The memoirs of Elder Henry Brown

I will remember "Elder Brown" as he was affectionately known by his friends. Elder Brown lived in Santa Cruz, near Monterey Bay Academy, where I taught for seven years. Although retired, occasionally he would preach for Adventist pastors in the area. As far as I knew, Elder Brown remained a well-respected Adventist to his death. When I left the Adventist ministry and started an independent church, Elder Brown seemed quite supportive of me. We talked on several occasions as I was struggling trying to make sense of the Investigative Judgment, etc. He assured me that the writings of Ellen White should not be used for authority and that there were problems with SDA’s sanctuary theology. However, I never knew the full extent of Elder Brown’s experience until recently when I received his memoirs. We think that the majority of our readers will appreciate looking through the large, polychromatic window of Elder Brown’s perspective of Adventism. — The Editor

My name is Henry F. Brown, and I have decided to write out my reminiscences from a long life in connection with Mrs. Ellen White and her literature. Today is the 5th of December, 1984.

I’ve been a member of the Adventist church since I was 12 years old, born in 1892, making me at this time 92 years old. I was bap-
tized at a camp meeting in Southern California, Los Angeles. I’ve been a minister of the Adventist church since 1919, just 60 years ago. I served the church during all the time since then.

I was sent down as a boy to Mexico to sell books. We called ourselves Colporteurs and I, didn’t know one word of Spanish. They handed me a typewritten page of paper and the book, and I pasted the description upside-down in the book and tried to read it to the people, which of course I couldn’t do very well. They would take it out of my hands and read it and turn it to the next page and read that and the last page said “In two weeks I would bring you this book,” and the cost, and believe it—miracles of miracles—they would sign their names on there and I would deliver the book. But I couldn’t say a word to them that they could understand.

Before I became a Seventh-day Adventist, I was twelve years of age when I finished the eighth grade, and my father, being an immigrant, had almost no education in English. I think he had been in school for about three weeks, and I considered myself educated comparing myself to my father. But the Adventists said, “No, no, you must get an education and be a missionary.” So I went to school and spent four years in the academy, as they called the high school, and then went down to Mexico as a colporteur.

My brother had been sent to Spain to begin the same type of work in Spain, as he had learned Spanish already. He wanted me to come to Spain and work with him there and develop into something useful. On my way to Spain, while in New York, I decided I’d go down to Washington which I considered to be, as we consider Palestine today, the Holy Land. Down there a school was in opera-
tion called the Foreign Missionary Seminary, and the students said, “No, you mustn’t go to Spain; who are you going to marry over there?” I was a boy of about 18 at the time, and I told them I hadn’t thought of that.

They took me to ______ and she said, “Henry, if you were my son I would tell you to stay here at the school and find you a sweet-
heart and then go to Spain, and she could come later.” This is what I did. I spent four years there and graduated from the Washington Missionary College in 1919.

It was there that I realized that I had the opportunity of my life. The General Conference men lived in Tacoma Park where the college was, and they would come and speak to us in assembly meet-
ings and also in our classes. They would become very close friends of ours, and I chatted with them about problems. Now, remember I knew nothing at all about religion, or about the Bible, and all I knew about was being taught by a good professor whom I loved great-
ly, Elder C. S. Sorensen. The matters that I learned were what they wanted me to learn, and I discovered, to my sorrow later on, that I knew very, very little about the Adventists themselves.

One time they called together all the book men who were sell-
ing books around the United States, and inasmuch as I’d been down in Mexico, I considered myself one of them. I went there, and they were discussing the matter of the revision of the book Daniel and Revelation. Uriah Smith, the author of the book, was an Arian. In this book he had stated that Christ was a created being, or had emanated in some way from the Father. This was not good Protestant belief. Elder W. A. Spicer was present at that meeting, and he got up after they discussed the problem a long while, and said, "Do we, then,nullify the law by this faith? Not at all! Rather, we uphold the law.”

Who have found Jesus to be the fulfillment of all ten commandments: “What about Romans 3:31?” As we read the words together, “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

Colleen Moore Tinker

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"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

Until heaven and earth disappear

Among the most common questions Adventists pose to us today is the question, “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

As we read the words together, “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

Who have found Jesus to be the fulfillment of all ten commandments: “What about Romans 3:31?” As we read the words together, “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.”

Colleen Moore Tinker
I think this is a good work because if people do go to the Bible and study it out, at least, they will be doing some Bible study. I find much of your paper very sad, but it has its amusing comments. After these two pages of admonition paying attention to what a man has written, I find on page 19 this contradiction: Someone has written about the Sabbath and the state of the dead. So I was seeing in your magazine. Topics such as the Sabbath cannot be explained any other way except the way that the Bible explains about them. I don’t believe that anyone can have any “new light” — only darkness and deception. I still read your publication for one reason—to know your enemy. A. G. SDA Elder.

Editor’s note: We believe the following SDA doctrines to be in error: The Investigative judgment 1844-64 sanctioned theology; The SDA church as “the remnant church of Bible prophecy”; The writings of Ellen G. White as a continuing and authoritative source of truth; The Seventh-day Adventist church as the “seal of God.” Sunday as the mark of the beast; Soul sleep (as a testing truth); Clean and unclean foods (as a testing truth).

It is great to have some good materials for discussions.

Thank you for sending me the March/April issue of Proclamation! The article on the Clear Word Bible was quite revealing in keeping up the good work. Thank you so much for your ministry. SDA ministers evangelize Christians here, [in jail] so it is great to have some good materials for discussions. In Christ, M.B.

I am a third generation SDA who is struggling.

I have just recently picked up a copy of Proclamation that was issued in January of this year and noticed an offer for a free copy of the book Sabbath in Christ. I am a third generation SDA who is struggling, along with my husband, a 4th generation SDA, on the issue of the Sabbath, the church, etc. We have been asked by the Worldwide Church of God to speak on the topic of the Sabbath at their conference in New York on September 27. The theme of the conference is “Living and Sharing the Son.” I will also participate in a Q & A session Saturday afternoon. Pray that God will help me make the truth of Scripture clear and present Jesus as the True Felt for the soul. My message will be entitled “The Sabbath from Ritual to Reality.”

I recently challenged my church elders on the subject of the Seal of God.

I was a strong Seventy-day Adventist for seven solid years. I recently challenged my church elders on the subject of the “Seal of God.” They didn’t like this. I did not mean to upset them but I knew we were wrong. I am reading your book, Sabbath in Christ, and I am finding it to be a very insightful book. I borrowed it from my friend... I will do my best to get this message out.

You are a fanatic to believe such nonsense! (Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”) You are a fanatic to believe such nonsense! (Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”) You are a fanatic to believe such nonsense! (Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”) You are a fanatic to believe such nonsense! (Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”) You are a fanatic to believe such nonsense! (Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”)

AUGUST
JULY

Proclamation!
Proclamation!
Proclamation!

entering God’s best
another look at hebrews 4:9-11
Rodney Nelson

Context and Focus
The epistle to the Hebrews is supremely eschatological (Barton 6). However, Hebrews is focused on eschatology at three levels (present, future), that is if one defines eschatology as the total work of Christ. “No NT writing preserves a better balance than Hebrews between the past, present, and future aspects of God’s work in Christ” (Blinnsworth 77). The context of this study will be the realized aspect of eschatology in the present work of Christ in the book of Hebrews. Of course, this must of necessity tie in with the past and the future (since it is a dynamic whole), but the crucifixion-resurrection event singularly carries eschatological significance. With the context set, the focus of this study will be upon the realized (present) eschatological benefit of “rest” as described in Hebrews 4:9-11.

Examination of other interpretations will be evaluated. Exegetical examination of the context and meaning of 4:9-11 will occur, with the objective to demonstrate that the “Sabbath-rest” (v. 9) applies to a present reality, not just a future hope.

Focus of Debate
The center of debate prompting this study is not merely an academic one over whether Hebrews 4:9-11 deals with a present or future reality. Though this is an interesting issue in itself, the real point of debate is how this issue relates to the continuing debate over the seventh-day Sabbath (Jewish Sabbath). In the course of this examination reference will be made to this overarching topic. Since the context of Hebrews 4 is regarding the “seventh day,” “rest,” and “Sabbath-rest,” the objective will be to address the interpretation of this topic in view of the debate over the Jewish Sabbath for contemporary Christians.

The Timing Issue
The book of Hebrews discusses the present aspect of eschatology is beyond dispute (Heb. 1:1-2; 9:26,28). The final eschaton had arrived in Jesus Christ (ho eschatos/ho telos, Rev. 1:17; 2:24; 22:13), and was typified as a last day event of revelation (Heb. 1:1-2) and judgment (Heb. 9:26; cf. Rom. 16:25-26; Eph. 1:7-10; Col. 2:13-15). The exaltation of the Lord in 1:2b-13 is set in the context of the Lord’s revelation in the “last days” (v. 1). That the crucifixion-resurrection of Jesus is seen as inaugurating the last days is testified to in other New Testament passages (Acts 2:16-17; Rom. 13:11-12; 1 Cor. 7:29; 10:11; Heb. 10:25; James 5:8-9; 1 Peter 4:7; 1 John 2:18; Rev. 11:3; 22:10,12,20). Thus, the issue really is not whether Hebrews discusses present or realized eschatology. It regards whether Heb. 4:9-11 should be understood as a present eschatological reality.

The Context
Before determining whether it is a present reality or future hope, quoting the relevant verses would be advised.

