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FOR FORMER ADVENTISTS • INQUIRING ADVENTISTS • SABBATARIANS • CONCERNED EVANGELICALS

Review of *Graffiti in the Holy of Holies*

Biblical support or obscurantism?

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.

Clifford Goldstein, the author of *Graffiti in the Holy of Holies*, claims that Ellen G. White (EGW) did not endorse William Miller's 15 proofs and says, "...nowhere in *The Cultic Doctrine of Seventh-day Adventists* (CDSDA) does Brother Dale give an example of Ellen White endorsing Miller's other 'proofs' for 1843-1844."¹

Another shortcoming of Goldstein's work is that he completely leaves out many of the real problems in Adventist doctrines and teachings.

I have a copy of Miller's chart which I purchased not long ago when I visited Miller's Chapel in Vermont. This chart lists the events upon which Miller's 15 "proofs" were based, and EGW said, "The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them."

EGW said that "the prophetic periods reached to 1844," and that the same evidence they had presented to show that the prophetic periods

closed in 1843, proved that they would terminate in 1844.² Here EGW uses the plural "periods" showing that there was more than one line of prophecy pointing to 1843, 44.

I encourage you to read Chapter 3 in *Cultic Doctrine* and decide for yourself.

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 sited.

Ellen White said that Miller's message proclaiming 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 pastors "had no opposition to the preaching of Christ's coming, but they objected to the definite time."³ 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."⁴ Yes, Mr. Goldstein, I believe that is exactly what she did! How, then, can one trust her writings to be "a con-

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Life Assurance Ministries, Inc

MISSION

To proclaim the good news of the new covenant gospel of grace in Christ and to combat the errors of legalism and false religion.

MOTTO

Truth needs no other foundation than honest investigation under the guidance of the Holy Spirit and a willingness to follow truth when it is revealed.

MESSAGE

"For by grace you have been saved through faith; and that not of yourselves, it is a gift of God; not of works, that no one should boast." Ephesians 2:8,9

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We are now receiving more requests for names to be added to our mailing list. With your help, we could double our mailing list in 2004.

Proclamation!

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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 work 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 may 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 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 mail *Proclamation* to just 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, us 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, be sure and 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 mailed and emailed. Just imagine how far reaching and expansive it would be to be able,

with a click of the mouse, to send *Proclamation* to any number of your friends and then they 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 convert all the previous issues to this format. We now 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 addresses. 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 can 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 send free books to those wishing 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 situations 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 *Cultic 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

being widely promoted in SDA Pastor's meetings and advertised in SDA periodicals as their answer to the "problems" raised in *Cultic Doctrine* and claims to give valid biblical support for SDA's 1844 sanctuary doctrine. Some feel this book is designed to keep people from reading *Cultic Doctrine* and we certainly understand why. (2) Therefore, as funds and supplies last, LAM Publications 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 knit organization to communicate the simple gospel without the unbiblical 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 nearly one half completed. We hope to be able 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 SDA pastors and are enthusiastic about sharing the simple gospel of Christ within their Spanish circles. Some discussions have been held about the possibility of starting a Spanish version of *Proclamation*. However, no action has been taken as yet. Please hold this work up in your prayers.

Former Adventist conference in planning stage. Former Adventist pastor Rey Cantu, well known among Adventist Hispanics, is developing plans for hosting a former Adventist conference at the Alpha y Omega evangelical church in Richardson, Texas, July 30-31, 2004. More details to come as the plans solidify.

Print the books that are ready now or nearly ready to print. (1) Verle Streifling's *Bible Answers to Sabbath Questions* is a treasure house of information. It is now available as an E-book but it must be

printed by those who receive the files. This is nearly a 500 page work and deserves to be in a form that is much easier to use. (2) Fred Mazzaferri's, *As In A Mirror*, also now available as an E-book, is ready to print. This is scholarly evaluation of the seven volume *DARCOM* series that is purported to answer the questions that Dr. Ford raised in his 1844 book and give biblical support to SDA's 1844 sanctuary doctrine. This is the series that the late Dr. Raymond Cottrell said was Adventist "obscurantism" 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 and we hope to get this printed within a month or two. (4) Dale 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 costs from 4-15 thousand dollars (depending on size) to print any of the above books in quantities that make it profitable to sell.

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 the free book offer falls within the ministry 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 Publications.

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

More prayer. Would you continue to pray for LAM, Inc. and LAM Publishers that we will fulfill the ministry roll that God has outlined for us at this crucial time?

