The memoirs of Elder Henry Brown Part 3

Meeting with W.C. White was disappointing. I spoke about having found one of Canit's books which I read all night. I was a man of 35 years or more. A meeting was to be held at that time, the Fall Council Meeting, and I said, 'Elder White, I have found a book here written by Elder Canit, and I can't understand it. Here it speaks about the book that Mrs. White wrote. Sketches from the Life of Paul, and that you were having some difficulty. Something regarding a lawsuit by the original publishers.'

Elder White took the book from my hand and said, 'Well, Brother Brown, I never heard of such a thing.' And there he was, right in [the center of the] matter. He was the principal party! And he tells me that he never heard of that lawsuit. I never could accept that falsehood from this man.

I'm still waiting to get that book that I lent to him back in 1919.

At the time of my baptism I accepted vegetarianism. That was the third and last installment of Elder Henry Brown's memoirs. If you missed the first or second parts, you may access it online at www.lifeassurance.org. —The Editor

CONTENTS
Must Christians be kosher? 4
A reader responds 10
Free book offer! 17
Back page The memoirs of Elder Henry Brown, part 3

Dale Ratzlaff

Following is a review of the recently published book by Clifford Goldstein titled Graffiti in the Holy of Holies. This book is a direct response to The Cultic Doctrine of Seventh-day Adventists by Dale Ratzlaff. At the end of this review there are details of a free book offer for Adventists.

Another shortcoming of Goldstein's work is that he completely leaves out many of the real problems in Adventist doctrines and teachings. Following is just one example where many could be cited.

Ellen White said that Miller's message pro-claiming that Christ would come in 1843 was a "saving message", and of those who rejected the "time" aspect of this false message she said, "The blood of souls is upon them." Here she makes Miller's error "a saving message". These same pas-tors "had no opposition to the preaching of Christ's coming, but they objected to the definite time." 13 Here EGW makes the acceptance of the date of 1843, 44 a "saving message". This is clearly a false gospel!

Goldstein, in seeking to defend the erroneous statements of EGW, makes a passing reference to EGW's vision that supports the shut door of mercy and then says, "Whatever Ellen White was shown in that first vision, she could have simply read more into it than was there." Here she makes Miller's error "a saving message". These same pastors "had no opposition to the preaching of Christ's coming, but they objected to the definite time." 13 Here EGW makes the acceptance of the date of 1843, 44 a "saving message". This is clearly a false gospel!

Goldstein, in seeking to defend the erroneous statements of EGW, makes a passing reference to EGW's vision that supports the shut door of mercy and then says, "Whatever Ellen White was shown in that first vision, she could have simply read more into it than was there." Here she makes Miller's error "a saving message". These same pastors "had no opposition to the preaching of Christ's coming, but they objected to the definite time." 13 Here EGW makes the acceptance of the date of 1843, 44 a "saving message". This is clearly a false gospel!

Goldstein, in seeking to defend the erroneous statements of EGW, makes a passing reference to EGW's vision that supports the shut door of mercy and then says, "Whatever Ellen White was shown in that first vision, she could have simply read more into it than was there." Here she makes Miller's error "a saving message". These same pastors "had no opposition to the preaching of Christ's coming, but they objected to the definite time." 13 Here EGW makes the acceptance of the date of 1843, 44 a "saving message". This is clearly a false gospel!
Refocusing this ministry for 2004

In 2004 LAM plans to re-focus its ministry as follows.

Colleen Tinker has been chosen to be the Editor of Proclamation. Starting with this issue of Proclamation, Colleen Tinker will be transitioning into this position. I love this ministry and continue to work 12-16 hours a day. However, it is time for me to back off a little as too much stress is not good for my health. I will continue to expand LAM. Publishers as the Lord opens the way. I also have to work for a living in the highly competitive real estate market.

Colleen is an experienced editor and served as managing editor for Adventist Today for several years. With the addition of Cristine Cole as copy editor, we will do a much better job correcting the pesky little grammatical errors that our writers might overlook. Plans are that I will continue to oversee the printing, mailing, and maintaining the databases until the end of the school year. At that time Colleen will take over these jobs as well. Doing all this more work means that the time is that we begin to pay for these services. So I appeal to our friends to continue your support so that Colleen will be able to spend her time with this ministry.

Double LAM’s mailing database. Currently, we have 9,500 names which is a little under 10,000 households. We are now receiving more requests for names to be added to our mailing list than we do those wanting to cancel. With your help, we could double our mailing list in 2004. If every one of our readers would select several people whom they feel would benefit from reading Proclamation and send, or email, their full name and mailing address, this could easily be done. There is no limit to the number of names you may send; however, please do not send us names of those who would not want Proclamation. Also, make sure the addresses you send are current and correct. It costs us a lot of money each month for Proclamations that are returned to us for incorrect addresses. If you move or change your address, please send us your new address as soon as possible.

Expand the format of Proclamation. We will continue to mail Proclamation as before. However, we also want to have an electronic version that is fully formatted just like the printed version in a pdf file that can be printed on letter sized paper and easily read and emailed. Just imagine how far reaching and expansive it would be to able, with a click of the mouse, to send Proclamation to your friends and neighbors who could do the same. In this way, we could send Proclamation (to plagiarize a well known writer) “like the leaves of autumn”. We plan to go back and correct all these issues as we work on them now. We have many new inquiring Adventists and many new formers who are just starting on their transition journey and this expanded format would prove very useful to them as they could then benefit from all the past articles. Currently, we send Proclamation by air mail to overseas address. This is very expensive and if we could cut this number down by sending email, it would save funds.

Change our pastoral ministry model. With your help, we have supported a number of former Adventist pastors in Uganda. We are sorry to have to report to you that we have recently discovered that there have been ongoing serious breaches of integrity with these men and we feel we will no longer financially support them. We are very saddened by this discovery. We hope the work there continues and we are thankful for those who came to Christ under their ministry. We are working with experienced, local Evangelicals to see if we can solve the situation. Our current plan now is to: (1) Continue to contact and encourage those who wish to start or continue a ministry to former Adventist. (2) To encourage lay pastors to use the home church, small-group model of ministry to reach out to unbelievers. (3) As funds are available and situation warrant we may send pastors to equip and train lay leaders. (4) Seek to connect former Adventist pastors who wish to start a ministry to a healthy, local Evangelical church which can provide accountability and oversee their new ministry.

Expand our free book offer. This last year, LAM Publications gave away over $16,000 worth of books. Funds for this ministry were given for this purpose. Recent publications such as Graffiti in the Holy of Holies, and Sabbath Under Crossfire, indicate that the Adventist church is doing everything it can to keep their members from reading our books. Right now, as funds and supplies last, we are (1) Giving a free Sabbath in Christ and/or free Culic Doctrine to any Adventist pastor, Conference officer, or local Adventist church elder. We are having many requests from all parts of the world. Graffiti in the Holy of Holies — An impassioned response to recent attacks on the sanctuary and Ellen White, is you are doing with this approach in the end, the devil doesn’t care WHICH side of the narrow road we’ve fallen to —fanatical— or apostate as long as we fall off a move, because Scripture when we leave the church. As third generation SDAs we accepted when we were told that only Adventist’s have the truth— it is so painful to be out of the SDA church. However, we still carry the burden of the “truth” we know full well how difficult it is to stand up against the Roman Catholic dogmas which are still being taught in their churches. We continue to connect with many younger Adventist. (4) Seek to connect with pastors and individuals who are still heavily involved with the denomination and the teachings of Ellen G. White. Having “been there and done that” is the first step in this road. We would not have done this if we felt it is to break away from such deceitful teachings. We continually write to and correspond with many SDA pastors and church leaders who are still involved with this church. That is why it was so rewarding to receive the information you publish in your magazine and appreciate being placed on your mailing list for further issues. We would very much appreciate any information you could give us concerning the former Adventist group mentioned in your magazine. We are not on-line and have no computer but could correspond with these people through the mail. J.W.A.

Don’t want to miss more information? I am a Christian and am reading the last two issues of Proclamation and need to let you know I definitely want to continue receiving Proclamation and (I listened to SDA programs on TV. We have heard or heard questioned things regarding SDAs until now. Many SDA look at this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

Take this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

We do not want to have any one on our mailing list who does not wish to be there. There are times we get requests to be taken off the list. I have sent a mailing data base to the firm that does our mailing. In this case, one more issue of Proclamation will be sent. Sorry for the inconvenience. Incidentally, we welcome articles written by people of all educational levels as long as the pieces are true to scripture and within the scope of this magazine.

We know how difficult it is to break away. First, let me thank you so much for the back issues of Proclamation you mailed to me last week. I mentioned to you previously that my wife and I are former Seventh-day Adventists, having left the church and all its teachings over 30 years ago. However, we still carry the burden of the “truth”. Having “been there and done that” is the first step in this road. We would not have done this if we felt it is to break away from such deceitful teachings. We continually write to and correspond with many SDA pastors and church leaders who are still involved with this church. That is why it was so rewarding to receive the information you publish in your magazine and appreciate being placed on your mailing list for further issues. We would very much appreciate any information you could give us concerning the former Adventist group mentioned in your magazine. We are not on-line and have no computer but could correspond with these people through the mail. J.W.A.

We do not want to miss more information? I am a Christian and am reading the last two issues of Proclamation and need to let you know I definitely want to continue receiving Proclamation and (I listened to SDA programs on TV. We have heard or heard questioned things regarding SDAs until now. Many SDA look at this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

Take this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

We do not want to have any one on our mailing list who does not wish to be there. There are times we get requests to be taken off the list. I have sent a mailing data base to the firm that does our mailing. In this case, one more issue of Proclamation will be sent. Sorry for the inconvenience. Incidentally, we welcome articles written by people of all educational levels as long as the pieces are true to scripture and within the scope of this magazine.

We know how difficult it is to break away. First, let me thank you so much for the back issues of Proclamation you mailed to me last week. I mentioned to you previously that my wife and I are former Seventh-day Adventists, having left the church and all its teachings over 30 years ago. However, we still carry the burden of the “truth”. Having “been there and done that” is the first step in this road. We would not have done this if we felt it is to break away from such deceitful teachings. We continually write to and correspond with many SDA pastors and church leaders who are still involved with this church. That is why it was so rewarding to receive the information you publish in your magazine and appreciate being placed on your mailing list for further issues. We would very much appreciate any information you could give us concerning the former Adventist group mentioned in your magazine. We are not on-line and have no computer but could correspond with these people through the mail. J.W.A.

We do not want to miss more information? I am a Christian and am reading the last two issues of Proclamation and need to let you know I definitely want to continue receiving Proclamation and (I listened to SDA programs on TV. We have heard or heard questioned things regarding SDAs until now. Many SDA look at this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

Take this approach as an ego trip (look at the PhD degrees after some contributors names), and the devil surely knows our weaknesses. So the smile is now V. & G. F.

We do not want to have any one on our mailing list who does not wish to be there. There are times we get requests to be taken off the list. I have sent a mailing data base to the firm that does our mailing. In this case, one more issue of Proclamation will be sent. Sorry for the inconvenience. Incidentally, we welcome articles written by people of all educational levels as long as the pieces are true to scripture and within the scope of this magazine.

We know how difficult it is to break away. First, let me thank you so much for the back issues of Proclamation you mailed to me last week. I mentioned to you previously that my wife and I are former Seventh-day Adventists, having left the church and all its teachings over 30 years ago. However, we still carry the burden of the “truth”. Having “been there and done that” is the first step in this road. We would not have done this if we felt it is to break away from such deceitful teachings. We continually write to and correspond with many SDA pastors and church leaders who are still involved with this church. That is why it was so rewarding to receive the information you publish in your magazine and appreciate being placed on your mailing list for further issues. We would very much appreciate any information you could give us concerning the former Adventist group mentioned in your magazine. We are not on-line and have no computer but could correspond with these people through the mail. J.W.A.
I told you already that Ellen White did not teach us evil will. If there is a preacher that teaches evil will and is against Sabbath, that came out of Satan. We are SDA Adventists, the ones that were sent to the ark. We are against the teaching of Ellen G. White, I hope you keep the Sabbath. I am not against you, you are to use. SDA is a renn church. I will pray for Life Assurance Ministries that it picks them up and breaks the best of your time, for the pleges are looking in your eyes.