There remains, then, a Sabbath-rest for the people of God; for any one who enters God’s rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that none of you will fail by following their example of disobedience (4:9-11; New International Version)

Hebrews 4:9-11 is actually the second half of a larger discourse begun in 3:1, and is fueled by 3:7-11 which quotes from Ps. 95:7-11. Hebrews 3:1-6 discusses Jesus as one greater than Moses (v. 3). God built the spiritual house (v-x) in which Moses was a faithful servant (v. 5). However, Jesus is faithful “as son over God’s house” (v.6). The contrast is noteworthy because the book is focused on Jesus’ lordship in God’s house, Jesus was a faithful son over God’s house. By implication that house is God’s people (i.e., those who believe in Jesus). The church as an ‘eschatological community’ enjoys free access to God Himself through the sonship of Jesus (Lane 79).

Pertinent to the later discussion of 4:9-11 are the themes of faith and contrast. Faith pertains to fixing our attention on Jesus and his faithful witness (vs. 2-3). The result of his faithfulness was not merely status among God’s people, but supremacy and Lordship over them, whereas Moses’ faithfulness to God resulted in prominence among God’s people (vs. 5-6). Especially for our purposes, the contrast is drawn between Moses as a testifier to “what would be said in the future” (v.6), whereas Jesus was the fulfillment of those future predictions, which is stated by implication. The tension throughout vs. 1-6 is the superiority of Jesus over Moses, and most significantly, the superiority of what Jesus represents over that of Moses (v. 3).

The linkage of faith and contrast occurs between Moses and Jesus. Moses is said to have been faithful, but as a servant in God’s house (v. 5), which could only be a forerunner of the faithfulness as son over God’s house (v. 6). The writer initiates the comparison between Jesus and Moses out of necessity, as a point of argument intended to affirm the unction of Jesus” (Lane 80). This theme carries over into the later discussion of rest. Significant in this context is the fact that Moses could only point to the future, which by implication...
tian means that final fulfillment did not occur during his time. Hebrews 1:1-2 supports this theme because the prophets only prophesied to the final glory revealed in Jesus, God's final word - Hebrews is his purpose. (v. 3). The author quotes Ps. 95:7-11 (v. 7-11) to demonstrate three points: (1) Israel had a sinfully, unbelieving heart rather than a faithful, believing heart (vs. 10, 19); (2) The urgency to change from a state of unbelief to belief (vs. 7, 8, 15); and (3) The inability of Israel to enter rest because of its unbelief (vs. 11). The author which God had prepared for them in Canaan due to unbelief (vs. 11).

The author then applies these lessons to the situation of his readers (vs. 12-19). First, he admonishes them to avoid an unbelieving heart that “turns away from the living God” (v. 12). Second, he urges them to guarantee that they will not acquire an unbelieving heart by encouraging one another to “hold firmly to the end the confidence of your faith” (v. 13) and to encourage the rest application by negatively affirming that the Israelites did not enter God’s rest in Canaan due to unbelief (v. 18-19). Afterward, the author pursues the theme of rest as the centerpiece and culminates his presentation (4:1-11). Furthermore, the concepts of unbelieving heart, urgency, and entrance into rest come together in 4:1-11.

Interpretation of 4:1-6

Verse 1 confidently declares that the “promise of entering his rest still stands.” “It remains because Israel failed to enter or acquire it now” has been done in Christ—entering God’s rest.” The failure of the Hebrew believers in Jesus now “enter God’s rest in Canaan due to unbelief (v. 4). The author is stating that God’s rest still remains “It remains because Israel failed to enter or acquire it” and has been done in Christ. God’s rest is present reality and presence of that rest” (Lane 99).

The present tense of the verb is to be regarded as a true present and not simply viewed as future in reference. God’s promise is predicated upon reality, and believers are already to enjoy the rest referred to in the quotation of Ps. 95:11 (Lane contra Ellingworth 246). Kistemaker asserts the present reality when he states, “We who have believed, enter God’s rest.” He says, “We who have believed, enter” and thus affirms that God’s promise has become reality according to his divine plan and purpose. At the moment— in principle but not yet in full realization— we are entering that rest” (107). Finally, Samuele Bacchiocchi correctly observes, “Without denying the presence of the pilgrimage motif in Hebrews, it must be pointed out that rest...is presented primarily not as a future but a present experience into which those ‘who have believed are entering’ (Divine Rest...166).

A further contextual consideration supports a present reality in v. 3. The author exhorts a declaration that believers enter God’s rest, the author re-quotePs. 95:11, “They shall never enter my rest.” Why does the author quote a passage that directly contradicts his previus statement that believers do enter the rest? The answer is because it inserts another thought into the argument: “And yet his (God’s) work has been finished since the creation of the world.” The additional thought reflects back to the creation rest of God (v: 4 quotes Gen. 2:2). The addition of the creation rest, along with ward who is present in this text in Ps. 90:2 is to demonstrate that the cre- ation of the world had yet entered into God’s rest. Verse 5 again quotes Ps. 95:11 relative to Gen. 2:2 (v. 4). The author is stating that God’s rest at creation has yet been entered into due to unbelief, just as the rest of Canaan had not been entered into due to unbelief. Faith is this demonstrated by the statement that “It still remains that some will enter that rest...” (v. 6a). Why? “Because those who formerly had the gospel preached to them did not go in, because of their unbelief” (v. 6b).

The implied sequence of thought is God made a promise that his people would enter rest that very day they had access to his own place of rest. The place of rest has been available since the seventh day of creation. The promise cannot be repealed, but it was not fulfilled at the time of the exodus. If it will confirm it, it therefore remains open for some. (Ellingworth 250).

Likewise, Lane comments, “The announcement (in Ps. 95:7b-8a) implied that until the time of the psalmist no one had entered God’s complete rest” (101). Further proof is given in v. 8 where the time of entrance into

Further when Jesus told the Pharisees that he was greater than the temple, he no doubt shocked them with what must have sounded like blasphemy. To the Jews, the temple was the most holy place in the nation. That was the place where God had historically placed his presence or signifying his residence with his people. Furthermore, the temple was the official home of the law including the 10 Commandments carved by God on stone tablets. By saying he was greater than the temple, Jesus was claiming to house within himself the presence and reality of the law. He was claiming to replace the temple as the center and the focus of God’s presence and revelation and authority to his people.

After studying this passage in Matthew 12, the reality of Jesus actually housing within himself Sabbath rest became much more clear to me. I could visualize how accepting Jesus’ finished work was literally to embrace the true Sabbath which was not related to time but to a Person.

I still had a lingering question, however, about the unending quality of the law.

Of Citizenship and Laws

The final pieces of my fragmented questions began to come together one day a couple of years ago when my husband Richard told me about a conversation he had just had with a person who asked about these same troublesome texts which proclaim the continuation of the law.

“I know God gave me this analogy,” he said, “because I had never heard anyone else use it. Suppose you were born in Brazil but emigrated to the United States and became a naturalized citizen of this country. As an American citizen, the laws of Brazil have no more authority over you. You announced in the United States, Brazil’s laws exist, but they only apply to citizens of Brazil. Similarly, when you become part of God’s family, you live in the new covenant. The indwelling Holy Spirit becomes your new standard and authority. The law still exists, but it only still has the power to draw unbelievers to Christ and to promise the curse of death to them if they refuse to believe in Jesus.”

Suddenly Matthew 5:18, Luke 16:17, and Romans 3:21 began to make logical sense to me. But there was still one more level of understanding which I had to discover.

These Testify About Me

One morning I came across a verse I had read many times, but this time it made sense in a new way. “These are the Scriptures that testify about me.” Jesus was saying to the Pharisees, “Yet refuse to come to me to have life.” (John 15:39-40)

Suddenly the last piece of my puzzle fell into place. The Scriptures to which Jesus referred were the law and the prophets, the books which we call the Old Testament. Because of the law and the prophets, the Jews had all the information they needed to be able to recognize Jesus—yet they missed him.

Other texts confirm this essential function of the law and the prophets. Jesus reprimanded Nicodemus when he did not understand Jesus’ talk of the new birth. “You are Israel’s teacher...and do you not understand these things? I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony,” (John 3:10-11). Nicodemus should have understood what Jesus was talking about because of his scholarly knowledge of the law and the prophets. He was Israel’s teacher.

In Romans 3:21 when Paul introduces a righteousness from God apart from law, he states, “This is in agreement with the Good News I proclaimed earlier. For what is known about God has been revealed to them. But now a righteousness has been made known, to whom the Law and the Prophets testify.”

Now I understand: even today the law and the prophets serve as the evidence which confirms the identity of Jesus. Without the ceremonies, the metaphors, and the prophecies of the Old Testament, we would have no concrete methods of confirming Jesus’ claims to be the Messiah, the Holy One of God. As long as there is life as we know it on earth, humanity will need the law and the prophets to confirm that Jesus is their true fulfillment.

Until Heaven and Earth Pass Away...

The fact that the not the tiniest detail of the law will pass away until heaven and earth disappear does not mean the law remains our authority when we become Christ-followers. On the contrary, when we become children of God by faith in Jesus and by the indwelling of the Holy Spirit, the law has no more power over us. When we are in Christ, the demands of the law have been met for us in Christ. Its curse was nailed to the cross in the Person of Jesus.

The law, however, does remain intact. It still reveals God’s demands for righteousness and the certainty of the curse of death if one fails to embrace that righteousness through Jesus. Further, it will stand throughout time as the evidence that Jesus is the I-manual he is: I-manual God With Us, the Everlasting Father, the Prince of Peace. He is the sacrificial lamb, the scape- goat who bears our sins away, the city to refuge to which we can flee for protection from the curse of the law. He is the bronze ser- pent lifted up in the desert who heals our fatal disease. He is our sanctuary through whom we can personally enter the presence of the Father. He is the curtain that protected sinful people from the presence of a holy God, and he is that same curtain that tore by a divine act and opened a new and living way to the Father. He is our gate of access, our mediator, our intercessor. And reaching all of these, he is our Sabbath rest. In him we can experience peace, freedom from anxiety, and the palpable presence of God every day of our lives. In him a day time is eclipsed by Today (Hebrews 4:7). He is the eternal rest of embracing Jesus’ complete fulfillment of the law.