Thanks! We at LAM thank you in advance for your prayers and support. Keep the addresses, letters and articles coming. They encourage us to press on in what is often a difficult, but rewarding, ministry.

Correction: The author of the article in the last *Proclamation* entitled "Are Adventists Protestants?" was incorrectly identified as Richard Hays, a retired Adventist. That is in error. The author is Richard Goyne, a retired professional engineer. We apologize for the mistake.

LAM Publications 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.

Must Christians be KOSHER?

V. Streifling, PhD

**FOR CHRISTIAN
TEACHING, IT'S
NECESSARY TO USE
MANY SCRIPTURES,
INSTEAD OF TWO OR
THREE SELECTIVELY
CITED TEXTS.**

Paul exhorted Titus, "Teach those things which become sound doctrine,"¹ stating that elders and bishops must be able to teach sound doctrine to put to rest the gainsayers. 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 sound teaching of God's Word, but rather run worldwide with their 'proof text' views that may be capable of differing interpretations. So Paul calls for all Scripture to be used as profitable for doctrine,² and Jesus said that man must live by "every word that proceeds from the mouth of God"³

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.⁴

A basic hermeneutic is that each text must fit into the 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 Jesus⁵ annulled the OT clean and unclean meats, which many NT passages show were abolished and ended by Christ.⁶ They reject these, using Isa 66:17 which says that those eating swine's flesh and the mouse will be consumed and destroyed together. Holding that

this speaks of Armageddon, they'll use this proof text to upset the whole New Covenant teaching that "nothing is unclean of itself" and claim that those who teach it are "apostatizing" and "listening to seducing spirits and doctrines of demons".

It's a grievous error to use one's misinterpretation of Old Testament prophecy⁷ to overturn the entire NT didactic that the unclean meat laws were abolished, so "nothing that enters into a man can defile him...thus cleansing all foods", as Jesus said in Mark 7.

Approaching this blood question, we must take a number of steps in logical and systematic sequence, that we "rightly divide the Word of Truth", and thus "teach sound doctrine". The procedure we'll follow is:

- We will survey the OT commands prohibiting blood consumption.
- We will review some Special Hermeneutics regarding customs, cultures & norm issues.
- We will note the reasons given in the OT for these prohibitions.
- We will address Whose blood is sacred in the Church Age: Jesus' or animals'?
- We will review numerous NT Scriptures regarding food and drink.
- We will assess the validity of the OT prohibitive within a New Covenant setting.
- We will examine Acts 15:20-29 within the primitive Church setting to find reason for this injunction.
- We will assess in what way(s) this reason applies or does not apply to us in today's church.

Step 1: Old Testament Commands Forbidding Blood Consumption

ADAMIC COVENANT

Before Adam fell, within the perfect state in Eden, God gave man only plants as food, but no flesh. After the fall, God revealed animal sacrifices for sin offerings as Abel offered (Gen 4).

NOAHIC COVENANT

Gen 9:3-4 "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.⁸ But you shall not eat the flesh with its life, that is, its blood⁹... Surely for your lifeblood I will demand a reckoning... whoever 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 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, according to the blessing of the Lord your God which He hath given you: the unclean and the clean... only you shall not eat the blood;¹⁰ you shall pour it on the ground like water."

Deut 14:7-19 This repeals permission to eat the 'unclean,' allowing only 'clean' meats, (also detailed in Lev 11). Yet Deuteronomy gives the historic sequence of these prohibitions.¹¹

Lev 17:10-14 "And whatever man of the house of Israel or of the strangers who sojourn among you¹² who eats any blood, I will set my face against that person... for the life of the flesh is in the blood, and I have given it to you 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 Children of Israel 'No one among you shall eat blood...'"

Lev 17:15 "Any person who eats what died naturally, or what was torn by beasts, whether he is a native... or a stranger,¹³ he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean."

Lev 3:17 "This shall be a perpetual statute

throughout all your generations, in all your dwellings. You¹⁴ shall eat neither fat nor blood"

Here, God tells Israel that for them fat is also prohibited as food (it was also used for the altar), and this was throughout their generations as under the Mosaic Law covenant.

Deut 14:21 "You (Israel) shall not eat anything that dies of itself; you may give it to the alien who is inside your gates,¹⁵ that he may eat it, or you may sell it to the foreigner..."

Isaiah 25:6 "And in this mountain the Lord of hosts will make for all People a feast of choice pieces, a feast of wines on the lees, of fat,¹⁶ things full of marrow,¹⁷ of well refined wines on the lees... He will swallow up death forever, and the Lord God will wipe away tears from all faces..."