Are Adventists Protestants?

Thanks again for a great Proclamation issue. I especially liked Richard Ford's, "Are Adventists Protestants?" I was very surprised and well organized and progressive. Having been raised a Catholic I was then converted to Adventism as a young adult, I have at various times thought about the exact three points that makes me. I have often told my wife that I think the reason it is easier for a Catholic to convert to Adventism than it is for a Lutheran. I have read many of your books and have been amazed at how God has moved so many to send valuable funds to LAM. Inc. for the purpose of spreading the gospel. I have been amazed at what God has moved so many to send valuable and helpful articles for Proclamation. I pray that more former Adventist writers will write and send articles to Proclamation. I know of several who plan to become contributing writers and send articles for Proclamation. That as we write, God will guide our thoughts so that what we write will be exactly what your readers need, will be Christ centered and true to Scripture.

More contributing writers. I have been amazed of how God has moved so many to send valuable and helpful articles for Proclamation. I pray that more former writers will write and send articles to Proclamation. I know of several who plan to become contributing writers and send articles for Proclamation. That as we write, God will guide our thoughts so that what we write will be exactly what your readers need, will be Christ centered and true to Scripture.

More praying. Would you continue to pray for LAM? This is part of your ministry and you can be assured we are doing our part to answer the prayer that Dr. Raymond Kottrell said was Adventist "obscuration" and needs to be answered. (3) Greg Taylor's, Discovering the New Covenant—Why I am No Longer a Seventh-day Adventist, is nearly ready to print. (4) Dan Ratzlaff's newest book, From Adventist to Christian, is nearly ready to print. (5) Herald Follett just requested LAM Publishing to print his book, From Seventh-day Adventism to Jesus Christ Alone. All of these are waiting for funds, it comes from 4-15 thousand dollars (depending on size) to print any of the above books in quantities that make it profitable to you.

LAM, Inc. vs. LAM Publications. These are two separate entities and funds are not commingled. Donations to LAM, Inc. are tax deductible. Donations to LAM publications are not. However, as LAM, Inc. has the tax exempt status, some of the funds will go to the scope of LAM, Inc., donations to LAM, Inc. which are given specifically for free books may be deductible as LAM, Inc. can purchase at wholesale books from LAM, Inc. for distribution.

Proclamation is offering a free Cultic Doctrine to any Adventist who requests this book, promises to read it and gives us the name of the SDA church they attend.

Sabbath Questions

SDA pastors and are enthusiastic about sharing the simple gospel of Christ within the Spanish community. As we write, God will guide our thoughts so that what we write will be exactly what your readers need, will be Christ centered and true to Scripture.

LAM Publications is offering a free Cultic Doctrine to any Adventist who requests this book, promises to read it and gives us the name of the SDA church they attend.
Paul exhorted Titus, “Teach those things which become sound doctrine,”47 stating that elders and bishops must be able to teach sound doctrine to put to rest the gain-sayers. He told Timothy that the days will come when men won’t endure sound doctrine. So today many won’t receive the solid meat or teaching of God’s Word, but rather run worldwide with the false “prophet’s” text views that may be capable of differing interpretations. So Paul calls for all Scripture to be used as profitable for doctrine48 and Jesus said that man must live by “every word that proceeds from the mouth of God.”49

For Christian teaching, it’s necessary to use many Scriptures, instead of two or three selectively cited texts. So as we explore this question regarding blood as food, we’ll attempt to teach sound doctrine by using numerous Scriptures, taking into view the analogy of Scripture through several covenants, rather than merely one New Testament passage removed from its own contexts.50 A basic hermeneutic is that each text must fit in unity of the whole, so if a text seems contrary to the normative message of the other scriptures of that covenant, one must find reason for this, and synthesize them. One must not disavow the truth of these other Scriptures if his proof text says something else. It’s this mistake that leads many to write off the truth of the NT teaching that Jesus51 annulled the OT and unclean meats, which many NT passages show were abolished and ended by Christ.52 They reject these, using Isa 66:17 which says that “nothing is unclean of itself” and claim that this speaks of Armageddon, they’ll use this proof text to upset the whole New Covenant teaching. For Christian teaching, it’s necessary to use many Scriptures, instead of two or three selectively cited texts.

The scape-goat was sent away into a land not inhabited, never to come again into the land of Israel.53 Holding that this speaks of Armageddon, they’ll use this proof text to upset the whole New Covenant teaching. For Christian teaching, it’s necessary to use many Scriptures, instead of two or three selectively cited texts.
Endnotes

3 Ibid.
4 Ellen G. White, Early Writings, p. 222, Cultic Doctrine, p. 94.
6 Cultic Doctrine, p. 263.
7 Ibid, p. 263.
8 Ibid.
9 Ibid.
10 The minister of the priest throughout the year in the first apartment of the sanctuary, within the wall which formed the door and separated the holy place from the outer court, represented the work of interposition upon behalf of Christian believers. Christ, in the temple, was the “shadow of the things to come.” (Heb. 8:5.)
11 Ibid. Christ entered the Most Holy Place to consecrate it for God’s people. In the same way, when you and I are consecrated for God’s service, we enter the Most Holy Place in Christ.
12 Later I shall give a more complete interpretation of Miller’s 1844 prophecy which, in turn, laid the foundation for the SDA movement with Scripture and now state that Christ “was inaugurated as our great High Priest in the Most Holy Place and then withdrew to the Holy Place until 1844.” This, then, completes the atonement. Jesus then takes the sins of God’s people and transfers them to Satan, who is represented by the Day of Atonement scapegoat in Leviticus 16. Satan then bears the ultimate responsibility for all the sins he has caused the righteous to commit. He will suffer for these sins in the lake of fire and then be blotted from existence. (See also Apol 6:12.)
13 The investigative judgment is conducted before all the intelligences of the universe. This, then, indicates that the character of God must be upheld, even when every person confessing faith in God has come in up in review. Jesus then pleads his blood before the Father on behalf of those who are found worthy, and blots out the record of their sins from the books of heaven.
14 Then, not knowing if or when the work of investigative judgment has been completed, the righteous, still in their human state, before the second coming of Christ, will have to live in the sight of a holy God without an intercessor. This, then, completes the atonement. Jesus then takes the sins of God’s people and transfers them to Satan, who is represented by the Day of Atonement scapegoat in Leviticus 16. Satan then bears the ultimate responsibility for all the sins he has caused the righteous to commit. He will suffer for these sins in the lake of fire and then be blotted from existence. (See also Apol 6:12.)
15 The investigative judgment is conducted before all the intelligences of the universe. This, then, indicates that the character of God must be upheld, even when every person confessing faith in God has come in up in review. Jesus then pleads his blood before the Father on behalf of those who are found worthy, and blots out the record of their sins from the books of heaven.
16 Step 1: Old Testament Commands Forbidding Blood Consumption

ADAMIC COVENANT

But there shall not enter into the presence of the Lord anything pitched, nor aught that walketh, or that creepeth through the earth, for it is cursed; even all livestock whatsoever shall not enter into my presence, saith the Lord. (Lev. 17:10-14)

NOAHIC COVENANT

Genesis 9:3-4 “Every moving thing that lives shall be food for you. If you have given all things, even as the green herbs, you shall not eat the flesh of any living thing that is, its blood…Surely for your lifefood I will demand a reckoning…whichever sheds man’s blood, by man his blood shall be shed…”

ABRAHAMIC COVENANT

As God’s covenant with Noah was with Him and his descendants, which allowed all men to eat every living thing but without its blood, so Abraham was under this divine command. Thus, he and his family ate all things. In Gen 12 & 17 God’s covenant with Abraham didn’t address foods, so he and his descendants, as nephews of Noah, continued under the same dietary commands.

OLD COVENANT (Law Covenant for Israel)

Deut 12:15-16 “However you may slaughter and eat meat within all your gates, whatever your heart desires; only you shall remember that the Lord your God brought you out of the land of Egypt to be your God, therefore you shall be holy, you shall not keep the abominations of the nations that are beyond the land which the Lord your God is giving you. For the Lord your God is taking you out of the land of Egypt, out of the abominations of the nations, and you shall be His own possession. I am the Lord your God.”

Step 2: Special Hermeneutics Regarding Customs, Cultures & Norms

We see these laws were culturally oriented, and there were changes in these from covenant to covenant, or even within the same law covenant. Imagine how many misinterpretations may come from trying to proof text how these apply to us as New Covenant Christians! So we must use proper and legitimate Biblical hermeneutics regarding how Old Testament laws and normes are applied to Christians today.

Here, Dr. Walter K. Kaiser has provided us such hermeneutics in the book Inerrancy, edited by Norman L. Geisler. He has laid out a very important contribution in the article “Cultures & Norms.” The principles he submits are well studied out and of real value—a gold mine in good Biblical interpretation. Kaiser shows two options regarding customs from previous covenants being carried into the New Covenant as a normative for Christians:

Retain both the theology taught, and the cultur- al-historical expression it had, as man’s headship over his wife, God over Christ, and Christ over the church:
Retain the theology, but the cultural expression is dropped or modified; and son and mother are excommunicated instead of stewing to death, foreskin of our hearts circumcised—or flesh revoked.

Kaiser observes:

Regardless of the position which the interpreter takes, if he wants to teach with authority of scripture he needs to observe the clues that the writer has put into the text, in order to validate the option he has chosen. No one can take a more measured view of the hand, conscioung recognized principles of God’s Word to a mere cultural level in the text, or visa
Proclamation!

Proclamation!

Proclamation!

Proclamation!

In every case, the reason for the cultural command may be modified even though the principle of that form remains unchanged for all subsequent readers (eg. humility abides, but foot washing as expression may not). When practices are identified as integral parts of pagan culture and yet also concern God's moral nature are forbidden in the OT or NT, they are forbidden to our culture as well (as sexual sins). A practice or cultural command is permanent when it is grounded in the nature of God, or in ordinances of creation. That is, sexual sins are forbidden in our culture as well. There is Biblical Precedent for saying that circumstances sometimes alter the application of those laws of God not based on His nature, but rather on His will for particular men and women in particular contexts (eg. Abimelech offering the unspeakable food to David (1 Sam 21:6)).

He concludes: “There is absolute loyalty in the Scripture to the principles founded in the nature of God, or in the ordinances of creation; yet there is flexibility in applying other commands such as those of sanitary laws, dietary laws, and ceremonial regulations.”

Step 3: Reasons Given For These OT Prohibitions

These principles are invaluable for seeing how these dietary laws of the OT apply to us as a New Covenant Christians of 2000 AD. For in assessing the reasons for the prohibitive against eating blood as we read the OT, we readily see it is based on the Jewish sacrificial laws—not on God's unchanging moral nature, neither on headship, nor an ordinance of culture. Neither is it Biblically linked to pagan cultural worship. These notices affect the permanency of the prohibition of blood for food, as we enter the NT Christian church age.

Step 4: Whose Blood is SACRED in the Church Age: Jesus’ or Animals’?