As I read Romans 3:31 with my friend, I felt a deep confidence that is new to me. Jesus is faithful, and the Holy Spirit does reveal truth through the Scriptures.

"Turn to the story of the transfiguration in Matthew 17;” I said. I knew now exactly how I would answer her question: the law, including the Go which testifies about Jesus. It’s all about Him!”
Sabbath in Crisis (now enlarged and reprinted under the name Sabbath in Christ). The story of the transfiguration appears in all three synoptic gospels: Matthew 17:1-9, Mark 9:1-9, Luke 9:25-36. The three-fold repetition of the event convinced me that it was significant in a way that I did not understand. Dale explained that to the Jews, Moses represented the law, and Elijah represented the prophets. The Law and the prophets comprised all of God's special revelation to Israel until the birth of Jesus, and they were Israel's standard for living. When a thick cloud hid Moses, Elijah, and Jesus from Peter, James, and John, they heard the Father say, "This is my Son; listen to Him." After the cloud disappeared, Jesus came to the three and told them to stand up. Jesus alone stood before them. The Law and the Prophets were gone.

As if to emphasize the significance of "losing" the law and the prophets and exiting Jesus as the One to whom they should listen, Jesus told the three not to tell anyone what they had seen. He left as he had come and was heard until after he had risen from death. In other words, the new covenant would not replace the old covenant until after Jesus sacrifice and resurrection. Even though Jesus was still obligated to live under the old covenant and to honor the law and the prophets as its official revelation of God's will. After his resurrection, however, the disciples would spread the news: Jesus has appeared" but still remain unchanged until heaven and earth disappear. In these ways, David was the type of Jesus, our king and king of Israel, broke the law with no permission from the priest and ate the showbread and gave it to his men. In a similar way, Jesus did not explain to me how the law and the prophets could "disappear" but still remain unchanged until heaven and earth disappear. In this story, Jesus is indicating that the Law and the Prophets comprised all of God's special revelation to Israel until the birth of Jesus, and they were Israel's standard for living. When a thick cloud hid Moses, Elijah, and Jesus from Peter, James, and John, they heard the Father say, "This is my Son; listen to Him." After the cloud disappeared, Jesus came to the three and told them to stand up. Jesus alone stood before them. The Law and the Prophets were gone.

The day I understood the significance of the transfiguration was the day I knew I would one day leave the Adventist church. I wasn't ready to leave at that moment, but I knew I could never look at the law the same way again.

Greater Than the Temple

Three years after my epiphany of the transfiguration, I had an insight that brought me a giant step closer to tying together the remaining loose ends. I still had about the role and permanence of the law now that I was living in a new covenant. It was the week before Easter break at the school where I teach, and I was showing The Visual Bible's Matthew videos to my classes. Since I had five classes, five times I heard "Jesus" say his words to the Pharisees in Matthew 12:5-6; "Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that one greater than the temple is here."

This bold declaration followed the Pharisees' accusing Jesus of allowing his disciples to break the Sabbath by eating grain as they walked through a grain field. Jesus had responded by reminding them that David had broken the law by entering the temple and eating the showbread—an act strictly forbidden to all but the priests.

I had always wondered why Jesus hadn't taken that opportunity to say, "One greater than the Sabbath is here." As I heard those words in my five consecutive services, however, I began to sense there was something powerful hidden there. I made some notes and looked up the text after school. Here's what I realized.

First, by reminding the priests about David breaking the law by eating the showbread, Jesus was saying two things. One message was that the law was not meant to prevent "doing good" or preserving life. Both Jesus and David served the needs of their men by technically breaking the law to allow them to eat. The second, and for me the most powerful, message was that God's anointing trumped the law. David foreshadowed Jesus, who has been identified as the Son of David for millennia. David was a king, and as king he took on the responsibility of establishing Israel's religious home in Jerusalem. Further, he took on other responsibilities which normally fell in the job description of the Levites or priests: he designed songs and ceremonies for Israel's worship in the tabernacle and later the temple. In these ways, David was the type of Jesus, our king and priest forever.

As a foreshadow of Jesus, David, who was already God's anointed king of Israel, broke the law with no permission from the priest and both ate the showbread and gave it to his men. In a similar way, Jesus broke the Sabbath to allow his men to pick and eat grain on the holy day. In fact, Jesus said of himself during this incident, "The Son of Man is Lord of the Sabbath." Even though in both cases the priests were not aware of God's anointing, both David and Jesus had an appointment from God that trumped the law. They had the divine authority to break the written law to accomplish a greater purpose.

God's rest occurs: Today. This declaration is an eschatological call to fulfillment of God's intention for his creation rest. The adoration in Ps. 95:7-8 is a both an urgent call to the people of God and an announcement of the eschatological time of salvation. That time has come. It is the final period of redemptive history which has begun with the speaking of God through his Son (1:1-2a). It is the present time of salvation for the Christian community for whom the issue of entrance into God's rest remains alive. (Lane 101)

A.T. Lincoln concludes, "The time for entry into rest is 'today,' not after death or at the parousia. On this new day the rest has become a reality for those who believe but remains a promise that some may fail to achieve through disobedience, so that all are exhorted to strive to enter it. (212)

The Israelites had failed to enter both the creation rest of God and the rest of Canaan resulting from their deliverance from Egypt. Psalm 95:11 stands out because it focuses on God's rest ("they shall never enter my rest"), not Israel's rest (Ephes 2:7). The author of Hebrews focuses on the failure of Israel to enter God's rest rather than God's promised rest for them in Canaan. The reason is quite basic: The true meaning of God's rest was not realized in the history of Israel. It was still to be realized in the history of God's people through faith in Jesus Christ.

In v. 8, the author states that had the essence of God's rest been fulfilled by Joshua, then the declaration in Ps. 95:7-8 would not have been necessary. Furthermore, if Israel bad found rest with Joshua, then a present rest for Jewish Christians (Gentiles as well) would not have been possible or necessary.

Interpretation of 4:9-11

Since no one had ever entered God's rest in the history of Israel, the opportunity to enter it remains. Just as some will enter that rest (v. 6), those who enter are identified as the "people of God." However, the rest which God's people were to enter is not just a "rest" (kata-stasis) in the Greek (v. 6), but a "Sabbath-rest" (sabbatismos, lit. "an observance of the Sabbath"). Up to this point the rest spoken of was merely referred to as entering God's rest associated with creation and Canaan. However, a new emphasis has been given. At this point is where another aspect to the author's discussion arises. By use of the Sabbath-rest terminology, the author may in fact be drawing attention to the typology of God's rest at creation and rest in the Exodus. The type/antitype analogy would focus on rest in the land of Canaan as "an antitype of a more original type, the state of rest which God himself entered at the completion of the week of creation" (Attridge 284). This typological distinction between creation and Canaan is believed to be expressed in the usage of sub-biblicalism in v.9. The contrast between the type and antitype pervades Hebrews. There is no reason to conclude it does not apply to 4:9-11 as well. The significance of sub-biblicalism is to point out that whoever has "entered the consummation-rest will experience the completion of his work, as did God after the creation (vv 3-4), and will enjoy the rest that is necessary for the festivity and praise of a Sabbath celebration" (Lane 102).

A key factor which should not be overlooked is that the focus in Hebrews 4 is upon the creation rest of Genesis (2:2-3), not the Israelite rest of Exodus (20:8-11). Though the first is recognized as the connection of it with the Exodus rest is not mentioned. The absence of a reference to the Exodus Sabbath of the Decalogue in 3:7-8 speaks volumes to the unique usage of sub-biblicalism in 4:9. The absence is quite basic, the focus was not Israel's observance of the literal Sabbath day commanded in Ex. 20, but upon God's rest on the seventh day in Gen. 2.

The day Joshua began is important. First, the Sabbath commandment in Ex. 20 is itself based upon God's rest on the seventh day in Genesis. Second, the transition from God's rest on the seventh day to Israel's rest on the Sabbath day (Note that "Sabbath" is inserted for "seventh"

In Ex. 20.11c (v. Gen. 2:3), demonstrates that all realities of rest are based upon God's rest at creation. Third, Israel's Sabbath rest was limited to Israel alone as a sign between her and God (Ex. 31:12-16; Ezek. 20:12-20). Fourth, the Sabbath rest of Israel was merely a "shadow" (copy) of the reality which is Christ (Col. 2:17). Finally, since Christ is the essence of Sabbath-rest (cf. Matt. 11:28-30), entrance into God's creation rest is only through the grasp of Christ. The type/antitype analogy is focused. These considerations point to a special "twist" on the usage of sub-biblicalism in 4:9. It is meant as a contrast between God's rest in Gen. 2:2-3 and Israel's observance of the Sabbath rest commanded in Ex. 20:8-11. It is also meant as a contrast in demonstrated clearly in 4:10 when the author declares, "For anyone who enters God's rest (Gen. 2:2-3), also rests from his own work (Ex. 20:8-11)." The usage of subbibalism ("an observance of the seventh"") transitions to the natural conclusion he is reaching. It is wishing to make: since Israel has never entered God's rest since the time of the Exodus, and could only do so through belief then Jewish observance of the Sabbath day also does not mean participation in God's creation rest. The Sabbath commandment was itself a copy, shadow, and imitation of God's creation rest. The analogy is made in terms of man's imitation of God's rest from work (Bacchiocchi, From Sabbath to Sunday 67; see his Divine Rest 169). Participation in God's rest could only be attained through faith, not the law.
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In Mark 7 he ended the law’s distinctions of clean and unclean, upholding God’s covenant with Noah, of Genesis 9: The Apostle also upheld it in the Jerusalem council of Acts 15. Thrice the Holy Spirit told Peter in Acts 10 “Don’t call what God has sanctified ‘common’ or ‘unclean’” to verify these distinctions ended. So Paul said in Romans 14:1 “I know and am persuaded by the Lord Jesus, that nothing is unclean of itself…” for the kingdom of God is not meat and drink, but love, joy and peace in the Holy Spirit and in 1 Timothy 4 “… every creature of God is good and nothing is to be refused…” for it is sanctified by the Word of God and prayer.”

