamation but also help support the former Adventist pastors in Uganda. In the emails from Uganda they always express their thanks to the supporters of LAM. We expect that there will be more calls for the financial support of transitioning pastors in the future. Join us in prayer that God will supply the means for us to help them. We are happy that LAM is now, through the Uganda Mission, directly involved with ministry to the unchurched! It is our prayer that this ministry will grow and we can at least play a small part in taking the gospel to the world.

Donation Receipts:
You should have received your year end donation receipt. If you have not, or if you find any discrepancies, please let us know. Some have sent many envelopes returned for unknown addresses. We do our best to keep our mailing list up to date, but if you move, let us know as soon as possible.

Letters to the Editor:
Thus far we have tried to balance in the letters we print. Some of the letters we receive leave the arena of discussion that “formers” must deal with and focus on personalities. Please keep in mind that letters directed to the SDA ministry of San Diego and all the letters we receive. However, because of time restraints I am not able to answer all of them. We do appreciate them and will print as many as possible in Proclamation. Keep them coming!

Discussion, Bible studies, and testimonies for former Adventists:
A sister ministry to Life Assurance Ministries, Inc.

Proclamation!
Editor’s COMMENTS
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Editor’s note:
Our reason for existence is to minister to the thousands of former Seventh-day Adventists who for one reason or another have left the SDA church. This requires that we deal with different approaches and ways they view the issues. To my knowledge, no other group has ever tried to help those in crisis pregnancies, and the need to convert others to Christ and spreading the good news to people who are not Adventists. This has been a difficult task. SDA journalists have been inconsistent with a ‘Prophet’ to guide their interpretation of the Bible. In fact, it was scary and lonely at times. But, in the end, the Holy Spirit works at the heart and opens up the truth in Scriptures to me in small bite-sized pieces. The blessings that I have received from this are enormous. I will do whatever I can within my means to help propel your ministry to the World, the hardest part for me now is finding ways to spread the good news to my Adventist friends. I am viewed as tainted or off base in my beliefs. It is frustrative. I have sent care packages to my no longer SDA friends. This has just been the tip of my my experiences, but reflecting back to how I developed my positions, it think I have ‘lost it’ . I am praying and hoping that they will see the light that I have seen and jettison the SDA theology. This book has been a liberating book for me. It has drawn me into the Adventist church with open minds and quickly jettison a belief that I was part of the remnant church. I am a true Adventist now. I have seen it all in the SDA church. A fear of ‘What If’ EGW is right about the end of the world, the Sabbath and the Day of Atonement. Once these two dominoes fall, all SDA beliefs fall. We have received from our pastors in Uganda. As you see the Christmas lights we are reminded of John 8:12—‘’The Light of the World’ Praise, honor glory and Majesty to our Great King. What a fantastic issue! Dale, what a fantastic issue! Could you please send me about 6 more issues that I can share with family members? Last Sept, you sent me several issues of the July-Aug, which dealt with the Sabbath/Sunday issue. I have not sent them to family as they would not be well received but I will be sure to send them to me. The main issue first, especially the first two articles written by SDA pastors challenging the relability of EGW as a true prophet, they might then read other things that challenge thinking. I am convinced that reaching SDA’s depends more than anything else on placing EGW in the proper perspective. I live in Mormon country, and once Mormons are convinced that Joseph Smith was not a true prophet, they leave Mormonism, and once SDAs conclude that EGW was not what she or church leaders claim she was, then they are free to investigate the ‘Good News’ for themselves and then are on the road to true freedom in Christ. You need to keep hammering away on this theme, and on what SDA’s do not accept there interpretation of Daniel 8:14, etc. Once SDA faith and belief; 1844, the IJ and the Day of Atonement. Once these two dominate fall, all others will follow...
Sabbath in Crisis revised and updated: Sabbath in Christ

Richard Fredericks

The book Sabbath in Christ declares its main goal in the title, and then offers a well defended and much needed paradigm shift to the Christian community. Traditionally, Christian debate over the Sabbath has focused on Saturday versus Sunday. Through careful study and research, Sabbath in Christ demonstrates how the heart of the Sabbath’s symbolism (two of all true Christian issues) is Christocentric, not a debate about days.

Dale Ratzlaff builds a strong case that arguing for one holy day or the other misses the New Testament’s main point about the Sabbath: old covenant holy days, including the 7th-day Sabbath, predicted and find their fulfillment in Jesus Christ. They were the shadows pointing to His substance (Colossians 2:17). In other words, Scripture offers only two real options for seeking “God’s rest”: A. The old covenant way of seeking rest in a day—whether it be Saturday or Sunday. B. The new covenant way of entering God’s rest through the Person of God’s own Son, Jesus Christ, and His finished work of salvation. "Come unto Me, all you who are weary and heavily laden, and I will give you rest" (Matthew 11:28). This clarification, if true, is needed by both that great body of evangelical Christians who accept the absolute authority of Scripture; and by Seventh-day Adventists and other “Sabbath-keeping” groups who believe their 7th-day Sabbath doctrine sets them apart from the church that had formed shortly after Desmond Ford’s teachings on the investigative judgment came to light back in the 80’s. Some of these folk had read material from Proclamation and came to argue the necessity of adhering to old covenant practices. There was a spirit of debate in them that felt confrontational. Then there were a few people in the neighborhood that were curious and showed up.

The first few meetings we just taught the Gospel. As we clearly taught grace vs law, the combative spirit left and a heart to learn took its place. Behind the scenes we were earnestly praying for God to do what He had sent me there for. Meanwhile among the pastors there was a true hunger and learning going on about the ways of the Spirit. We learned about the fullness of the Holy Spirit and how God truly wants His church to have everything that the disciples were given. They were wide open and found that the power to pray is given to all that ask! During the first couple of meetings God sent a young woman named Joyce to join us. She had heard about us from a young ex-Muslim named Abdul. She started to attend from his invitation and soon she was joining us in prayer and fasting for the meetings. We decided that we would fast

CONTINUED ON PAGE 17