Eating blood (in the Old Covenant setting) is prohibited. The reason is simple enough. Atonement for sins was made by the sacrifice of the life of the animals as a substitute for one's own life; and the shedding of blood was the most important element in the expiation of sins. Hence the prohibition on human imbibing. (TWBOT I, p.191)

We see from Lev 17:10-14, the sanctity of the animal's blood rested on its use to cover sins in the whole OT, from Adam falling to Jesus being raised. It was for cultures sacrificing animals to God for expiation of sins. Yet we note that though Adam's sin may have been so covered, this still does not make the sanctity of blood to be a creation ordinance, for this came only after the fall. Creation ordinances came before sin.

Jesus' death forever ended the validity of animal sacrifices for sins. 1 Pet 1:18-19 says, “we were not redeemed with corruptible things… but with the precious blood of Christ.” Animal blood can’t redeem—it only covered sins! That is why Heb 10 tells us that the Law, with its sacrifices, could not make man perfect. It was not possible that they could take away sins (vs 3-4). God hated sacrifices, so Christ took away the Law Covenant that He may establish the New Covenant of the Spirit wherein we are sanctified by His blood (vs 10-10). Heb 9:11-12 says, “Jesus obtained eternal redemption with His own blood—not that of goats and calves! So now it's Jesus' blood that is sacred, no longer that of animals.

In contrast to the old law against eating blood, Christians now partake of Jesus’ blood, as he taught in John 6:33-36. “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life… My blood is drink indeed! Whoever eats my flesh and drinks my blood abides in Me, and in him.”

Of Jesus’ blood Paul warns in Heb 10:29, “Of how much worse punishment, do you suppose, will he be that thought worthy to have trampled underfoot the Son of God, and to have regarded as common the blood by which he was sanctified a common thing, and insulted the Spirit of Grace?” So today it is Jesus’ blood that’s sacred. Animal’s blood is no longer used for sacrifice since Jesus was the last and final expiation. For the reason for its prohibition is no longer valid.

Step 5: New Covenant Teaching on Foods and Drink

2 Cor 1:20-16 shows Christ ended all these ordinances, nailing them to his cross, so we must not let anyone judge us in food or drink. Last before what? The Second Coming, obviously. And in this last judgment before the Second Coming, what is it that reveals who has accepted God's gift by faith? Works, what else?

Here Goldstein misrepresents my understanding. He reads into my statement of “last judgment” as a judgment before the second coming “obviously.” Not only is this not obvious, the judgment I am speaking about is not before the second coming! “The second coming of Christ will be a revelation of how men responded to God’s gracious gift of salvation.”

Goldstein further says, “In what must be the most hilarious line in his book, Brother Dale—in a section titled, ‘The second coming of Christ reveals God’s judgment’—quotes Romans 2:5 and then writes: ‘The above text implies that the verdict has already been given. In that sense, it could be said to be a pre-advent judgment—A pre-advent? What judgment? Kind of a strange admission, it is not, for a book dedicated to disproving the whole thing of a pre-Advent Judgment…’ A pre-advent judgment would, by definition, include at least two points: it’s a judgment, and it’s a pre-Advent—exactly what Adventists have been saying all along.”

No, Mr. Goldstein, this is not what Adventists have been saying all along. Adventists have presented an Investigative Judgment where only believers come into that judgment and that judgment is based upon their character, works, and their beliefs. And where one’s pre-advent unconfessed sins will stand against them in that judgment. SDA’s judgment starts in 1844 and ends before the second coming.

My understanding of New Covenant pre-advent judgment which is clearly presented in Cultic Doctrine is simply a people’s response to the gospel. Once a person has accepted Christ (been saved), then John 5:24 comes into play, “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.” The pre-advent judgment is our response to the gospel. That response is revealed to all at—not before—the second coming of Christ. You have misrepresented my understanding of the simple gospel of Christ which I clearly articulated. Following are quotes from my chapter summary:

(1) “By his death on the cross, Jesus judged Satan and demonstrated God’s justice in the world in which He lived and good saves sinners.”

(2) “The good news of the judgment is that all who believe and trust in the life, death and resurrection of Christ can say with assurance, ‘I’ve been acquitted!’ We have already been judged in Christ. Christ has already judged these rejected and themselves unworthy of eternal life.”

(3) “The second coming of Christ will be a revelation of how men responded to God’s gracious gift of salvation.”

This is not what Adventists have been saying. While John 5:24 states clearly that believers do not come into judgment, Adventists teach that only believers come into the Investigative Judgment.

Goldstein says, “However sincere Brother Dale may be in his criticism, and however accurately he may be portraying the dilemma that many people within the church have faced, or still face, his words are a prime example of what I call ‘folk Adventism’—popular but false conceptions about our doctrines. If the Adventist Church really does teach what he says it does, then it should do what he says, and that is—get rid of the pre-advent judgment, because any doctrine that goes contrary to the gospel should be abandoned.”

What is presented in Cultic Doctrine is not “folk Adventism”; it is the real, original teaching of the Investigative Judgment, True...
Proclamation!

BEING SUPERCEDED

series, may I suggest that you (1)

Col 2:21–22 “touch not, taste not, handle not” all

AND THINGS

Goldstein takes me to task for not responding to the approxi-

principles of exegesis and basing conclusions exclusively on the basis of

without first weighing all of the available evidence on the basis of sound, recognized principles of exegesis and basing conclusions exclusively on the weight of all the evidence."

“Obscuration has characterized the official response of the church to every question raised with respect to the traditional interpretation of Daniel 8:14, the sanctuary doctrine, and the investigative judgment.”

“Obscuration does not mention the letter of EGW to Joseph Bates and several other visions and letters where Ellen White, based upon a vision she had, ‘corrects’ those who had given up the shut door of mercy and, by so doing, she ‘closed’ that door of mercy against Read Chapter 7,” “The Swinging Door” for abundant evidence.

Goldstein takes you for not responding to the approxi-

2,000 pages of the seven volume DARCOM series which supposedly answers all of the questions raised in Dr. Ford’s Daniel 8:14 The Day of Attonement And the investigative Judgment and also Cultic Doctrine. True, I did not, but read on.

The late Dr. Raymond Cottrell, who had studied this topic more than any other person, said of this series and the church’s response to those who raise real questions about SDA’s

Sanctuary doctrine:

“Webster defines obscuran-

tism as ‘deception of or positive opposition to enlightenment or the spread of knowledge, esp a policy...of deliberately making something obscure or withhold-

knowing knowledge from the general public.’ Here, the word obscuran-

tism is used in the specific sense of making presumably authori-

tative texts and/or statements with respect to the sanctuary

discipline on the basis of untested, preconceived opinions and/or

prohibitive in Acts 15:20–29

other SDA doctrines. Church doctrine should not be based on

one obscure text or even several obscure texts from highly sym-

bolic apocalyptic writings. Yes, Daniel 8:14 is an

obscene apocalyptic text! To go from Daniel 8:14 to SDA’s Investigative Judgment in 1844 one must make over 20 dubious and linking assumptions, most of which have been denied by the evidence. Only a very few Adventist scholars are able to do this—most SDA scholars admit in private that it is impossible to do using good hermeneutics! No other Bible student or theologian from the time of Christ to the present day has been able to get the 1844 and the Investigative Judgment doctrine from Scripture. Why is this?

Likewise, only Mormon scholars are able to find an elaborate doctrine of baptism for the dead in 1 Cor. 15:29. Why is this? Only Jehovah’s Witness scholars are able to prove from Scripture that Christ had an invisible, incorporeal coming in 1914. Why is this?

The reason is that ALL of the above are following the cultic hermeneutic of basing doctrine on some obscure text(s) of the Bible, defining what that text(s) means, and then making all those who ‘have the truth’ line up with their understanding of that text. Sound doctrine, however, should be derived from clear, contextual, didactic teaching. Where the Bible is clear we can be certain. Where the Bible is unclear we must be tentative.

Goldstein also uses techniques which appear to be deceptive. For example on page 127 he states, “Again, to quote Brother Dale: ‘The last judgment simply reveals who by faith accepted God’s free gift of eternal life and who did not.’ A last word. Judgment.

Continued from Front

In my humble opinion, I would go further than the late, kind

and gentle Dr. Cottrell and say that the SDA church’s practice of

obscuration is intentional. SDA leaders write and promote

books that claim to have all the answers and are designed to
deceive the SDA membership into thinking that SDA scholars

have solved all the problems under heaven but need not be con-
cerned, nor should they take the time to study it for them-

selves. Moreover, by all means, they should not read books by for-

mer Adventist pastors who ‘attack’ this doctrine or EGW!

For those who want to do a scholarly comparison of the 2,000

pages of the 7 Volume DARCOM series, may I suggest that you (1)
go to our web site (http://www.ratzlaf.com/Qstore/Qstore.cgi)

and order former SDA Pastor Dr. Fred Mazzaferro’s new 6-book, As

In A Mirror, which is a scholarly and well documented answer to

the DARCOM series and (2) go to http://www.ratzlaf.com/down-

loads.htm and download Dr. Raymond Cottrell’s, 40 page paper,

“The Sanctuary Doctrine—Asset or Liability.”

Graffiti has many pages dealing with the apocalyptic passages of

Daniel that are designed to show the validity of SDA’s 1844

Investigative Judgment.

However, here is the major problem with this and several

other SDA doctrines. Church doctrine should not be based on

one obscure text or even several obscure texts from highly sym-

bolic apocalyptic writings. Yes, Daniel 8:14 is an

obscene apocalyptic text! To go from Daniel 8:14 to SDA’s Investigative Judgment in 1844 one must make over 20 dubious and linking assumptions, most of which have been denied by the evidence. Only a very few Adventist scholars are able to do this—most SDA scholars admit in private that it is impossible to do using good hermeneutics! No other Bible student or theologian from the time of Christ to the present day has been able to get the 1844 and the Investigative Judgment doctrine from Scripture. Why is this?

Likewise, only Mormon scholars are able to find an elaborate doctrine of baptism for the dead in 1 Cor. 15:29. Why is this? Only Jehovah’s Witness scholars are able to prove from Scripture that Christ had an invisible, incorporeal coming in 1914. Why is this?

The reason is that ALL of the above are following the cultic hermeneutic of basing doctrine on some obscure text(s) of the Bible, defining what that text(s) means, and then making all those who ‘have the truth’ line up with their understanding of that text. Sound doctrine, however, should be derived from clear, contextual, didactic teaching. Where the Bible is clear we can be certain. Where the Bible is unclear we must be tentative.

Goldstein also uses techniques which appear to be deceptive. For example on page 127 he states, “Again, to quote Brother Dale: ‘The last judgment simply reveals who by faith accepted God’s free gift of eternal life and who did not.’ A last word. Judgment.

Col 2:21–22 “touch not, taste not, handle not” all

perished

Rom 14:1–2 “He who is strong in faith eats ALL

things”

Rom 14:14 “I know and am persuaded by the Lord Jesus that nothing is unclean of itself; but to him who thinks it is unclean, it’s unclean.”

Rom 14:17 “The kingdom of God is not food and drink.”

Heb 7:11–12 Because Jesus is our New High Priest, there’s a necessary change of the law

Rom 10:4 Christ is the end of the law, for right-

eousness for us

1 Cor 8: Food does not command us to God, if we eat or abstain from it we’ve no better

1 Cor 6:12 All things are lawful for me

1 Cor 6:13 All things are lawful for me

1 Cor 10:23 All things are lawful for me

1 Cor 10:25 Eat whatever is sold in the market, asking no question for conscience’s sake

Mark 7:14–19 Nothing that a man eats can defile him…thus purifying all food

Luke 10:6–7 Eat and drink as whatever is set before you, as they give you.

Acts 10:15 What God has cleansed you must not call

unclean

Tit 1:14–15 “Not heeding Jewish fables…to the pure, all things are pure”

1 Tim 3:7 Teach no other doctrine, our com-

mand is Love from a pure heart, etc, from which

all of the evidence.”