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 OT customs, culture and norms are applied to Christians today.

Here, Dr Walter C. Kaiser has provided us such hermeneutics in the book *Inerrancy*,¹⁸ edited by Norman Geisler, in chapter 5, titled "Legitimate Hermeneutics." 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 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, as mother and son in incest are excommunicated, instead of stoned to death; foreskin of our hearts circumsised—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 interpreter may, with a mere wave of the hand, consign recognized principles of God's Word to a mere cultural level in the text, or visa

WE SEE THESE LAWS WERE CULTURALLY ORIENTED, AND THERE WERE CHANGES IN THESE FROM COVENANT TO COVENANT, OR EVEN WITHIN THE SAME LAW COVENANT.

IN CONTRAST TO THE OLD LAW AGAINST EATING BLOOD, CHRISTIANS NOW PARTAKE OF JESUS' BLOOD, AS HE TAUGHT IN JOHN 6:53-36. "UNLESS YOU EAT THE FLESH OF THE SON OF MAN AND DRINK HIS BLOOD, YOU HAVE NO LIFE IN YOU.

versa... It is imperative to first establish the single meaning of a text. That is, the whole meaning which the writer intended, before trying to establish its significance for us here today." (p.142)

Kaiser lists 5 hermeneutic principles to help us establish if a practice which includes cultural-historical elements, remains or ceases as a normative in or through the Church Age.

"In every case, the reason for the cultural command, custom, or historical practice must be sought from the context. If the reason for a questioned practice or custom has its basis in God's unchanging nature, then the practice is permanent for all believers in all time." (eg. capital punishment)

The cultural form of a 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". (eg. don't bear false witness, man leaves parents and cleave to wife)

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. Ahimelech's offering the untouchable food to David's men (1 Sam 21:1-6)).

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 re. 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 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 creation. 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 sin. 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's fall to Jesus' death. Its use 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're sanctified by His blood. (vs 8-10). Heb 9:11-12 says 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!

In contrast to the old law against eating blood, Christians now partake of Jesus' blood, as he taught in John 6:53-36. "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 I in him."¹⁹

Of Jesus' blood Paul warns in Heb 10:29, "Of how much worse punishment, do you suppose, will he be thought worthy who has trampled underfoot the Son of God, counting the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of Grace?" So today it is Jesus' blood that's sacred. Animals' blood is no longer used for expiation. So the reason for its prohibition is no longer valid.

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

**ALL FOODS ARE INDEED
GOOD AND ACCEPTABLE
FOR CHRISTIANS. ALL
FOODS INCLUDE BLOOD,
FAT, AND THINGS STRAN-
GLED. 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.**

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 righteousness for us

1 Cor 8:8 Food does not commend us to God, if we eat or abstain from it we’re 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 10:7–8 Eat and drink whatever is set before you, as they give

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 1:3–7 Teach no other doctrine, our command is Love from a pure heart, etc, from which some have swerved, desiring to teach the law, not understanding what they are saying or affirm

1 Tim 4:1–7 In the latter times some will apostatize, 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. 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. We may 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 themselves ended at the cross! Since its reason is no longer valid, then the prohibitive is also not valid for the Church Age. Eating fat is nowhere condemned in the NT. Rather, Isaiah 25:6 says that God’s feast for all peoples, will include both fat and marrow.

Comparing Deut 12:15–16 with 14:7–19 we see the laws regarding flesh foods are strictly ceremonial and cultural commands, for what was allowed in chapter 12 is repealed in chapter 14. Thus, 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 and 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 animal, with blood in it, being lifted. This shows the blood issue became entirely a cultural and ceremonial issue limited to the Jew, as the Gentile was free to eat it. It could be sold in the market to Gentiles for their use. Since in the OT (Deut 14) the Gentiles had this liberty, it would be incongruous to forbid them using blood as a NT normative, especially as Christ ended the Jew’s OT law covenant, to which this pertained, 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 restriction since the law covenant was established.²⁰

From this assessment we see that of the Two Options provided in the hermeneutic structure from Walter Kaiser (step #2), that which must apply to blood would be the second, namely, “retaining the theological principle” that blood is sacred, but it is redefined in the NT as Jesus’ blood that is sacred—not animals.²¹

Step 7: The “Special Circumstance” Reason for the Prohibitive in Acts 15:20–29

Walter Kaiser’s hermeneutic #4 said that circumstances may alter application of ceremonial or cultural 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 commanded Acts 15, tell Paul with some brothers to