When Jehovah visited Abraham in Genesis 18, He ate the veal, cheese and milk that Abraham prepared, just as Jesus ate the broiled fish after His resurrection. If eating meat were below God’s original plan, He also erred. Yet Isaiah 25:8-9 says that when God ends death forever (after the White Throne judgment) He’ll give a feast of choice meats and wines.

In Romans 14:1-2 Paul states that he who is weak in faith eats only vegetables and meat does not commend us to God; whether we eat it or abstain, we are none the better. Seeing all these Scriptures contrary to vegetarianism, which Adventists so strongly promote today, we should revisit their entry into this philosophy, as it was introduced by Ellen G. White, noting how her counsels went contrary to the Scriptures, almost every step of the way.

At the Adventists San Diego Forum, Feb 14, 1982, Dr. Walter Rea told that James White had written several “wonderful articles” in favor of eating pork. In 1855, Ellen wrote “The Lord showed me… that the use of pork should be an open question… to each one whether his husband’s wish to use swine’s flesh, you should be perfectly clear to use it.” (Test 204-209)

Yet by 1865 she would say “The eating of pork has produced scrofula, leprosy and cancerous tumors… still causing the most intense suffering to the human race.” And “God never designed the swine to be eaten under any circumstances…” if eating pig flesh would prove no injury to you, if you have the same convictions as yourself. And “If God required people to abstain from swine’s flesh he will convict them on the matter.” (’Test 204-209)

And in the same year (1865), Ellen wrote, “No man should be set apart as a teacher of the people while his own teachings and example contradict the testimony God has given his servants to bear in regard to this matter.” (ibid 366)

The subject of what happens when a person dies has been a matter of speculation among theologians even before the days of the Sadducees who did not believe in a resurrection of the dead.

**Foundations**

Before we can understand what happens when a person comes apart, or dies, we need to find out how he was put together in the first place.

God created the animals before He created Adam. Genesis chapter 1. Then, did God use the same pattern, or template, He used in creating the animals when He made the first man? Did God create Adam in the likeness of the animals with only a body and soul (mind and emotions), or in the likeness of God? What was the difference?

The formula God used in creating the first human being is spelled out in Genesis, the book of foundations.

God said, “Let us (Father, Son, and Holy Spirit) make mankind in our image, after our likeness…” So God created man in His own image, in the image and likeness of God He created him: male and female He created them. Genesis: 1:26-27 (Ampl).

Did God say He created the animals in His image? No! So, there was a distinct difference between the basic structure of animals and the template He used for humans. God said, “Let us (Father, Son and Holy Spirit) make mankind in our image.” What did this mean?

And may the peace of God Himself sanctify you through and through and…may your spirit and soul and body be preserved sound and complete (and found) blameless at the coming of our Lord Jesus Christ. 1 Thess. 5:23.


death

Oblivion or Graduation

Samuel Pestes

The Bible does not say that animals were created in God’s image, with a spirit, in addition to a body and soul. Did God ever promise eternal life to any in the animal kingdom? Did Jesus ever say that He died that they might be resurrected? The difference between an animal and a human being is that man, who was created in the image of the triune God, has a three-fold nature. The triune God-head is reflected in sin, sin make up of the human being. He is body, soul and spirit. That makes humans unique in God’s creation.

Why did God create humans with a spirit? God is Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality). John 4:24. God created man in His own image, with a spirit, so that man could worship and have a personal link with His Creator. Animals do not worship because they do not possess a spirit. The Bible indicates that animals are created with only a body and a soul. Example: Revelation 16:3

Which said that The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life and man became a living being. Genesis 2:7

Some contend that this verse contains the formula for man’s creation.

**Death** + **air** = a living human being. Death they say, is the reverse process: Living being = air + dust. Period!

But, doesn’t human life consist of more than just dust plus air? What does the following text indicate?

**Proclamation!**

JULY

What did Jesus mean when He said, …and whoever lives and believes in me will never die! 

John 3:25
But rather, you have approached unto Mount Zion, even to the city of the living God, the heavenly Jerusalem, and to countless multitudes of angels in festal gathering.

And to the church (assembly) of the First-born who are registered (as citizens) in heaven, and to the Judge who is God of all, and to the spirits of the righteous (the redeemed in heaven) who have been made perfect… Hebrews 12:22-23 (Amplified)

A clue to what the above means is revealed in the conversation Jesus had with Nicodemus in John chapter three. Jesus said that what is born of the flesh is flesh and what is born of the Spirit is spirit. The two products are not related. Does that indicate that in the new birth something is born of the Spirit of God that is of a different origin, and nature, than the flesh that is subject to death? How can a person get born all over again? Was Nicodemus’ question. It seems that Jesus was referring to a spiritual mystery that produced a new and supernatural creation, not a re-modeling of the old creature. For more details on the meaning of the new birth, consult book #1, Abraham – Messenger to the 21st Century chapters 17 and 18.

In John chapter eleven we have the story of the raising of Lazarus. When Jesus had heard that Lazarus had died, He corrected His friends by saying that, “Our friend Lazarus has fallen asleep; but I am going there to wake him up.” Then in verse twenty-five Jesus made this interesting statement, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.” Can it be that when a person is born again, something happens akin to what happened at the conception of Jesus? Something was created inside Mary’s womb that was not initiated by a human sperm. It was the product of a divine miracle. Life sprang up within her womb as a result of the Holy Spirit implanting a divine seed within her womb. What was placed inside her was not of human origin, but a seed (sperm, the Bible calls it) of divine origin. That is the life that shall never die. That is the real “born again” creation that Jesus said cannot die but lives forever. Scripture teaches that after experiencing the new birth, the natural person takes on a new identity. The body is only the temple, or the “tent” that temporarily houses the true self. Paul and Peter both believed that.

Read 2 Corinthians 5:1-9. Especially notice verses 8: “If we have confidence and hopeful courage, and are well-pleased rather to be away from home out of the body and be at home with the Lord.” If one does not have a spirit identity that can exist apart from the human body, how could Paul expect to leave his body behind and go to be with the Lord? It seems that Peter understood the reality of salvation (the new birth) in the same way.

“Proclamation!”

Vegetarianism: Is it Christian?

Verle Streifling

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r May edition of the British Columbia Christian News (BCCN) ran an article “Toward a Vegetarian Christendom: The story was based on a vegetarian foods store operated by an Adventist in the Lower Mainland of British Columbia, Canada. This health-foods store also promotes vegetarian cooking classes and other health related training. The story cited the philosophy that vegetarianism was God’s original plan for humanity, and that this kind of diet is better for the body because the body is the temple of God. However, somewhere in the article, the order of words became changed from “vegetarian Christians” to “Christian vegetarians.” As a result, in June, there were a number of letters to the editor taking exception to the connection of vegetarianism with being Christian, and the articles implication that a Christian should be a vegetarian. In the July paper of the BCCN an Adventist responded to counter those who wrote the letters published in June, extolling ‘Christian Vegetarianism’ as Biblical.

“I was disappointed that most of the responses to ‘Toward a Vegetarian Christendom’ (May) were long in opinion and short on Biblical backing. This is consistent with the weak theology concerning animals that evangelicals have had.

“In Genesis 1:29-30, on the sixth day of creation, God gives to man and the animals only plants for food. In Genesis 9:2-3, immediately after the flood and its probable destruction of an earthly paradise, God gives man permission to eat animals. This is a concession, not God’s original plan.

“In Romans 8:19-22, Paul says that all of creation—not just humanity—has been suffering from the after-effects of sin. This would include the suffering of animals caused by carnivores—animals and human.

“I conclude that vegetarianism is noble—but not morally necessary.” K.A.

“KAS’ letter was un biblical, illogical and somewhat offensive. In Genesis 9, God’s giving meat for food was not a concession’ for the text is not optative. It says “Every living thing that moves shall be food for you,” but not “If you wish…may be food for you.” Classifying humans (who generally eat all things) with carnivorous animals is illogical and demeaning. Most humans are humane in how they kill animals for food. Carnivores may begin tearing victims apart and devouring them, while yet alive. While Genesis speaks of the animals in Eden as herbivorous, yet the fossil records of those destroyed by the flood elsewhere, show there were carnivores as Saber-toothed tigers, or T-Rex dinosaurs. Much of the marine life in the food chain was carnivorous, eating other smaller sea-creatures. God telling Noah the post-flood animals would fear him, spoke of land animals (Greek ‘otres greis’ on the land) L00, indicating the most voracious animals from before the flood had all perished.

“Yet it’s worse to imply one eating meat lives below God’s original plan, while vegetarians are noble, for Jesus who was God personified, ate meat, butter and eggs etc, even after His resurrection (Lk 24:41-43). A Christian is one who follows Jesus’ life, teaching and as in the New Testament. He practiced and taught eating all things, as Mark 7:14-19 saying “nothing that enters into a man can defile him…thus purifying All foods”; or Luke 16:23 “kill the fatted calf…let us eat it and make merry”; or John 21:19-23 preparing fish for his disciples “Come and dine!”

AUGUST

JULY
The memoirs of Elder Henry Brown

CONTINUED FROM BACK

“Gentleman, either you change this book and make this straight with the Bible, or I walk no more with you.” It was an astounding statement, because he was one of the leaders, the second in charge of our General Conference. Of course they changed the book, and the new book doesn’t say that at all.