There is no morality attached to these at all. So, too, morality must not be attached to the blood that’s forbidden with these clean and unclean foods in Deut 12:23-24. Genesis 9 since the prohibitive regarding blood is repealed for Gentiles in Deut 14. Since forbidden unclean meats are repudiated in the NT (step 5), then, by parallel, the prohibition of blood is also revoked.

Comparing Lev 17:15 with Deut 14:21, we see the precept against the Gentile’s eating a strangled ani-

mal, with blood in it, being lifted. This shows the blood issue became entirely a cultural and ceremo-

nial issue limited to the Jew, as the Gentile was free to eat it. It could be sold in the market to Gentiles for

and for their use. Since in the OT (Deut 14) the Gentiles had this liberty, it would be incorrect to forbid them

using blood as a NT normative, especially as Christ ended the Law covenant with which this was

preamended, and ‘He whom the Son sets free, is free indeed’!The blood prohibitive that was even no

longer valid for the Jew becoming a Christian is much less valid for the Gentile who had no such restric-

tion since the law covenant was established.23 From this assessment we see that of the Two Options provided in the hermeneutic framework from Walter Kaiser (step #2), that which must apply to blood would be the second, namely,”retaining the religious principle” that blood is sacred, but it is redefined in the NT as Jesus’ blood that is sacred—not animals.”


Walter Kaiser’s hermeneutic #4 said that circumstance

stages may alter application of ceremonial or cul-

tural commands. We see several good examples of

this in the Primitive church, which parallel and reveal the reason for the command in Acts 15:

Acts 21:21–26 The elders at Jerusalem who com-

manded Acts 15, tell Paul with some brothers to

Review of Graffiti in the Holy of Holies
shave their heads, and perform Jewish purification rites that included offering animal sacrifices as prescribed by the Law. Thus, if the Jews accused Paul for teaching contrary to their law, he would remind them of the letter of Acts 15 to show he wasn’t guilty. Thus, they hoped he’d escape the chains prophesied for him.

This shows that the letter and command of Acts 15 recommends all things, things strangled and that I do offered to ids was for the purpose of giving no offense to the Jews, who the new Gentile Christians were trying to win to Christ. Paul circumscribing Timothy for the sake of the Jews (Acts 16:1-3) was an example of “I become all things to all men that I may gain the more for Christ,” which he stated in 1 Cor. 9:19-23.

In 1 Cor 8:4-8 Paul declares foods offered to ids was immaterial, for ids are nothing. This shows again that the letter of Acts 15 was for special circumstances for their time and setting of taking the Gospel to the Jew first, and also to the Greek. To avoid offense, they would live above and beyond the New Covenant norms, shown by the 18 Scriptures from step #5, as well as applying the Biblical hermeneutics in step #6.

This also becomes a case in point for hermeneutics for the special circumstances altering application of cultural commands. Being circumcised would one cause to fall from grace (Gal 5:4) and “Christ profits you nothing.” Yet for the Jew’s sake, Paul circumscribed Timothy and is for speaking to use of food and the things he and his fellows participated in the Jew’s purification rites that required blood sacrifices.

Another example of being all things… to gain more for Christ, is seen in Paul’s visiting the synagogues and offering sacrifices in Jewish evangelism. He and the other Gentiles must have been present in the Jewish house of prayer where services were going on, to share Christ with the Jews. While he taught against observing their feasts, we may easily account for 13 or more such visits in Acts. Yet, Paul railing the Galatians said, “you’re observing the traditions of Moses, while he taught against observing their feasts, you may easily account for 13 or more such visits in Acts. Yet, Paul railing the Galatians said, “you’re observing the traditions of Moses, and not as food. God’s not willing that any man should perish, but that all men should come to repentance.”

Another statement is definitely plain. She tells us “Christ was the second Adam… In purity and holiness, He began where the first Adam began.” My Life Today, pg. 323.

Elsewhere she says [esp 88] “A contrast to this perfect being did the second Adam present. For 4000 years the race had been… another’s blood in one’s circulatory system and is eliminated. It never imagined 19 centuries later using another’s blood in one’s circulatory system to save his life from severe blood loss—but not as food. God’s not willing that any man should perish, but that all men should come to repentance.”

Another statement is definitely plain. She tells us “Christ was the second Adam… In purity and holiness, He began where the first Adam began.” My Life Today, pg. 323.

Elsewhere she says [esp 88] “A contrast to this perfect being did the second Adam present. For 4000 years the race had been… another’s blood in one’s circulatory system and is eliminated. It never imagined 19 centuries later using another’s blood in one’s circulatory system to save his life from severe blood loss—but not as food. God’s not willing that any man should perish, but that all men should come to repentance.”

Another statement is definitely plain. She tells us “Christ was the second Adam… In purity and holiness, He began where the first Adam began.” My Life Today, pg. 323.

Elsewhere she says [esp 88] “A contrast to this perfect being did the second Adam present. For 4000 years the race had been… another’s blood in one’s circulatory system and is eliminated. It never imagined 19 centuries later using another’s blood in one’s circulatory system to save his life from severe blood loss—but not as food. God’s not willing that any man should perish, but that all men should come to repentance.”

Another statement is definitely plain. She tells us “Christ was the second Adam… In purity and holiness, He began where the first Adam began.” My Life Today, pg. 323.

Elsewhere she says [esp 88] “A contrast to this perfect being did the second Adam present. For 4000 years the race had been… another’s blood in one’s circulatory system and is eliminated. It never imagined 19 centuries later using another’s blood in one’s circulatory system to save his life from severe blood loss—but not as food. God’s not willing that any man should perish, but that all men should come to repentance.”

Another statement is definitely plain. She tells us “Christ was the second Adam… In purity and holiness, He began where the first Adam began.” My Life Today, pg. 323.
Moreover, these presume that the clean and unclean distinctions existed at Noah’s day, in Genesis Moses sometimes used proleptic language as naming places as they were not,” says R. H. Russell, “but it can be argued that since some pagans still sacrifice animals as pigs and chickens they have never given up these practices.” We need not go into this subject further because it is not pertinent to our argument.

The clear and distinct word “meat,” as used in Lev 17:11 is “to meet an end.” The word “end” means “to cease” or abandon the practice. If we had to substitute, we might use the word “to time indefinite” or “to eternity.”

It can be demonstrated that Lev 11,20-26, has many cultural references because it is not tied to time or place. The words “all” and “every” are relative to time and place, and “time indefinite” is not relative to time or place. Thus many of the clean and unclean distinctions were not to be interpreted proleptically. The only time they were to be met was at the time of death and the end of the world (1 Cor 15:26). The words “meat” and “end” mean the same thing.

The clean and unclean distinctions of Lev 11 were not, and are not, to be interpreted proleptically. The clean and unclean distinctions were established before the time of Israel and were not established for Israel’s knowledge. They were not to be interpreted as meaning that one could eat clean or unclean food, but rather that the Israelites were to separate themselves from the Gentiles in the matter of food. This was the case for the Israelites at the time of Christ and is the case today.

The clean and unclean distinctions of Lev 11 were not, and are not, to be interpreted proleptically. The clean and unclean distinctions were established before the time of Israel and were not established for Israel’s knowledge. They were not to be interpreted as meaning that one could eat clean or unclean food, but rather that the Israelites were to separate themselves from the Gentiles in the matter of food. This was the case for the Israelites at the time of Christ and is the case today.
Christian Greetings in Jesus’ Wonderful name! I wish to thank you for your letter of inquiry and comments concerning the article I wrote for Proclamation regarding “Is Vegetarianism Christian?” I appreciate your being an MD and, may I add, I received good comments from a former SDA MD who really appreciated the article. Maintaining that a best balanced diet would include meats as well as vegetables. Of course E.G. White also was concerned for those in Northern climates trying to apply vegetarianism to their situations when it would be anachronistic to the place. However, as to your concern that Paul was not speaking about eating only vegetables, or being vegetarians, and that any good commentary will tell you this was not the issue. Vine’s Expository Dictionary shows that, compared to the word “Botan” (from which we get our English word botany), that speaks of plants in general, the Greek word that Paul used here was “Lakanon” which denotes a garden herb a vegetable (from lachesio, to dig) in contrast to wild plants...Rom 14:2
Thayer’s Lexicon at Strong’s word #3001 for “Lakanon” says essentially the same—hence grown on land, cultivated by digging garden herbs, as opposed to wild plants; any potherbs, vegetables... My Interlinear Greek Bible has “Vegetables.” KJV: “Herbs.” TEV: “Vegetables.” NRC: “Vegetables.” Jerusalem Bible, “Vegetables.” New Americans, “Vegetables.” Young’s, “Herbs.” Jamiesson, Fausset and Brown, “ restricting himself probably to a vegetable diet...” Phillips Modern English, “The meat-eater should not despise the vegetarian, nor should the vegetarian condemn the meat-eater.” A number of well-respected New Testament commentators also agree that this verse speaks of eating “only vegetables” or “being vegetarian.” Expositor’s Greek NT, vol. 8 p. 701, “the fact that he (Paul) knew there were Christians in Rome who abstained from the use of flesh.” Janissis, Faust and Benson, “resisting his impulse to eat a vegetarian diet...” New Bible Commentary Revised, “maintained vegetarian principles” (regarding Hebrew’s Commentary) “He...eat no flesh at all, but neither only herbs, contenting himself with only the fruits of this earth...” Jerome’s Commentary, “only vegetables.” Barnes’s Notes on the NT., “vegetables” or herbs only; does not partake of meat at all. Thus, Sister Elizabeth, the real fact is that Paul was indeed speaking of those who, for their conscience sake, were indeed eating only vegetables—thus Vegetarians! One of the problems besetting the well-arranged added notes you proposed was that of our tendency to eisegesis, that is, read into the text may be as legitimate as us, if we do the same to Rom 14:2, or even use Acts 15 to say we must not eat anything that was strangled. Here, Elizabeth, I like the words of Dr. J. Vernon McGee, the late renowned Bible Expositor, whom we hear on the Christian broadcasting stations frequently “A text without a context is a pretext.” To rightly understand this, we must really get into the reasons for these commands and why it was forbidden to Jews but not Gentiles in the Old Testament. The diet as the law for the Jew, and for the Noahic Covenant, it was forbidden to the Gentile and to all. And your citing Genesis 9 was good, for there, Elizabeth, we see that Noah and all his descendants were allowed to eat all kinds of flesh or food— not just those which God later gave to Israel as ‘clean’ compared to the ‘unclean’ to be consistent, SDAs who cite Genesis 9 for the basis of Acts 15 must also take Genesis 9 to apply that now from Acts 15 Christians may eat all kinds of flesh—and the ‘unclean’ descriptors were also abolished by Christ. Thus, I understand the many injunctions saying that Christ’s followers may eat all things. (In this area, I may include for you Appendix 8b of my Bible Answers for Sabbath Questions?) I do have a generally good equality concerning the issue of kosher foods, out of which all blood had been blotted out but also we often see the need to avoid offense to the weaker brother—the very same principle as is seen here in Romans 14. In closing, Sister Elizabeth, may I thank you again for your letter and the opportunity to respond to your concerns about the article May God continue to bless you as you continue seeking to learn His Truth from His Word.

Your Brother in Christ Because of Calvary, V. Streifling, PhD
Dear Editorial Staff,

I am very surprised that Verle Streifling thinks that Romans 14:1-2 is talking about vegetarianism. I would expect a good editor would promptly correct this in your next issue. Any good commentary and dictionary will explain that the issue was whether a Christian was right in withholding gifts from a poor man because of their being vegetarian. These two ought not be confused. You see, vegetables only—like the meat they came from—are clean. Meat was merely meat. These wise Christians went ahead and ate the meat. Meat was merely meat. These wise Christians went ahead and ate the meat.

Verle Streifling answers:

Dear Sister Elizabeth,

Christian Greetings in Jesus’ Wonderful name! I wish to thank you for your letter of inquiry and comments concerning the article I wrote for Proclamation regarding “Is Vegetarianism Christian?” I appreciate your being an MD and, may I add, I received good comments from a former SDA MD who really appreciated the article, maintaining that a best balanced diet would include meats as well as vegetables. Of course E.G. White also was concerned for those in Northern climates trying to apply vegetarianism to their situations when it would be anachronistic to the place. However, as to your concern that Paul was not speaking about some eating only vegetables, or being vegetarian, and that any good commentary will agree with you this was not the issue. The Expository Dictionary will show that, compared to the word “Botan” (from which we get our English word botany), that speaks of plants in general, the Greek word that Paul used here was “LaXanon” which denotes a garden herb, a vegetable (from lachinos, to dig) in contrast to wild plants...Rom 14:2.

Thayer’s Lexicon at Strong’s word #3001 for “LaXanon” says essentially the same —“hence grown on land, cultivated by digging; garden-herbs, as opposed to wild plants; any potherbs, vegetables...” My Interlinear Greek Bible has “Vegetables.”

KJV, “Herbs.”

TEV, “Vegetables.”

Jerusalem Bible, “Vegetables.”

New American, “Vegetables.”

Youth’s Literal, “Herbs.”

New KJV, “Vegetables.”

RSV, “Vegetables.”

Phillips Modern English, “The meat-eater should not despise the vegetable, nor should the vegetable condemn the meat-eater.”

Expositor’s Greek NT, vol 8 p 701, “the fact that he [Paul] knew there were Christians in Rome who abstained from the use of flesh...”

Jamieson, Fausset and Barnes, “resisting him that probably to a vegetable diet...”

New Bible Commentary Revised, “..vegetarian principles”

Matthew Henry’s Commentary, “...he eat no flesh at all, but eateth only herbs, contenting himself with only the fruits of this earth...”

Jerome’s Commentary,”only vegetables.”

Bar’s Notes on the NT, “...herbs or vegetables; only part of meat at all...”

Thus, Sister Elizabeth, the real fact is that Paul was indeed speaking of those who, for their conscience sake, were indeed eating only vegetables—thus Vegetarians!

One of the problems, besetting the well-arranged added notes you provided was that of our tendency to eisegesis, that is, read into our understanding out of other passages of Scripture, instead of taking the meaning directly and firstly from the context, and the dictionary meaning of the Greek Word that is or was used in that immediate context. From this procedure we may turn the Bible into our own ball of putty, to make it mean or say what we want to make us feel comfortable with our own views.

In your good comments, Sister Elizabeth, you have shed light into a very possible—and even probable—reason for their eating only vegetables, or being vegetarian. However, that is a very different issue from the fact of their being vegetarian. These two ought not be confused. You see, one can be a vegetarian for any of a number of reasons, as you very well know. Yet that does not change the fact that he is vegetarian. In Rom 14, Paul is not discussing the reasons for vegetarianism, but rather the issue of those who were vegetarian tended to criticize those who were not, and those who were not doing so for those who were.

Our tendency as SDAs has been to create a smoke screen over the secondary issues, that we may divert attention from what the text was really saying. Or we may try to change the issue from what was being discussed to another issue instead, for we did not like the Bible text that incriminates E.G. White as speaking “not according to this Word” so “there is no light in her” (Sta 819:20). Perhaps unknowingly, Sister Elizabeth, you may have even done this, by diverting our attention to the issue of blood sausage,” which was neither in my article, nor has anything to do with being vegetarian and condemning other Christians who are not, as was the case with Ellen White, as I showed in my article. However, there are a number of important things that may be brought to bear in both this issue of clean and unclean and the issue of ‘abstain from blood’ on which a number of sects tend to differ.

As an MD, I’m sure you would be acutely aware of the difficulty with Jehovah’s Witnesses who refuse blood transfusions on the basis of Acts 15 saying that Christians must “abstain from blood.” Here, their bringing their own interpretation into the text may be as legitimate as us, if we do the same to Rom 14-2, or even use Acts 15 to say we must not eat anything that was strangled. Here, Elizabeth, I like the words of Dr. J. Vernon Mac Gee, the late renowned Bible Expositor, whom we hear on the Christian broadcasting stations frequently “A text without a context is a pretext.” To rightly understand this, we must really get into the reasons for these commands and why it was forbidden to Jews but not Gentiles in the Old Testament. Why was it there in the Covenant, and yet for the Noahic Covenant it was forbidden to all. And your citing Genesis 9 was good, for there, Sister Elizabeth, we see that Noah and all his descendants were allowed to eat all kinds of flesh or blood—no “against the will of God” (Prov. 10:27...). It was forbidden to Israel as ‘clean’ as compared to the ‘Unclean’ to be consistent, SDAs who cite Genesis 9 for support of Acts 15 must also take Genesis 9 to apply that now from the late renowned Bible Expositor, whom we hear on the Christian broadcasting stations frequently “A text without a context is a pretext.” To rightly understand this, we must really get into the reasons for these commands and why it was forbidden to Jews but not Gentiles in the Old Testament. Why was it there in the Covenant, and yet for the Noahic Covenant it was forbidden to all. And your citing Genesis 9 was good, for there, Sister Elizabeth, we see that Noah and all his descendants were allowed to eat all kinds of flesh or blood—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—all kinds of flesh—

Sincerely,

Elizabeth Randall Iskander, M.D.
room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I trans- late from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

The memoirs of Elder Henry Brown Part 3
CONTINUED FROM BACK

room they have. They promised that they would. When they came 16 or 18 months later, I had a protest meeting held upstairs on our table (waiters) and was serving them himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.

Then we went down to the table and everything was fine. The manager of the hotel had upstairs rooms set up on one table (waiters) and was serving himself and was very proper about it. I translated from the menu, the vegetarian dishes, and was shocked when after I had told the gentleman that we were vegetarians and he knew that I was—I after I had pointed those vegetarian dishes.
she tells us
To avoid offense, they would live above
J
[0x0] THINGS TO ALL PEO
SHOULD BE ALL
T
[41x370],
[58x797]Proclamation!
Proclamation!
[66x310],
[69x460],
[98x460]AS
[104x250].
[145x348]tion of cultural commands. Being circumcised would
the Biblical hermeneutics in step #6.
[145x60] to idols; Romans 14:15, 20–21 of eating meat and
[145x96]ty: don't hurt your weaker brother's conscience by
[145x108]tempered with the over-arching of Christian chari-
[145x192]labored for you in vain!" His concern: their sabbatizing
[145x216]Yet, Paul railing the Galatians said,"you're observing
[145x228]may easily account for 13 or more such visits in Acts.
[145x264]more for Christ, is seen in Paul's visiting the syna-
[145x396]the 18 Scriptures from step #5, as well as applying
[145x420]Greek." [145x432]ing the Gospel "to the Jew first, and also to the
[145x444]cial circumstances for their time and setting of tak-
[145x456]shows again that the letter of Acts 15 was for spe-
[145x468]idols was immaterial, for idols are nothing. This
[145x516]16:1-3) was an example of "I become all things to
[145x588]This shows that the letter and command of Acts
[145x624]them of the letter of Acts 15 to show he wasn't
[145x648]scribed by the Law.Thus, if the Jews accused Paul for
[145x660]when Paul says "Stand fast in the liberty where-
[145x672]all people to gain more for Christ; and Gal 5:1–13
[145x72]When we teach this "full liberty", we become "good
[145x84]things' and by whom 'nothing is to be refused' .
[145x96]who have full liberty in Christ and who may 'eat all
[145x108]from what we should teach Christian believers,
[145x156]thing else that may offend the Jew. We may attend
[145x192]abstain from blood. Here is a compound-error, for
[145x324]me an explanation to that.His
[145x336]and the use of a day for a year.
[145x372]interpretation of the Sanctuary and its place
[145x384]Neither should we be concerned about pagans
[145x648]with Christ has set you free", he adds "don't use
[145x660]failing to use all NT teaching, they isolate a proof
[145x684]passions of the human race. But in 2T she said He had all the pas-
[145x700]to that of saving all. She says: [PP 196] that Jacob went out one
[145x722]and the Early Elmshaven Years

The SDA Commentary
[1068x468]prophets, but in these latter
[1068x312]can't believe it.
[1068x336]by the Testimony of the spirit." [ST 661]. She has rubbed out the
[1068x348]name of Jesus and in its place
[1068x336]Testimonies
[1138x672], page 68. Mrs.
[1152x336]. That to
[1189x19]13

The Early Elmshaven Years

The SDA Commentary

Editor's note: Henry Brown remained an Adventist and believed it would be wrong for him to leave. We are thankful that he wrote his obser-
vations and questions about the church as a legacy to all of us who have struggled with knowing the truth about Adventism and its roots.
Review of Graffiti in the Holy of Holies

CONTINUED FROM FRONT

In my humble opinion, I would go further than the late, kind and gentle Dr. Cottrell and say that the SDAs church practice of obscurantism is intentional. SDA leaders write and promote books that claim to have all the answers and are designed to deceive the SDA members into thinking that SDA scholars have solved all the problems surrounding the Bible. Moreover, all means, they should not read books by for- mer Adventist pastors who ‘attack’ this doctrine or EGW!

For those who want to do a scholarly comparison of the 2,000 pages of the 7 Volume DARCOM series which supposedly answers all of the questions raised in Dr. Ford’s Daniel 8:14 The Day of Attonement And the investigative Judgment and also Cube Doctrine, True, I did not, but read all.

The late Dr. Raymond Cottrell, who has studied this topic more than any other person, said of this series and the church’s response to those who raise real questions about SDA’s Sanctuary doctrine:

“Webster defines obscurantism as ‘deception of or positive opposition to enlightenment or the spread of knowledge, esp a policy... of deliberately making something obscure or withhold- ing knowledge from the general public’ Here, the word obscuran- tism is used in the specific sense of making purposely authori- tative decisions and/or statements with respect to the sanctuary doctrine on the basis of untested, preconceived opinions and/or suppositions answers all of the questions raised in Dr. Ford’s Daniel 8:14 The Day of Attonement And the investigative Judgment and also Cube Doctrine. True, I did not, but read all.

The late Dr. Raymond Cottrell, who has studied this topic more than any other person, said of this series and the church’s response to those who raise real questions about SDA’s Sanctuary doctrine:

“Webster defines obscurantism as ‘deception of or positive opposition to enlightenment or the spread of knowledge, esp a policy... of deliberately making something obscure or withhold- ing knowledge from the general public’ Here, the word obscuran- tism is used in the specific sense of making purposely authori- tative decisions and/or statements with respect to the sanctuary doctrine on the basis of untested, preconceived opinions and/or suppositions.

“Obscurantism has characterized the official response of the church to every question raised with respect to the traditional interpretation of Daniel 8:14, the sanctuary doctrine, and the investigative Judgment.”

without first weighing all of the available evidence on the basis of sound, recognized principles of exegesis and basis conclusions exclusively on the weight of all the evidence.”

“Obscurantism has characterized the official response of the church to every question raised with respect to the traditional interpretation of Daniel 8:14, the sanctuary doctrine, and the investigative Judgment. In at least most instances this obscuran- tism has been inadvertent and not intentional, but its effect has been the same as if it had been intentional. It is high time for the church to be done with the traditional clichés with which it has heretofore responded to questions regarding the sanctuary doc- trine. It is time to face up to and to deal fairly and objectively with all of the evidence.”