There was Elder S. N. Haskell, there was John Loughborough, and all those wonderful men. It was my opportunity to learn from their understanding of Biblical truth and converse with them about it. I was in complete darkness. It was only occasionally that I would find a problem that I wanted them to elucidate to me.

As I would talk with these men, great light was lit into my poor darkened little soul. For instance, Elder Loughborough had been holding a series of lectures to us on the terrible cost of salvation for man. It meant that very God had to yield himself as a ransom. I think this is the belief by all Protestants today. He tells the story of the angels, the angel who had died, that they might die for the human race rather than Jesus die, and that God had said to them, “No, if we would save man, God must die in his stead.” And that is a Biblical truth.

But when I was in the bookstore with the Adventist magazines at the time a statement by Mrs. White in which she said, “When Christ was crucified it was His human nature that died. Deity did not sink and die; that would have been impossible.” Letter #250, 1904. Review and Herald 1882 article, “The Upward Look.”

I took this down to Elder Loughborough. I didn’t know at the time that he was in an uncertain state—he could not accept Mrs. White as a prophetess, which we will bring in later. I said, “Elder, you say that God was to be sacrificed. But here Mrs. White says a human body was all that was required. Is it true that all the world was saved through the death of a human body? Or was it a God that died?”

I could see the sadness on the face of the elder man in which he shook his head sadly and said, “Henry, that should never have been printed. They printed it a long time ago, and I insisted that it not be printed again. They printed it a long time ago.”

Then, again, I was in a bookstore with Elder Maxwell, a very wonderful man I greatly appreciated. He was considerably older than I, and we were looking over some books in a second-hand bookstore. He pulled down from the shelf a book entitled Night Scenes of the Bible, by Daniel March. He says, “This is a book from which Mrs. White secured many of her most beautiful pages.” I was amazed and stunned. I didn’t dare buy that in front of him to let him know I was reading it, but later on I purchased it. Later on, Walter Rea found quite a number of quotations that Mrs. White had copied from that book.

There was another time when an amazing thing happened to me. I was traveling with Elder J. J. H. Nethery, then vice-president of the General Conference. We were talking about these things, and about the difficulties in understanding Mrs. White and applying these statements to our own life. And he said, “Henry, the greatest blessing that could happen to me appeared Adventist Church would be to have a fire in the vaults of Mrs. E. G. White and burn all that material up.”

Again, I was amazed that one of the leaders who was supposed to sustain and speak out on Mrs. White and her work was speaking in this manner!

At a camp meeting about that time — I was now a worker in the Southwestern Union Conference, and was attending a camp meeting in New Mexico — W. H. Branson was president of the Adventist work in North America, and he was giving a series of sermons at this camp meeting in one of them he was telling the same thing that Elder Prescott had been telling on — that it required the death of a Deity to save man. At the close of his sermon I went up to him and said, “Elder Branson, I see you don’t believe in the Spirit of Prophecy.”

He was a man that wasn’t accustomed to be crossed at all and he looked at me and said, “What do you mean by that?”

I said, “Well, Sister White said — and I had the statement in my hands—that Deity did not die at all, but it was His human body that died. I said, “You have been telling just the opposite.”

He said, “Do you believe that?”

I said, “No, I don’t believe that.”

“Well,” he said, “neither do I.” He says, “Forget it.”

(Continued in the next issue of Proclamation)

Peter wrote as though he and his body were not the same thing. He indicated that the real Peter was simply living inside a human body (tent) that would be discarded when he answered the call to go home to be with the Lord. He went on regarding the immortality of something that is created at the new birth is found in Jesus’ own statement in John 3:15 (Amp).

...everyone who believes in Him — who cleaves to Him, trusts Him and relies in Him — may not perish, but have eternal life and (actually) live forever!

Neither Jesus, nor the Apostles, ever hinted at an interim period of non-existence between the death of the body and our spirit (our real selves) going to be with the Lord. That teaching is a residual virus left over from pagans who did not know the power of the new birth.

...whom you received from the cross, Jesus.

Father, into Your hands I commit My spirit (Luke 23:46). That was what He was committing into the Father’s hands, His breath, a copy of His earthly record (as some teach), or His immortal Spirit? Since our new birth is also brought about by action of the Holy Spirit, can you understand why the saints who were mar- trayed were able to sing even when their bodies were being burned at the stake? They knew they were going home! To receive them, from the body of the resurrection! How did they know that they would be with the Lord even though their bodies were burned? They committed their spirits into the hands of the same God that they had a son who died on Calvary.

The Spirit Himself (thus) testifies together with our own spirit, (assuring us) that we are the children of God. Romans 8:16 (Amp).

I have read Romans 8:11 many times without really grasping what that verse is all about.

And if the Spirit of Him Who raised up Jesus from the dead dwells in you, (then) He who raised up Christ Jesus from the dead will also restore to life your mortal (short-lived, perishable) bodies through His Spirit Who dwells in you (Amp).

Paul is contrasting the quality of the body that is mortal, or subject to death, with our spirits that are alive because they are linked to the Holy Spirit who is not subject to death. Then he emphasizes that the proof that our mortal bodies will also be raised in the resurrection lies in the fact that just as God gave immortality to our redeemed spirits, so also He can, and will, raise our mortal bodies to life also.

And if the Spirit of the Lord Jesus Christ Who raised up Jesus from the dead lives in you, (then) He who raised up Jesus from the dead will also restore your mortal (short-lived, perishable) bodies through His Spirit (Amp).

Paul and Peter longed to be away from their earthly tents, and to be at home with Jesus. To them death was not oblivion, but graduation day!

We were attending the funeral of a sixteen year old Christian girl who was stricken by a car and killed. My mind was dwelling on the seeming tragedy when the thought crossed my mind: What could be the purpose of a future resurrection if her spirit (her true self) was already in the presence of the Lord? Wouldn’t that be a rather backward step? I wondered.

Suddenly, the theme of Ephesians 2:19 came to mind, where we are called citizens of God’s household. We are by, faith, cit- izens of the heavenly kingdom, even now! We belong to God’s household. Paul and Peter expected to go there directly at the death of the body. They believed Jesus’ promise that because they believed in Him, and their souls were anchored in Him, they would be “at home” with the Lord. Through His death and res- urrection Jesus taught that physical death is not the end. Our spir- its that were impregnated with the Holy Spirit and became the “new man,” cannot die, Jesus said. Paul and Peter longed to be away from their earthly tents, and to be at home with Jesus. To them death was not oblivion, but graduation day!

So what is the purpose of the resurrection? It is to grant us our dual citizenship. We are already citizens of heaven. We are only strangers and pilgrims in this world where Satan is still the “prince of the air.” Ephesians 2:2. To function in the physical realm once again, we will need bodies similar to Jesus’ body after His resurrection. When we receive our new bodies in the resur- rection, we will again be able to function in the physical realm just as Jesus did. That will be equivalent to receiving a dual citi- zenship, and like Jesus, our “Elder Brother,” we will have inherited all things and will reign together with Him both in heaven and on earth.
The Bible is clear that the spirits of the departed are limited to the spiritual realms and cannot function in this physical world. Any supposed visitation by departed loved ones is therefore only a delusion of the enemy. The dead do not communicate with the living. Jesus indicated there is a great gap that is fixed between the physical and heavenly realms at this time. Luke 16:26. Just as our present physical bodies are not equipped to function in heaven, so our spirits cannot function independently of a suitable body in the physical world. At the resurrection we receive new bodies, similar to the body of Jesus. His resurrected body was not limited to the physical laws we are presently subject to. He could appear and disappear. He could enter a room when all entrances were closed and could exit just as easily. He could leave this physical world and appear before the Father with no difficulty. That is the kind of glorious, physical bodies we are promised when Christ returns.

The book of Ecclesiastes is sometimes looked to for hints as to what happens at death. Chapter 9 verse 5 is often quoted in support of a theory commonly known as “soul sleep.”

For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten.

Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom. Verse 10.

A new Light was dawning and they were to follow Him. Moses and Elijah were the great cloud of witnesses mentioned in Hebrews 12:1. This verse refers, as the context shows, to the witnesses mentioned in the previous chapter. These are those who will return with Christ when He returns. These are described in Hebrews 12:23 as gathered unto, the church (assembly) of the First-born who are registered (as citizens) in heaven, and to the Judge who is God of all, and to the spirits of just persons who have been made perfect. See also Jude 14 (Amp).

Those who by faith are anchored in the Lord Jesus Christ have only a glorious eternity to look forward to. In reality, we are living in that eternity now because of Jesus, who, because He conquered death and the grave, says: I am the First and the Last, and the Ever-living One. I am living in the eternity of eternities. I died, but see I am alive forever more; and I possess the keys of Death and Hades (the realm of the dead). Revelation 1:18 (Amp).

Because Jesus has given us the victory, we can confidently sing, O death, where is your victory? O death, where is your sting? 1 Corinthians 15:55 (NIV).

One other statement attributed to Christ may help clarify this mystery. In Matthew 10:28 we read the words of Jesus:

And do not be afraid of those who kill the body but cannot kill the soul; but rather be afraid of Him who can destroy both soul and body in hell.

The Greek language often seemed to use the words for soul and spirit interchangeably. It is very difficult to read this passage and not see that the body and soul, or spirit, may exist apart from each other. This clearly indicates that the spirit, or soul, can live independent of a physical body, and that only God can destroy it. Let us be specific. What does the Bible say?

Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. Thessalonians 4:14.

Question: How can Jesus bring back with him those who have fallen asleep in him? if they were non-existent? Their bodies are dead and returned to dust. What will He bring back with Him?

Let us look at that familiar text in John 3:14-16 through the eyes of Jesus.