[Go to 2:21–22 “touch not, taste not, handle not” all things"
Rom 14:1–2 “He who is strong in faith eats ALL things”
Rom 14:14 “I know and am persuaded by the Lord Jesus that nothing is uncertain of itself; but to him who thinks it is uncertain, it’s unclear”
Rom 14:17 “the kingdom of God is not food and drink.”
Heb 7:11–12 Because Jesus is our New High Priest, there’s a necessary change of the law
Rom 10:4 Christ is the end of the law, for right- eousness for us
1 Cor 8 Food does not commend us to God, if we eat or abstain from it we’re neither better nor worse.
1 Cor 6:12 All things are lawful for me
1 Cor 6:13 All things are lawful for me
1 Cor 10:23 All things are lawful for me
1 Cor 10:25 Eat whatever is sold in the market, asking no question for conscience’s sake
Mark 7:14-19 Nothing that a man eats can defile him... thus purifying all food
Luke 10:7–8 Eat and drink whatever is set before you, as they give it to you, as they give it to you,
Acts 10:15 What God has cleansed you must not call unclean
Tit 1:14–15 “Not heed ing Jewish fables... to the pure, all things are pure”
1 Tim 1:3–7 Teach no other doctrine, our com- mand is Love from a pure heart, etc, from which some have strayed. Only desiring to teach the law, not understanding what they are saying or affirm
1 Tim 4:1-7 In the latter times some will aposta- tize, commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth... Every creature of God is good, and nothing is to be refused... For it is sanctified by the Word of God and prayer
These 18 NT Scriptures speak with one voice that all foods are indeed good and acceptable for Christians. All foods include blood, fat, and things strangled. While we must not let others judge us in this, by laws that ended with the OT law, being superceded by the New Covenant Law of the Spirit. The way we eat, all things for God has sanctified all for us

Step 6: Assessing the Validity of Reasons for Prohibition in Church Age.
From the above step #4, we saw that the reason for the sanctity of animal blood is no longer valid, and from step #5, that all things are good for food, so the law against blood resting on this, is also no longer valid. It also ended with the OT law. ‘For Christ is the end of the law, for righteousness” (Rom 10:4).

So, too, the law against fat as food (used for the altar) is no longer valid, for the altar sacrifices them- selves. Moreover, by all means, they should not read books by for- mer Adventist pastors who ‘attack’ this doctrine or EGW!

For those who want to do a scholarly comparison of the 2,000 pages of the 7 Volume DARCOM series, may I suggest that you (1) go to our web site (http://www.ratzlaf.com/Qstore/Qstore.cgi) and order former SDA Pastor Dr. Fred Mazzaferri’s new E-book, As In A Mirror, which is a scholarly and well documented answer to the DARCOM series and (2) go to http://www.ratzlaf.com/down- loads.htm and download Dr. Raymond Cottrell’s, 40 page paper, ‘The Sanctuary Doctrine—Asset or Liability’.

Graffiti has many pages dealing with the apocalyptic passages of Daniel that are designed to show the validity of SDA’s 1844 Investigative Judgment.

However, here is the major problem with this and several other SDA doctrines. Church doctrine should not be based on one obscure text or even several obscure texts from highly sym- bolic apocalyptic writings. Yes, Daniel 8:14 is an obscure apocalyptic text. To go from Daniel 8:14 to SDA’s Investigative Judgment in 1844 one must make over 20 dubious and linking assumptions, most of which have been shown time and time again to be flawed. Only a very few Adventist scholars are able to do this—most SDA scholars admit in private that it is impossible to do using good hermeneutics! No other Bible student or theologian from the time of Christ to the present day has been able to get the 1844 and the Investigative Judgment doctrine from Scripture. Why is this? Likewise, only Mormon scholars are able to find an elaborate doctrine of baptism for the dead in 1 Cor. 15:29. Why is this? Only Jehovah’s Witness scholars are able to prove from Scripture that Christ has an invis- ible coming in 1914. Why is this? The reason is that ALL of the above are following the cultic hermeneutic of bazing doctrine on some obscure text(s) of the Bible, defining what that text(s) means, and then making all those who ‘have the truth’ line up with their understanding of that text. Sound doctrine, however, should be derived from clear, contextual, didactic teaching. Where the Bible is clear we can be certain. Where the Bible is unclear we must be tentative.

Goldstein also uses techniques which appear to be deceptive. For example on page 127 he states, “Again, to quote Brother Dale: ‘The last judgment simply reveals who by faith accepted God’s free gift of eternal life and who did not.’ A last what? Judgment.

[Continued on next page]
In contrast to the Old Law against eating blood, Christians now partake of Jesus’ blood, as he taught in John 6:33-36.

“Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.”

And drink His blood, you have no life in you.

Step 3: Reasons Given for These OT Prohibitions

These principles are inapplicable for seeing how these dietary laws of the OT apply to us as New Covenant Christians of 2000 AD. For in assessing the reason for the prohibitive against eating blood as we read the OT, we readily see it is based on the Jewish sacrificial laws—not on God’s unchanging moral nature, neither on headship, nor an ordinance of cultic character. Rather, it is Biblically linked to pagan cultural worship. These notices affect the permanency of the prohibition of blood for food, as we enter the NT Christian church age.

Step 4: Whose Blood is SACRED in the Church Age? Jesus’ or Animals’?

Eating blood (in the Old Covenant setting) is prohibited. The reason is simple enough. Atonement for sins was made by the sacrifice of the life of the animals as a substitute for one’s own life; and the shedding of blood was the most important element in the expiation of sin. Hence the prohibition before on human imbibing.” (TWBT 1:49, 191)

We see from Lev 17:10-14, the sanctity of the animal’s blood rested on its use to cover sins in the whole OT. Forswearing to fail to Jesus’ blood was for cultures sacrificing animals to God for expiation of sins. Yet we note that though Adam’s sin may have been so covered, this still does not make the sanctity of blood to be a creation ordinance, for this came only after the fall. Creation ordinances came before sin.

Jesus’ death forever ended the validity of animal sacrifices for sins. 1 Pet 1:18-19 says, “We were not redeemed with corruptible things… but with the precious blood of Christ.” Animal blood can’t redeem—it only covered sins! That is why Heb 10:1 tells us that the Law, with its sacrifices, could not make man perfect. It was not possible that they could take away sins (vs 3-4). God hated sacrifices, so Christ took away the Law Covenant that He may establish the New Covenant of the Spirit wherein we are sanctified by His blood. (vs 8-10). Heb 9:11-12 says when Jesus shed His own eternal blood to become its own blood—not that of goats and calves! So now it’s Jesus’ blood that is sacred, no longer that of animals.

Step 5: New Covenant Teaching on Foods and Drink

2 Cor 2:14-16 shows Christ ended all these ordinances, nailing them to his cross, so we must not let anyone judge us in food or drink for sins. Last before what? The Second Coming obviously. And in this last judgment between the Second Coming, what is it that reveals who has accepted God’s gift by faith? Works, what else?

Goldstein misrepresents my understanding. He reads into my summary statement of “last judgment” as a judgment before the second coming “obviously.” Not only is this not the judgment, the judgment I am speaking about is not before the second coming! “The second coming of Christ will be a revelation of how men responded to God’s gracious gift of salvation.”

Goldstein further says, “In what must be the most hilarious line in his book, Brother Dale—in a section titled, ‘The second coming of Christ reveals God’s judgment’—quotes Romans 2:5 and then writes: ‘The above text implies that the verdict has already been given. In that sense, it could be said to be a pre-advent judgment’—A pre-advent what? Judgment? Kind of a strange admission, it is not, for a book dedicated to disproving the whole thing of a pre-Advent Judgment…”

So Christ obtained eternal redemption with His own blood—not that of goats and calves! So now it’s Jesus’ blood that is sacred, no longer that of animals.

My understanding of New Covenant pre-advent judgment which is clearly presented in Cultic Doctrine is simply a people’s response to the gospel. Once a person has accepted Christ (been saved), then John 5:24 comes into play, “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.” The pre-advent judgment is our response to the gospel. That response is revealed to all at—not before—the second coming of Christ. You have misrepresented my understanding of the simple gospel of Christ which I clearly articulated.

The Seventh-day Adventist doctrine of the Cleansing of the Heavenly Sanctuary and the Investigative Judgment

The Seventh-day Adventist doctrine of the Cleansing of the Heavenly Sanctuary and the Investigative Judgment teaches that at the ascension Christ entered the outer apartment of the heavenly sanctuary. From that time until 1844, he performed a ministry of intercession and forgiveness analogous to that of the earthly sanctuary’s outer apartment. In 1844 Christ entered into the Most Holy Place of the heavenly sanctuary for the first time to begin a work of investigative judgment. This judgment deals only with those who have professed to believe in God. The wicked, according to SDA theoogy, will be investigated during the 1000 years and executed shortly after the close of the 1000 years of Revelation 20. The investigative judgment starts with the cases of the dead, reaching clear back to Adam, and reviews the life records of every person who has professed faith in God. Every deed is closely examined. Each succeeding generation is investigated and judged. At some time, none know when, cases of the dead are completed and God then move s to the cases of the living. SDA believes they will not know when their name comes up in judgment. Therefore, it is extremely important that they engage in no frivolous activity or sin. Every sin must be confessed. Sins which...
As the books of record are opened in the judgment, the lives of all who have believed. The judgment of the wicked is a distinct and separate work, and takes place at a later time. It is clear from the earliest records that this was the teaching and belief of early Adventists. When you shall eat neither fat nor blood. In the typical service only those who had come before God with confession and prayer were permitted to enter. When those who followed in the light of the prophetic word saw that, instead of coming to the sanctuary; and that he had a work to perform in the Most Holy before coming to earth. Hence I said to the inhabitants of Jerusalem, and to the king of Judah, "Thus saith the Lord of hosts, the God of Israel; Go and set a reformer in the gate of Judah, that they may publish the word thereof; and turn the heart of the craftsmen to the Lord." To the high priest, etc. The judgment of the wicked is a distinct and separate work, and takes place at a later time. The investigative judgment is conducted before all the intelligences of the universe. This, then, dictates the character of God, and fixes its place in the universe. Then everyone will know the immutability of the law of God and the righteous character of God. The above description of SDA’s Investigative Judgment is, folk Advenstism as Goldstein says, is “folk Advenstism” straight from Ellen White as I and many others were taught in SDA schools. Therefore, if Goldstein is to be consistent and follow his own counsel, then he and all Adventists “should do what he says, and that is—get rid of the pre-advent judgment, because any doctrine that goes contrary to the gospel should be abandoned.” Adventists, request your free book today! (See offer at right.)

Step 1: Old Testament Commands Forbidding Blood Consumption

ADAMIC COVENANT

Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap. For the body is the temple of the Holy Ghost, which is of God, and you are the temple of God. If any man destroy the Temple of God, God will destroy him. Howbeit ye are not to eat the flesh of any manner of creature that is strangled, and the blood thereof be not put to their Uses. You shall eat none of the flesh, which is strangled, and whose blood ye have not put to your Uses. You shall eat none of any flesh, which is strangled, and whose blood ye have not put to your Uses. For the soul is life; the spirit of the flesh is the life of it. The soul that eateth any blood, that soul shall die. You shall not eat any manner of blood, for the life of the flesh is in the blood: and I have given you that which is life, the blood, to make an atonement for the soul. Therefore I said to the inhabitants of Jerusalem, and to the king of Judah, "Thus saith the Lord of hosts, the God of Israel; Go and set a reformer in the gate of Judah, that they may publish the word thereof; and turn the heart of the craftsmen to the Lord." To the high priest, etc. The judgment of the wicked is a distinct and separate work, and takes place at a later time. The investigative judgment is conducted before all the intelligences of the universe. This, then, dictates the character of God, and fixes its place in the universe. Then everyone will know the immutability of the law of God and the righteous character of God. The above description of SDA’s Investigative Judgment is, folk Advenstism as Goldstein says, is “folk Advenstism” straight from Ellen White as I and many others were taught in SDA schools. Therefore, if Goldstein is to be consistent and follow his own counsel, then he and all Adventists “should do what he says, and that is—get rid of the pre-advent judgment, because any doctrine that goes contrary to the gospel should be abandoned.” Adventists, request your free book today! (See offer at right.)

We see these laws were culturally oriented, and there were changes in these from covenant, to covenant, or even within the same law covenant.

ABRAHAMIC COVENANT

As God’s covenant with Noah was with Him and his descendants, which allowed all men to eat every living thing but without its blood, so Abraham was under this divine command. Thus, he and his family ate all things. In Gen 12 & 17 God’s covenant with Abraham didn’t address foods, so he and his descendants, as descendants of Noah, continued under the same dietary commands.

OLD COVENANT (Law Covenant for Israel)

Deut 12:15-16 “However you may slaughter and eat meat within all your gates, whatever your heart desires; only you shall eat the blood, for it is the life of the flesh, and in the blood is the life.”

Lev 17:12-14 “And whatever man of the house of Israel or of the strangers who sojourn among you, who eats any blood, I will set against that person, for the life of the flesh is in the blood; and if you give it to him to make atonement upon the altar for your souls; for it is the blood that makes atonement for the soul. Therefore I said to the inhabitants of Jerusalem, and to the king of Judah, "Thus saith the Lord of hosts, the God of Israel; Go and set a reformer in the gate of Judah, that they may publish the word thereof; and turn the heart of the craftsmen to the Lord.”

Step 2: Special Heremities Regarding Customs, Cultures & Norms

We see these laws were culturally oriented, and there were changes in these from covenant, to covenant, or even within the same law covenant. Imagine how many misinterpretations may come from trying to prove text how these apply to us as New Covenant Christians! So we must use proper and legitimate Biblical hermeneutics regarding how Old Testament laws and norms are applied to Christians today.

Here, Dr. Walter C. Kaiser has provided us such hermeneutics in the book Inerrancy, edited by Norman L. Geisler, and Heresies & Hermenetics. The principles he submits are well studied and of real value—a gold mine in good Biblical interpretation. Kaiser shows two options regarding customs from previous covenants being carried into the New Covenant as a normative for Christians.

Retain both the theology taught, and the cultural-historical expression it had, as man’s headship over his wife, God over Christ, and Christ over the church.

Retain the theology, but the cultural expression is dropped or modified; and son and in in son are excommunicated instead of stoned to death, fornication of our hearts circumscribed—or flesh revoked.

Kaiser observes:

Regardless of the position which the interpreter takes, if he wants to teach with authority of scripture, he needs to observe the clues that the writer has put into the text, in order to validate the option he has chosen. No one can observe a mere wave of the hand, consign recognized principles of God’s Word to a mere cultural level in the text, or visa
At the time appointed for the judgment—the close of the 2300 days, in 1844—stating that elders and

When Christ, by virtue of His own blood, removes the sins of His people from the

and the
to overturn the

for people who are

“When he [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. In

annulled the

C

Review and Herald

OT clean and unclean meats, which many NT pas-

consumed and destroyed together. Holding that

They reject these, using Isa 66:17 which says that

this, and synthesize them. One must not disavow

trary to the normative message of the other scrip-

cited texts. So as we explore this question regard-

bishops must be able to teach sound doctrine to

for doctrine, may be capable of differing interpretations. So

Paul calls for all Scripture to be used as profitable for doctrine3 and Jesus said that man must live by ‘every word that proceeds from the mouth of God”.

For Christian teaching, it’s necessary to use many Scriptures, instead of two or three selectively cited texts. So as we explore this question regarding blood as food, we’ll attempt to teach sound doctrine by using numerous Scriptures, taking into view the analogy of Scripture through several covenants, rather than merely one New Testament passage removed from its own contexts.2 A basic hermeneutic is that each text must fit into unity of the whole, so if a text seems contrary to the normative message of the other scriptures of that covenant, one must find reason for this, and synthesize them. One must not disown the truth of other scriptures if his proof text says something else.

It’s this mistake that leads many to write off the truth of the NT teaching that Jesus1 annulled the OT clean and unclean meats, which many NT passages show were abolished and ended by Christ.4 They reject these, using ha 66:17 which says that those eating swine’s flesh and the mouse will be
denied, annulled or does not apply to us in today’s church.

The book Graffiti in the Holy of Holies, just printed by Pacific Press Publishing Association, is supposed to be a refutation of the thesis of the book, The Cultic Doctrine of Seventh-day Adventists. Graffiti is receiving wide advertisement in Adventist periodicals and is being promoted at pastor’s meetings around the country purporting to show the errors of Cultic Doctrine and the truthfulness of Adventists’ investigative judgment doctrine.

We believe that truth needs no other foundation than honest investigation under the guidance of the Holy Spirit and a willingness to follow truth when it is dis-

discerned. “And you shall know the truth, and the truth shall make you free.” (John 8:32) When the Jews were seeking to condemn

Jesus, Nicodemus said to them, “Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?” (John 7:51) In the same way, Adventist leaders are speaking out against Cultic Doctrine to those who have not read Cultic Doctrine in the hopes that they will not read it.5

 gotten by us, they will have their testimony to justify or condemn them. Go before us to

the Judgment. The use of every talent will be scrutinized.” And, p. 131.

20 “Christ annulled a law of God’s Law and in this, he set an example for every human being. The life that He lived in this world we are to live through His power and under His instruction.” Ellen G. White, Ministry of Healing, p. 182: “God requires per-

fect submission and perfect obedience. Eternal life is worth everything to us. You and

those eating swine’s flesh and the mouse will be
denied, annulled or does not apply to us in today’s church.

The great controversy is supposed to be students and not mere followers (of people and organizations), we suggest that you read both books and reach your own conclusions. Prayerfully consider the evidence present-

and then under the guidance of the Holy Spirit follow your conscience.

The offer

We are making the following qualified free offer to any Seventh-day Adventist while funds and supplies last! We will send you a free copy of The Cultic Doctrine of Seventh-day Adventists. To take advantage of this free offer you must do the following:

1. To request Cultic Doctrine:
   a. Email at dale@rafalz.com or
   b. Write to: Life Assurance Ministries,
      PO Box 11587, Glendale, AZ 85312

2. Send us your full name and mailing address.

3. List the name of the Adventist Church you attend.

4. State that you promise to read Cultic Doctrine.

This free offer is only for people who are currently believing Seventh-day Adventists. We will keep your confidential. This offer may be withdrawn at any time without notice.

21 “Only those who follow the light of the prophetic word shall be exalted, not as in the days of the world, but in the days of the great controversy.” Ellen G. White, The Review and Herald, Vol. 4, p. 422.

22 “When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministry, He will then place them upon Satan, who, in the execution of the judgment, must bear the final trial.” Ibid, p. 422. See also Spirit of Prophecy, Vol. 4, p. 266.

23 The scope of graffiti is sent away into a land not inhabited, never to come again into the camp of heaven.7

24 “With sobering timelines we study the subject of God’s investigative judgment on the one hundred and fifth anniversary (uniquememorial) of its commencement in the Most Holy Place of the heavenly sanctuary on October 22, 1844. Through this judgment work God has committed to Ellen G. White to explain completely to the universe of unfallen beings His work of redemption, and His perfectly just and loving way of dealing with sin and sins. The judgment settles all accusations, doubts, and concerns about the justice and goodness of God.” Commentary, Adult Sabbath School Lessons, Three Angels’ Messages, p. 47.

25 The final judgment is a most solemn event, which must take place before the assem-

bled universe. When God honors His commandment-keeping people, not one of theorms of truth and righteousness will be at rest. And when transgressors receive their condemnation, all the righteousness will be set right in sin. God will be honored; and His government vindicated; and that in the presence of the inhabitants of the universe.” Ellen G. White, Review and Herald, 1901 06-18.
Of Plagues and Lies

I told you already that Ellen White did not teach us evil. If there is a preacher that teaches us evilness and is against Sabbath, that came from Satan. We are SDAs, the ones that were taken over by the 4th generation, and we thank God that he blessed us. If you teach us that EOG is false prophet you are 100% right. Ellen G. White is our prophet. If you are against the teaching of Ellen G. White, I hope you keep it quiet. Satan does not wish to see you. SDA is a remnant church.

I will pray for Life Assurance Ministries that it drives up and blows away. Make the best of your time, for the plagues are looking in your eyes.

Are Adventists Protestants?

Thanks again for a great Proclamation issue. I especially liked B.J. Bottomley’s answer to the question “Are Adventists Protestants?” Hayes was concise, well organized and persuasive. Having raised a Catholic and converting to Adventism as a young adult, I have at various times thought about the exact three points that makes. I have often told my wife that I think the reason it is easier for a Catholic to convert to Adventism than it is for a Lutheran or Baptist, is because the basic paradigms of Catholicism and Adventism are so similar. I eagerly await your posting of this article on your down load web site. I have had no interest in former Adventist family and friends who need to read this. I wish it were available in pamphlet form. It would be great to have this for tucking under a windshield wiper during a Revelation seminar or one of their Net-whatever year-it-meetings.

Sincere Thanks, Dave Simon

I would still be a miserable enslaved “Christian.”

Thanks for all your do. Without Proclamation, I would still be a miserable enslaved “Christian” and my kids might have staged a full-scale rebellion by now.

The Lord has once again moved your publi-
cation to reach me. Having read so many of your books and publications, I feel like you are a personal friend. Thank you for all your good work. I request to second a copy of the double issue just released (September—December 2003). I plan on send-
ing a contribution if possible. Thank you for not charging me an additional to cover the cost of a second copy, I will. One of the articles covered a topic a cur-
temporary Ellen White is not our prophet. All of the EGW in the SDA church), so I am going to pass along the copy to this friend I just like the Lord has once again moved your publication to address issues I am facing

I received the issue two days after this discus-
sion. It is fascinating watching God bring to pass things. I hope the awe never leaves. Thanks again, M.L.

Help many others like me who were misled by SDA teaching.

I have always wondered where former Adventists went when they left the church. I just read White Out and am half way through it. I am a supporter of 3ABN and a Sabbath keeper, Messianic Judah. I realized early on that there was something about the SDa Church that I didn’t like and now that I’ve been studying the Bible I can see clearly the gulf that separates us….I also find the reaction of the SDa church to your attacks fascinating. Instead of rebuking the church, they have cho-

en to tear the whole mess under the rug.

Thanks for the great ministry you provide

via your website.

Thanks for the great ministry you provide via your website. I will be very grateful to kindly add you to email newsgroup list.

I would urge you not to be afraid to read all these verses.

All who are really offended by the articles about Sabbath, I really do feel for you. I understand the frustration and resentment you have toward LAM as you see the “new light” about the Sabbath. By the way, it isn’t a “new light” at all; that is how Sabbath has always been understood by most of the evan-
gelical community. I perfectly under-
stood how offended you get because I was the same way. But it has always bothered me how they avoid the other sincere Christians, who through their suffering, have been given to get killed, lose their possessions and even life for the cause of Christ could have not understood that they have to keep the Sabbath. Wasn’t it important to them? So I honestly went into studying this. After all, if what I was taught is right, what is the fear? Why not study it and compare as just the Bereans did?

I remembered listening to people talking about the Covenants before, but never researched or understood it enough. But that really is what I would like to understand. Right now I am readers and seen in SDA 1844 publication and have heard the book is designed to keep people from reading Cultic Doctrine and we certainly understand why. Therefore, as funds and supplies last, LAM Publishing is offering a free Cultic Doctrine to any Seventh-day Adventist who requests this book, promises to read it and gives us the name of the SDA church they attend. We feel that truth can stand the test of investigation and people need to read both books and then decide for themselves. These free offers may be withdrawn at any time without notice.