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that whoever believes in Him may have eternal life. For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.

Jesus was very clear that eternal life begins when you receive and believe that He has conquered death on your behalf. The Christ-centered life is not limited to a futuristic pie-in-the-sky, but not his spirit?

Whoever lives and believes in me shall not perish but have eternal life. John 3:16 is very clear that Jesus promised us eternal life. We already read in John 11:25 the words of Jesus:

Whoever lives and believes in me will never die.

Jesus said nothing about a time span either of non-existence, or soul sleep, between death of the body and the resurrection. The theory of soul sleep was adopted in the early 1800’s in the New England states to counter the rise of modern spiritualism that had its beginning in the same area, at about the same time. It is unfortunate that one error was devised to counter another error.
The Bible is clear that the spirits of the departed are limited to the spiritual realms and cannot function in this physical world. Any supposed visitation by departed loved ones is therefore only a delusion of the enemy. The dead do not communicate with the living. Jesus insulted Satan there is a great gap that is fixed between the physical and heavenly realms at this time. Luke 16:26.

Just as our present physical bodies are not equipped to function in heaven, so also our spirits cannot function independently of a suitable body in the physical world. At the resurrection we will receive new bodies, similar to the body of Jesus. His resurrected body was not limited to the physical laws we are presently subject to. He could appear and disappear. He could enter a room when all entrances were closed and could exit just as easily. He could leave this physical world and appear before the Father with no difficulty. That is the kind of glorious, physical bodies we are granted when we die.

The book of Ecclesiastes is sometimes looked to for hints as to what happens at death. Chapter 9 verse 6 is often quoted in support of a theory commonly known as “soul sleep”.

For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten. Whatever your hands find to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom. Verses 10 and the dust returned to the ground it came from, and the spirit returns to God who gave it. Chapter 12.7.

Verse 5 simply tells what happens to the physical body when a person dies. The brain is dead and the body goes to dust. This makes no reference to the spirit of man.

Verses 10 says the present physical and mental activity ceases at death. Again, no reference is made regarding the spiritual nature of a person.

Chapter 12.7 is a bit more specific. It does indicate that a person has a spirit that “returns to God who gave it.” It does not say anything about a person’s breathing. It is true that the same Hebrew word was sometimes used for “breath” and for the “spirit.” When Jesus talked to Nicodemus, He compared the unseen Spirit of God by which the New Birth occurs to the wind that blows, but no one would argue that the wind and the Holy Spirit are the same thing. They may be the same in that you cannot see either, but that hardly means that the wind and the Holy Spirit is nothing but air. Yet that is the conclusion some people draw from these statements.

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Jesus was very clear that eternal life begins when you receive and believe that He has conquered death on your behalf. The Christ-centered life is not limited to a futurist pie-in-the-sky hope. It is a present reality to those who accept Jesus’ promise and believe that He has conquered death on their behalf. John 11:13.

But why the third point? Why did Jesus counsel them not to tell anyone what they saw and heard until after His crucifixion and resurrection? It was because they had not yet fully appropriated and experienced the reality and power of Christ’s ministry.

Not having experienced the new life fully, they might be able to preach the record, or the theory of what they saw, but would lack its life-giving force. That is also why they were told not to attempt to witness the Gospel truth to others until they were first empowered by the Holy Spirit power. See Luke 24:49. That was later fully realized at Pentecost.

Mark chapter 9:9,10 throws further light on what happened that day. Not only were Peter, James, and John eyewitnesses, overwhelmed by the miraculous splash, but mark 9:10 tells us that they asked searching questions about something people still question today. Jesus instructed them not to share the experience, or tell what they have seen, until after “the son of man” (Jesus) was raised from the dead.”

Matthew 17:9. Why? There was another reason for this caution. What about life after death? Jesus answered that question for all time with a demonstration of the death of His human body and the eternal nature of His own life-giving Spirit. He did this by bringing Moses and Elijah onto the scene. Why?

We know that Elijah was translated into heaven without experiencing physical death; 2 Kings 2:11. Likewise, we read of a similar account of Enoch. Genesis 5:24. If Christ had not through His own death, overcome death and the grave, what would have happened to those two saints? On what grounds could they remain in heaven? Would God have taken such a risk? God set-tled the question here.

I am you shield, your exceeding great reward. Genesis 15:1. This guarantee encompasses not only this life, but more important, our eternal life. Elijah on the mountain represented all who would be translated without experiencing physical death. Moses represented those who would die a natural death. That includes all humanity from the beginning of time. Moses died and was buried. Deuteronomy 34:5.6. Since he died and was buried, how could he appear with Jesus and Elijah on the mount? If he did not have a spirit that transcended his physical death, where did he come from?

Question: Why did Satan contend regarding the body of Moses, but not his spirit?

Jude 9. That is because Moses’ spirit had already gone home to be with the Lord who brought it to life in the first place. Satan tried to thwart the future resurrection of Moses’ body. But Jesus’ victory secured and guaranteed not only the salvation of the physical body, but that of the spiritual body, by which Moses could potentially again participate with God’s saints in ruling over the New Earth. His dual citizenship was guaranteed by God’s promise to Abraham and to his spiritual posterity that, “I will be your God and you shall be my people.”

Michael, the archangel, could dissent Satan with a plain “the Lord rebuke you,” or in other words, “Get lost!”

Enoch, Elijah and Moses are among the forerunners of the “great cloud of witnesses” mentioned in Hebrews 12:1. This verse refers, as the context shows, to the witnesses mentioned in the previous chapter. These are those who will return with Christ when He returns. These are described in Hebrews 12:23 as gathered unto,

The church (assembly) of the First-born who are registered (as citizens) in heaven, and to the Judge who is God of all, and to the spirits of the just made perfect. See also Jude 14 (Amp).

Those who by faith are anchored in the Lord Jesus Christ have only a glorious eternity to look forward to. In reality, we are living in that eternity now because of Jesus, who, because He conquered death and the grave,

I am the First and the Last, and the Ever-living One... I am living in the eternity of eternities; I died but see I am alive forever more; and I possess the keys of Death and Hades (the realm of the dead); Revelation 1:18,19 (Amp).

Because Jesus has given us the victory, we can confidently sing, O death, where is your victory? O death, where is your sting? 1 Corinthians 15:55 (NIV).
“Gentleman, either you change this book and make this straight with the Bible, or I walk no more with you.” It was an astounding statement, because he was one of the leaders, the second in charge of our General Conference. Of course they changed the book, and the new book doesn’t say that at all.

There was Elder S. N. Haskell; there was John Loughborough, and all those wonderful men. It was my opportunity to learn from their understanding of Biblical truth and converse with them about it. I was in complete darkness. It was only occasionally that I would find a problem that I wanted them to elucidate to me.

As I would talk with these men, great light was lit into my poor darkened little soul. For instance, Elder Loughborough had been holding a series of lectures to us on the terrible cost of salvation for man. It meant that very God had to yield himself as a ransom. I think this is the belief of all Protestants today. He tells the story of the angry God who was going to destroy them, and that they might die for the human race rather than Jesus die, and that God had said to them, “No, if we would save man, God must die in his stead.” And that is a Biblical truth.

But there was another time when an amazing thing happened to me. I was traveling with Elder J.J. Pendleton, then vice-president of the General Conference. We were talking about these things, and about the difficulties in understanding Mrs. White and applying these statements to our own life. And he said, “Henry, the greatest blessing that could happen to those people who died in the Adventist Church would be to have a fire in the vaults of Mrs. E.G. White and burn all that material up.”

I was amazed that one of the leaders who was supposed to sustain and speak out on Mrs. White and her work was speaking in this manner!

At a camp meeting about that time — I was now a worker in the Southwestern Union Conference, and was attending a camp meeting in New Mexico — W.H. Branson was president of the Adventist work in North America, and he was giving a series of sermons at this camp meeting in one of them he was telling the same thing that Elder Prescott had been talking about — that it required the death of a Deity to save man. At the close of his sermon I went up to him and said, “Elder Branson, I see you don’t believe in the Spirit of Prophecy.”

He was a man that wasn’t accustomed to be crossed at all and he looked at me and said, “What do you mean by that?”

I said, “Well, Sister White said — and I had the statement in my hands—that Deity did not die at all, but it was His human body that died. I said, ‘You have been telling just the opposite.’

He said, ‘Do you believe that?’

I said, ‘No, I don’t believe that.’

“Well,” he said, “neither do I.” He says, “Forget it.”

There was another time when an amazing thing happened to me. I purchased it. Later on, Walter Rea found quite a number of quotations that Mrs. White had copied from that book.

Then, again, I was in a book store with Elder Maxwell, a very wonderful man. I had announced and endeavored to get me to sell their magazine published in the Southern Publishing Association and not the magazine that I was selling, which was published by the Review & Herald and edited by W.W. Prescott.

We were attending the funeral of a sixteen year old Christian girl who was struck by a car and killed. My mind was dwelling on the seeming tragedy when the thought crossed my mind: What could be the purpose of a future resurrection if her spirit (her true self) was already in the presence of the Lord? Wouldn’t that be a rather backward step? I wondered.

Suddenly, the theme of Ephesians 2:19 came to mind, where we are called citizens of God’s household. We are, by faith, citizens of the heavenly kingdom, even now! We belong to God’s household. Paul and Peter expected to go there directly at the death of the body. They believed Jesus’ promise that because they believed in Him, and their souls were anchored in Him, they would be “at home” with the Lord. Through His death and resurrection Jesus taught that physical death is not the end. Our spirits that were impregnated with the Holy Spirit and became the “new man,” cannot die, Jesus said. Paul and Peter longed to be away from their earthly tents, and to be at home with Jesus. To them death was not oblivion, but graduation day!