Encourage communication and fellowship within the Black communities.

While we make no distinction in race, the SDA church still has Black conferences. We have been in communication with several key black Adventist leaders who are ready to make their decision to move from Adventism into the simple gospel of Christ. They are excitedly meeting with others and plan to form some kind of loosely knotted organization to communicate the simple gospel without the un biblical trappings of Adventism.

Open up a dynamic Spanish ministry.

Right now Sabbath in Christ is being translated into Spanish. As I write these comments the translation is well underway and we are grateful to have this book ready for printing sometime in 2004. We have had many requests for materials in Spanish. White Out, as well as a number of articles, is now available in Spanish on the internet and will soon be printed in book form. Recently, several leading Spanish SDA pastors have become former Adventists and are enthusiastic about sharing the simple gospel of Christ within their Spanish cir-
cles. Some discussions have been held about the possibility of starting a Spanish version of Proclamation. We are grateful to have your prayers and support. Keep the addresses, letters and prayers and support. Keep the addresses, letters and

What part of “No, thank you” do you not understand?

Please remove our names from your unso-
listed mailing list. We have requested this before, but for some reason we are still on your mailing list. We are thanking you to follow through with these instructions. What part of “No, thank you” do you not understand? We are fully aware of many problems in the church, but dwelling on all the negativity you present is causing spiritual dis-
cease. (Could be likened to spiritual mad cow dis-
cease) Is it not true that you would not want to hear from us? We must be true to ourselves, and answer for our-

selves, and (3) feel nothing but pity for you folks who fall for this nonsense. My only very “min-
istry” which claims to be serving “former Adventists” seems a pathetic ministry indeed. We are fully aware of many problems in the church, but dwelling on all the negativity you present is causing spiritual disease. (Could be likened to spiritual mad cow disease) Is it not true that you would not want to hear from us? We must be true to ourselves, and answer for ourselves, and others will not give us what we write. We will be exactly what our readers need, will be Christ centered and true to Scripture.

More prayer. Would you continue to pray for us? We are addressing the very edge of the separatist movement that made it profitable to sell.

Proclamation! The author of the article in the last

LAM Publications is offering a free Cultic Doctrine to any

Day Adventist who requests this book, promises to read it and gives us the name of the SDA church they attend.
Refocusing this ministry for 2004

In 2004 LAM plans to re-focus its ministry as follows:

Colleen Tinker has been chosen to be the Editor of Proclamation. Starting with this issue of Proclamation, Colleen Tinker will be transitioning into this position. I love and appreciate all the time she worked—12-16 hours a day. However, it is time for me to back off a little as too much stress is not good for my health. I will continue to expand LAM. Publishers as the Lord opens the way. I also have to work for a living in the highly competitive real estate market.

Colleen is an experienced editor and served as managing editor for Adventist Today for several years. With the addition of Cristine Cole as copy editor, we will do a much better job correcting the pesky little grammatical errors that our writers may overlook. Plans are that I will continue to over- see the printing, mailing, and maintaining the databases until the end of the school year. At that time Colleen will take over these jobs as well.

Doing all this is more work than meets the eye. It is time that we begin to pay for these services. So I appeal to our readers to continue your support so that Colleen will be able to spend her time with this ministry.

Double LAM’s mailing database. Currently, we have over 70,000 names and addresses little under 10,000 households. We are now receiving more requests for names to be added to our mailing list than we do those wanting to cancel. With your help, we could double our mailing list in 2004. If every one of our readers would select several people whom they feel would benefit from reading Proclamation and send, or email, their full name and mailing address, this could easily be done. There is no limit to the number of names you may send; however, please do not send us names of those who would not want Proclamation. Also, make sure the addresses you send are current and correct. It costs us a lot of money each month for Proclamations that are returned to us for incorrect addresses. If you have friends or family who want a copy, please send us your new address as soon as possible.

Expand the format of Proclamation. We will continue to mail Proclamation as before. However, we also want to have an electronic version that is fully formatted just like the printed version in a pdf file that can be printed on letter sized paper and easily copied and emailed. Imagine how far reaching and expansive it would be to able, with a click of the mouse, to send Proclamation to as many people as this method would do the same. In this way, we could send Proclamation (to plagiarize a well known writer) “like the leaves of autumn”. We plan to go back and catch up all the issues of Proclamation that we now have. We have many new inquiring Adventists and many new formers who are just starting on their transition journey and this expanded format would prove very useful to them as they could then benefit from all the past articles. Currently, we send Proclamation by air mail to overseas address- es. This is very expensive and if we could cut this number down by sending email, it would save funds.

Change our pastoral ministry model. With your help, we have supported a number of former Adventist pastors in Uganda. We are sorry to have to report to you that we have recently discovered that there have been ongoing serious breaches of integrity with these men and we feel we will no longer financially support them. We are very sad- dened by this discovery. We hope the work there continues and we are thankful for those who came to Christ under their ministry. We are working with experienced, local Evangelicals to see if we can solve the situation. Our current plan now is to: (1) Continue to send funds to support those who may wish to start or continue a ministry to former Adventists. (2) To encourage lay pastors to use the home church, small-group model of ministry to reach out to unbelievers. (3) As funds are available and situa- tions warrant we may send pastors to equip and train lay leaders. (4) Seek to connect former Adventist pastors who wish to start a ministry to a healthy, local Evangelical church which can provide accountability and oversee their new ministry.

Expand our free book offer. This last year, LAM Publications gave away over $16,000 worth of books. Funds for this ministry were given for this purpose. Recent publications such as Graffiti in the Holy of Holies, and Sabbath Under Crossfire, indicate that the Adventist church is doing everything it can to keep their members from reading our books. Right now, as funds and supplies last, we are (1) Giving a free Sabbath in Christ and/or free Focal Doctrine to any Adventist pastor, Conference offi- cier, or local Adventist church elder. We are having many requests from all parts of the world. Graffiti in the Holy of Holies — An impassioned response to recent attacks on the sanctuary and Ellen White, is you are doing with this approach in the end, the devil doesn’t care WHICH side of the narrow road we’ve fallen to—fanatical—or apostate as long as we fall off the move, back of Scripture when we let the church. As a third generation SDA we accepted when we were told that only Adventist have the truth—it is so painful. False God for His purpose, “the truth shall set you free”! Free! Indeed What joy and peace we have now.

General Conference leaders lift up Ellen White We are disappointed that the Seventh-day Adventist General Conference leaders continue to lift up Ellen White as a true prophet of God, when so many of them know that she is not. There is “profit in the prophet”.Every knee shall bow before God and answer to Him. I have two friends that I was mailing to and I sent them the May/June Proclamation to...

May God continue to bless you and all the staff and writers of Proclamation. The messaged ([of unmasking the] false gospel needs to go out to all who want to hear it and even to those who don’t. I am mailing you a check and plan to support you as we can. God Bless R & C.

Passed around our women’s prayer group

I am a member of the Worldwide Church of God. Your publication is a gift from God. It is fabulous. I am a member of the Women’s prayer group. May the Lord bless you. J.H.

In my wildest dreams, I did not imagine…. I left the Adventist church several years ago to explore my Aramaic theology and embraced a Reformed soteriology that holds to the perseverance and preservation of the saints. In my wildest dreams, I did not imagine that a publication by former Adventists would have an article on eternal security. Please keep the sovereign grace articles rolling off your press. D.P.

Beyond difficult, but also so liberating

We have purchased several Sobell in Crisis [now titled Sobell in Christ] books but wound up giving them away. Please send us one more copy for our own use. I need to read it again and probably again. Leaving the SD church after reading Proclamation was “too beyond diffi- cult, but also so liberating. This book and your Proclamation magazine certainly help. K.M.
The memoirs of Elder Henry Brown Part 3

Meeting with W.C. White was disappointing. I spoke about having found one of Canright’s books which I read all night. I was a man of 35 years or more. A meeting was to be held at that time, the Fall Council Meeting, and I said, “Elder White, I have found a book here written by Elder Canright, and I can’t understand it. Here it speaks about the book that Mrs. White wrote, Sketches from the Life of Paul, and that you were having some difficulty. Something regarding a lawsuit by the original publishers.”

Elder White took the book from my hand and said, “Well, Brother Brown, I never heard of such a thing.” And there he was, right in the [center of the] matter. He was the principal party! And he tells me that he never heard of that lawsuit. I never could accept that falsehood from this man.

I’m still waiting to get that book that I lent to him back in 1919. At the time of my baptism I accepted vegetarianism. That was the doctrine of Adventists. But my father—his greatest food could not be eaten. He defended the truth that his brother had received from the Lord. At the close of his sermon I went to him and said, “Arthur, you got yourself in difficulty. All of these books of quotations from Mrs. White—suppose that you had a book telling all the conditions when each of those statements was written, you’d have a pile of books that would reach to the moon.” He thought a little bit and he said, “I guess you’re right on that.”

I never had known Elder Albion Ballenger. I wouldn’t have spoken to him had I known him because he was pictured to us as a wicked man. But his brother, E.S. Ballenger, was the educational superintendent in Southern California when I was a boy in church school, and I met him. He seemed to be a fine gentleman. He defended the truth that his brother had received from the denomination.

I mentioned the name of Belden. Belden had a lawsuit against the brethren in the General Conference. That took place while I was in school. We knew about it and whispered about it, but that was in Southern Florida. But the trouble was a family affair and was certain an unhappy one.

It was a privilege to travel with Elder A.G. Daniells. I was down in Buenos Aires, Argentina, when Elder and Mrs. Daniells came down to make a tour of the field. I was sent from our headquarters in New York, to Buenos Aires to meet them as the boat came in, and to take them to a hotel. Well, I was a vegetarian—had been a vegetarian a long while—and I brought them to the hotel, which wasn’t the finest at all, but clean and nice. I told them that a big bishop was coming to visit the country and could they give me the best of their difficulties.

With Arthur White—he says in one of his earlier books—that he had found a great many difficulties in his grandmother’s books but that he solved most of the problems. At one time he was talking to a group at camp meeting time and I listened to him. He told the story of a woman whom Sister White reproved for feeding her children eggs and milk, and things of that nature. “Now,” he said, “there is no difficulty in that. That wasn’t meant for you. Sister White says—” and he read a statement that all her written material must be read with the understanding of the conditions in which it was written and that, if you had known that this woman had some children that were overseed, you would understand why Mrs. White had written as she did.

At the close of his sermon I went to him and said, “Arthur, you got yourself in difficulty.” All of these books of quotations from Mrs. White—suppose that you had a book telling all the conditions when each of those statements was written, you’d have a pile of books that would reach to the moon.” He thought a little bit and he said, “I guess you’re right on that.”

I never had known Elder Albion Ballenger. I wouldn’t have spoken to him had I known him because he was pictured to us as a wicked man. But his brother, E.S. Ballenger, was the educational superintendent in Southern California when I was a boy in church school, and I met him. He seemed to be a fine gentleman. He defended the truth that his brother had received from the denomination.

I mentioned the name of Belden. Belden had a lawsuit against the brethren in the General Conference. That took place while I was in school. We knew about it and whispered about it, but that was in Southern Florida. But the trouble was a family affair and was certain an unhappy one.

It was a privilege to travel with Elder A.G. Daniells. I was down in Buenos Aires, Argentina, when Elder and Mrs. Daniells came down to make a tour of the field. I was sent from our headquarters in New York, to Buenos Aires to meet them as the boat came in, and to take them to a hotel. Well, I was a vegetarian—had been a vegetarian a long while—and I brought them to the hotel, which wasn’t the finest at all, but clean and nice. I told them that a big bishop was coming to visit the country and could they give me the best

CONTINUED ON PAGE 12