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But he pointed regarding the immortality of something that is created at the new birth is found in Jesus’ own statement in John 3:15 (AMP):

...everyone who believes in Him – who cleaves to Him, trusts Him, and is in Him – may not perish, but have eternal life and (actually) live forever!

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What was He committing into the Father’s hands, His breath, a copy of His earthly record (as some teach), or His immortal Spirit?

Since our new birth is also brought about by action of the same Holy Spirit, can you understand why the saints who were married were able to sing even when their bodies were being burned at the stake? They knew they were going home! To receive them, from the body of the graduation! How did they know that they would be with the Lord even though their bodies were burned? They committed their spirits into the hands of the same God who gave immortality in the resurrection. Permanent life to our spirits now is, The pledge and foretaste, the down payment on our heritage — in anticipation of its full redemption and our acquiring complete possession of it, to the praise of His glory. Ephesians 1:13,14.

That “full redemption” will take place when our mortal bodies are also immortalized.

May I share an experience that helped settle my own concerns about this subject?

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So what is the purpose of the resurrection? It is to grant us our dual citizenship. We are already citizens of heaven. We are only strangers and pilgrims in this world where Satan is still “prince of the air.”Ephesians 2:2. To function in the physical realm once again, we will need bodies similar to Jesus’ body after His resurrection. When we receive our new bodies in the resurrection, we will again be able to function in the physical realm just as Jesus did. That will be equivalent to receiving a dual citizenship, and like Jesus, our “Elder Brother,” we will have inherited all things and will reign together with Him both in heaven and on earth.
But rather, you have approached unto Mount Zion, even to the
city of the living God, the heavenly Jerusalem, and to
countless multitudes of angels in festal gathering.

And to the church (assembly) of the First-born who are resi-
tered (as citizens) in heaven, and to the Judge who is God of all,
and to the spirits of the righteous (the redeemed in heaven) who
have been made perfect... Hebrews 12:22-23 (AMP)

A clue to what the above means is revealed in the conversa-
tion Jesus had with Nicodemus in John chapter three. Jesus said
that what is born of the flesh is flesh and what is born of the
Spirit is spirit. The two products are not related. Does that indi-
cate that in the new birth something is born of the Spirit of God
that is of a different origin, and nature, than the flesh that is sub-
ject to death? How can a person get born all over again? was
Nicodemus' question. It seems that Jesus was referring to a spiri-
tual mystery that produced a new and supernatural creation, not
a re-modeling of the old creature. For more details on the mean-
ing of the new birth, consult book #1, Abraham – Messenger to the
21st Century chapters 17 and 18.

In John chapter eleven we have the story of the raising of
Lazarus. When Jesus heard that Lazarus had died, He corrected
His friend by saying that... 

Our friend Lazarus has fallen asleep; but I am going there to
wake him up. 

Then in verse twenty-five Jesus made this interesting state-
ment; 

I am the resurrection and the life. He who believes in me will
live, even though he dies; and whoever lives and believes in me
will never die.

Read 2 Corinthians 5:1-9. Especially notice verses 8:

[Yes] we have confident and hopeful courage, and are well-
pleased rather to be away from home out of the body and be 
with the Lord.

Vegetarianism: Is it Christian?

Verle Streifling

Ur May edition of the British Columbia Christian News
(BCCN) ran an article “Toward a Vegetarian
Christendom.” The story was based on a vegetarian
foods store operated by an Adventist in the Lower
Mainland of British Columbia, Canada.

This health-foods store also promotes vegetarian cooking classes
and other health related training. The story cited the philosophy that
vegetarianism was God’s original plan for humanity, and
that this kind of diet is better for the body because the body is the
temple of God.

However, somewhere in the article, the order of words became
changed from “vegetarian Christians” to “Christian vegetarians.” As
a result, in June, there were a number of letters to the editor taking
exception to the connection of vegetarianism with being Christian,
and the articles implication that a Christian should be a vegetarian.

In the July paper of the BCCN an Adventist responded to counter
those that wrote the letters published in June, extolling ‘Christian
Vegetarianism’ as Biblical:

“...disappointed that most of the responses to ‘Toward a
Vegetarian Christendom’ (May) were long in opinion and short on
Biblical backing. This is consistent with the weak theology concern-
ing animals that evangelicals have.

While Genesis speaks of the animals in Eden as herbivorous, yet
the fossil records of those destroyed by the flood elsewhere, show
there were carnivores as Saber-toothed tigers, or T-Rex dinosaurs.

Much of the marine life in the food chain was carnivorous, eating
other smaller sea-creatures. God telling Noah the post-flood ani-
mals would fear him, spoke of land animals (Greek ‘spres tes’ gen
on the land) LXX, indicating the most voracious animals from before
the flood had all perished.

Yet it’s worse to imply one eating meat lives below God’s original
plan, while vegetarians are noble, for Jesus who was God personified,
at meat, butter and eggs etc, even after His resurrection (Lk 24:41-43).

A Christian is one who follows Jesus’ life and teaching, as in the
New Testament. He practiced and taught eating all things, as Mark
7:14-19 saying "nothing that enters into a man can defile him...thus
purifying All foods"; or Luke 16:23 “kill the fattened calf...let us eat it
and make merry”; or John 21:19-23 preparing fish for his disciples
“Come and dine!”
The Bible does not say that animals were created in God's image, with a spirit, in addition to a body and soul. Did God ever promise eternal life to any in the animal kingdom? Did Jesus ever say that He died that they might be resurrected? The difference between an animal and a human being is that man, who was created in the image of the triune God, has a three-fold nature. The difference between an animal and a human being is that man, who was created in the image of the triune God, has a three-fold nature. The Bible does not say that animals were created in God's image, with a spirit, in addition to a body and soul. Did God ever promise eternal life to any in the animal kingdom? Did Jesus ever say that He died that they might be resurrected? The difference between an animal and a human being is that man, who was created in the image of the triune God, has a three-fold nature.
Therefore the New Covenant people of God discharge their duty of Sabbath observance, according to the writer, by exercising faith. Furthermore, their observance and acquaintance with the weekly Sabbath is fulfilled by their entrance into the rest of God. In other words, if one has entered the creation rest by faith in Christ, they have observed the Sabbath of Exodus as well. If one has entered God’s rest at creation, faith in Jesus is now manifested in the observance of the commandment. This does not eliminate the observance of the commandment, but it means that faith in Jesus suffices for observance. While claim to the truth, that truth to stand forever… and while the Scriptures are forever…and while the Scriptures are

...it’s gross error to link vegetarianism with Christianity, so that if one is not a vegetarian, who teach vegetarianism as Christian are apostates, teaching contrary to the Gospel.
Until heaven and earth disappear

CONTINUED FROM FRONT

Sabbath in Crisis (now enlarged and reprinted under the name Sabbath in Christ). The story of the transfiguration appears in all three synoptic gospels: Matthew 17:1-9, Mark 9:1-9, Luke 9:29-36. The three-fold repetition of the event convinced me that it was significant in a way I had not understood. Dale explained that to the Jews, Moses represented the law, and Elijah represented the prophets. The Law and the prophets comprised all of God’s special revelation to Israel until the birth of Jesus, and they were Israel’s standard for living.

When a thick cloud hid Moses, Elijah, and Jesus from Peter, James, and John, they heard the Father say, “This is my Son; listen to Him.” After the cloud disappeared, Jesus came to the three and told them to stand up. Jesus alone stood before them. The Law and the Prophets were gone.

As if to emphasize the significance of “losing” the law and the prophets and exalting Jesus as the One to whom they should listen, Jesus told the three not to tell anyone what they had seen and heard until after He had risen from death. In other words, the new covenant would not replace the old covenant until after Jesus’ sacrifice and resurrection. Until then, Israel was still obligated to live under the old covenant and to honor the law and the prophets as their official revelation of God’s will. After his resurrection, however, the disciples would spread the news: Jesus has replaced the law and the prophets as the spiritual authority in the lives of God’s people.

The day I understood the significance of the transfiguration was the day I knew I would one day leave the Adventist church. I wasn’t ready to leave at that moment, but I knew I could never look at the law the same way again.

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God’s rest occurs: Today. This declaration is an eschatological call to fulfillment of God’s intention for his creation rest.

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tian means that final fulfillment did not occur during his time. Hebrews 1:1-2 supports this theme because the prophets only prophesied to the final glory revealed in Jesus, God’s final word - final because He is from God Himself (v. 3). The author quotes Ps. 95:7-11 (v. 7-11) to demonstrate three points: (1) Israel had a sinful, unbelieving heart rather than a faithful, believing heart (vs. 10, 19); (2) The unchangeability of the gospel is a testimony of faith (vs. 7-8, 15); and (3) The inability of Israel to enter God’s rest is exchanged for rest which God had prepared for them in Canaan due to unbelief (vs. 11). The author then applies these lessons to the situation of his readers (vs. 12-19). First, he admonishes them to avoid an unbelieving heart that “turns away from the living God” (v. 12). Second, he urges them to guarantee that they will not acquire an unbelieving heart by encouraging one another to “hold firmly till the end the confidence of your faith” (v. 6). Finally, he focuses the rest application by negatively affirming that the Israelites did not enter God’s rest in Canaan due to unbelief (v. 18-19). Afterward, the author purveys the theme of rest as the centerpiece and culminates in his presentation of rest (4:1-11). Furthermore, the concept of unbelief, uncertainty, and entrance into rest come together in 4:1-11.

Interpretation of 4:1-6
Verse 1 confidently declares that “the promise of entering his rest still stands.” It remains because Israel failed to enter or acquiesce it (3:19). Now that the opportunity to enter God’s rest remains, the text discusses what that rest application by negatively affirming that the Israelites did not enter God’s rest in Canaan due to unbelief (v. 18-19). Afterward, the author purveys the theme of rest as the centerpiece and culminates in his presentation of rest (4:1-11). Furthermore, the concept of unbelief, uncertainty, and entrance into rest come together in 4:1-11.

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I recently challenged my church elders on the subject of the Seal of God. I was a strong Seventh-day Adventist for seven solid years. I recently challenged my church elders on the subject of the “Seal of God.” They did not like this. I did not mean to upset them but I knew we were wrong. I am reading your book, Sabbath, in Christ, and I find it to be a gratingly insightful book. I borrowed it from my friend… I will do my best to get this message out.

You are a fanatic to believe such nonsense

(Proclamation! regarding Dr. Fredericks “A Biblical Response to Abortion, Part I”) If there is no specific Scripture prohibition, my opinion is just as valid as yours. I believe that what the new born takes that “breath of life” it becomes a “child” and “human.” All of your “arguments” are based solely on your emotions. A fetus looks like a baby? Yes, but at one time it looked also like a fish. You say some 21 million abortions have been performed. It is true that you then formed at the request of a woman who is clear that you think each one is perfectly formed at about five years ago. The Holy Spirit removed the scales from my eyes, exposing the Gospel and many of my non-biblical beliefs, emphasis, and practices. God mainly used the Bible and your books to help me to see clearly. I am fortunate that at the same time God was leading me, my church group, Once Place, left the SDA church and formed out of the SDA church, which meant I could respond to where God was leading me without even changing churches. What a blessed spiritual transition! Mainly used the Bible and your books to help me see clearly. I am fortunate that at the same time God was leading me, my church group, Once Place, left the SDA church and formed out of the SDA church, which meant I could respond to where God was leading me without even changing churches. What a blessed spiritual transition! I was a strong Seventh-day Adventist when we first left the SDA church and it took me almost a year before I could read it. I was so helpful to me when I finally did read it. I was questioning so much as I read it began to see why. It is true; you can’t see the forest for the trees when you are standing in the very middle of it. My husband and I are so grateful to be where we are today. I am so amazed at the changes that God has brought about. We will be praying for you and the others who are involved in this ministry. There must be many obstacles thrown in your path to try to discourage you. Please know that there are many of us out there that are being encouraged through this ministry.

I am so amazed at the changes that God has brought

Dear Dale, Thanks for your dedication to God in publishing Proclamation! magazine. It is read from cover to cover in our household within days of receiving it. The articles are also a topic of discussion with our friends who also left the SDA church when we did six years ago. Each magazine is timely when we receive it. There are three couples in our group who are not receiving Proclamation! Would you please include them in your mailing list? We are eager to have a check to help out with the Magazine. We hope to send something monthly from now on. We would also like for you to send us a copy of Sabbath in Christ. We were given a copy of Sabbath in Crisis when we first left the SDA church and it took me almost a year before I could read it. It was so helpful to me when I finally did read it. I was questioning so much as I read it began to see why. It is true; you can’t see the forest for the trees when you are standing in the very middle of it. My husband and I are so grateful to be where we are today. I am so amazed at the changes that God has brought about. We will be praying for you and the others who are involved in this ministry. There must be many obstacles thrown in your path to try to discourage you. Please know that there are many of us out there that are being encouraged through this ministry.

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Tax Deductible Donations to LAM, Inc. from Canada—Yes!

Canadian readers of Proclamation! will be happy to learn that we now have in place a way you can receive Canadian income deductions for their donations to the ministry of LAM, Inc. Please call or email for details before you send donations.

Why harp on the Sabbath and the State of the Dead?

Many of the readers of Proclamation! have reached conclusions regarding the Sabbath and man’s condition in death. However, I still receive many calls from people with questions on these topics. For former the Sabbath and the state of the dead loom very large in importance and they want to read good, biblical studies on these subjects. We trust the articles in this issue will be helpful.

Uganda Mission

Two of the pastors we support, as you may recall, were expelled from the SDA Bugema University because of their association with LAM. One pastor only had about another semester to complete his degree. To make things worse, the credits from Bugema University are not accepted in other Christian schools. This is our understanding that administrators from the General Conference came to Bugema and persuaded Professor Mugerwa to return. He did this on the condition that the school would allow the expelled students to return to complete their studies. This was accepted. We are thankful for this development and we commend the General Conference for their willingness to let these men finish their degrees. Valentine Okello lost his tuition support and is in need of financial backing. We are happy to report that one of our readers sent $600 to help one of the other students who was about to drop out of school. Please pray that funds will come in for Valentine to complete his degree. We know that many books have been given to students at Bugema and many are asking for more. If you can help to reply to their letters. Let us pray that truth will triumph.

Still need a Car

Nubuga Daniel and others are continuing the ministry while Israel and Valentine finish there school- ing. Daniel and associates continue to be hamper by not having transportation. You have given about $2,500 toward the $5,000 needed. Pray that the rest of these funds will come in so we can put them on a good set of wheels.

E-Book News

We are happy to announce that Fred Mazzaferris’ e-book, As In a Mirror, is now available on the web. Dr. Mazzaferris’ book is an answer to the huge, seven volume, DARO series on the Sabbath and biblical support for the SDA 1844 investigative judgment doctrine. Many, including the late Dr. Raymond Cottrell, felt this series was designed to obscure the truth (Hughes’ book and did not present his own conclusions). Those who still believe the investigative judgment is a biblical doctrine will want to purchase As In a Mirror.

Many of our readers will also be interested in reading A Biblical Study of the Lord’s Day by Rodney Nelson, also available on the web as an e-book.

We are receiving many positive comments on Dr. Verle Streffling’s e-book, Bible Answers to Sabbath Questions. Find all of these at http://www.ratzlaf.com/Ottoe/Ottoo.png under “E-books”.

Thank you for your prayers! Keep the articles coming!

We thank those who you so faithfully, often sacrificially, supporting LAM. We pray that God will supply your needs and that many readers will come to the Bible as we look at the good news that “It is done”—in Christ, this ministry continues to be a ministry of faith. Thanks for your prayers.

We continue to receive dozens of letters, some of which are printed in this issue. We are perusing all the letters coming. Please let us know if you are interested in running any of these articles. As we are running space limitations, we will choose some for publication. But, we would like to hear from you!

I send my sympathy May you see your errors before it is too late. M. J. E.

Proclamation!

Editor’s Comments

I think this is a good work because if people do go to the Bible and study it out, at least, they will be doing some Bible study. I find much of your paper very sad, but it has its amusing comments. After these two pages of admonition paying attention to what a man has written, I find on page 19 this contradiction: Someone has raised an sims about this. I would say that I have not been seeing in your magazine. Topics such as the Sabbath cannot be explained any other way except that the way my beliefs explain them. I don’t believe that we should have any “new light”—only darkness and deception. I still read your publication for one reason—to know your enemy. A. G. SDA Elder.

Editor’s Note: We believe the following Sabbath doctrines to be in error: The invention in the judgment 1844 sanctified theology. The SDA church as “the remnant church of Bible prophecy”. The writings of Ellen G. White as a continuing and authorit- ative source of truth. The seven-day Sabbath as the “seal of God.” Sunday as the mark of the beast; Soul sleep (as a testing truth). Clean and unclean foods (as a testing truth).

It is great to have some good materials for discussion.

Thank you for sending me the March/April issue of Proclamation! The article on the Clear Word Bible was quite revealing. Keep up the good work…Thank you so much for your ministry. SDA min- isters evangelize Christians here, (in jail) so it is great to have some good materials for discussions. In Christ, M.B.

I am a third generation SDA who is struggling.

I have just recently picked up a copy of Proclamation! that was issued in January of this year and noticed an offer for a free copy of the book Sabbath in Christ. I am a third generation SDA who is struggling, along with my husband, a fourth generation SDA, on the issue of the Sabbath, the church, etc. I have been asked by the Adventist church to order (5) more copies. If you could tell me how to do this, I’d appreciate. D.S.

What are the anti-biblical SDA doctrines?

Editor, I have an idea.

Proclamation! has been promulgating that there is quite a series dealing with the Sabbath at their confer- ence in New York on September 27. The theme of the conference is “To the Shaking Earth and Shaking Sea.” We will also participate in a Q & A session Saturday afternoon. Pray that God will help me make the truth of Scripture clear and present Jesus as the True Rest for the soul. Thank you! Pray for us! Keep the articles coming!

Proclamation!

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The memoirs of Elder Henry Brown

I will remember "Elder Brown" as he was affectionately known by his friends. Elder Brown lived in Santa Cruz, near Monterey Bay Academy, where I taught for seven years. Although retired, occasionally he would preach for Adventist pastors in the area. As far as I know, Elder Brown remained a well-respected Adventist to his death. When I left the Adventist ministry and started an independent church, Elder Brown seemed quite supportive of me. I talked on several occasions as I was struggling trying to make sense of the Investigative Judgment, etc. He assured me that the writings of Ellen White should not be used for authority and that there were problems with SDA’s sanctuary theology. However, I never knew the full extent of Elder Brown’s experience until recently when I received his memoirs. We think that the majority of our readers will appreciate looking through the large, polychromatic window of Elder Brown’s perspective of Adventism. —The Editor

My name is Henry F. Brown, and I have decided to write out my reminiscences from a long life in connection with Mrs. Ellen White and her literature. Today is the 5th of December, 1984.

I’ve been a member of the Adventist church since I was 12 years old, born in 1892, making me at this time 92 years old. I was bap-
tized at a camp meeting in Southern California, Los Angeles. I’ve been a minister of the Adventist church since 1919, just 60 years ago, I served the church during all the time since then.

I was sent down as a boy to Mexico to sell books. We called our-

selves Colporteurs then, and I didn’t know one word of Spanish. One time they called together all the book men who were sell-


Back page

The memoirs of Elder Henry Brown