**THEN WE, AS PAUL,
SHOULD BE ALL
THINGS TO ALL PEOP-
PLE, AVOID EATING
PORK, OR BLOOD
SAUSAGE, OR ANY-
THING ELSE THAT MAY
OFFEND THE JEW.**

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 regarding blood, things strangled and food offered to idols was for the purpose of giving no offense to the Jews, who the new Gentile Christians were trying to win to Christ. Paul circumcising 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 idols was immaterial, for idols 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."²² 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 hermeneutic #4 for the special circumstances altering application of cultural commands. Being circumcised would cause one to fall from Grace (Gal 5:4) and "Christ profits you nothing." Yet for the Jews' sake, Paul circumcised Timothy. And for special circumstances he and his fellows participated in the Jew's purification rites that required blood sacrifices.²³

Another example of being all things... to gain more for Christ, is seen in Paul's visiting the synagogues on Sabbaths, to share Christ with the Jews. While he taught against observing their feasts,²⁴ we may easily account for 13 or more such visits in Acts. Yet, Paul railing the Galatians said, "you're observing days and months and times, I'm afraid for you lest I've labored for you in vain!" His concern: their sabbatizing was taking root back in the law from Sinai, of which it is commanded, "Cast out the bondwoman!"²⁵

Step 8: Assessment of Reason and Application to our Present Culture

Scriptures about our liberty in Christ should be tempered with the over-arching of Christian charity: don't hurt your weaker brother's conscience by exercising your liberty in his presence. For example, 1 Cor 8:9-13 and 10:22-33 about foods offered to idols; Romans 14:15, 20-21 of eating meat and drinking wine; 1 Cor 9:19-23 of being all things to

all people to gain more for Christ; and Gal 5:1-13 when Paul says "Stand fast in the liberty where-with Christ has set you free," he adds "don't use your liberty as opportunity for the flesh," which may cause some to stumble. Christ died for all, and souls are far more precious than my freedom to eat all things.

Now, 2,000 yrs after Acts 15, most Christians live in very different circumstances from those of the first century. Most have few, if any, Jews in their communities or as regular visitors to their churches. Many countries are Christian, or countries of different non-Jewish religions, and all of predominantly Gentile cultures. Thus, now our daily diets are not offensive to them, so we don't need to rid our meat of all blood, that we don't offend a Jewish-cultured brother.

And, we shouldn't need to, for the NT clearly defines all as good for food. Some who enjoy blood sausage ought not be concerned that Acts 15 applies to them today, for these were special commands, as *licit pro tempore*, for their setting and circumstances—but it superseded the NT normative as seen in the 18 NT Scriptures cited above. Neither should we be concerned about pagans who may yet offer their food to idols, before selling it in the market, as per 2 Cor 8.

This also shows the mishap of those refusing blood transfusions, using Acts 15 as a command to abstain from blood. Here is a compound-error, for failing to use all NT teaching, they isolate a proof text, dismissing its context. Moreover, Acts spoke of using blood for food that goes through the digestive 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 perish, and Christ died to save lives, so how well this concurs with God's love and His will for us!

But our situation would be very different if we were in Jewish evangelism.²⁶

Then we, as Paul, should be all things to all people, avoid eating pork, or blood sausage, or anything else that may offend the Jew. We may attend their synagogues on Sabbaths, respecting the place and day that we may gain them to Christ.

Yet that special circumstance is very different from what we should teach Christian believers, who have full liberty in Christ and who may 'eat all things' and by whom 'nothing is to be refused'. When we teach this "full liberty," we become "good ministers of Jesus Christ" who are teaching sound doctrine, as Paul exhorted Titus and Timothy to do.

Endnotes

- ¹ Titus 2:1; 1:9-13
- ² Tim 3:15-16
- ³ Luke 4:4
- ⁴ That is, the historical, geographical, linguistic, cultural, and religious contexts all be considered in exegesis.
- ⁵ Mark 7:14-23
- ⁶ Col 2:14-16; 1 Tim 4:1-7; Rom 14:14; Acts 10:9-16, etc.
- ⁷ Their error is they forsook the rule of immediate context when interpreting this verse. Here God's speaking to Israel, who were at that time worshipping idols in their gardens, and eating these unclean animals. He foretold their destruction that came by the Assyrians. This verse is not part of the previous context about Israel's restoration in the last days. It may be—but not necessarily, a part of the following context of vs 18-21 about their dispersal, and later regathering from all nations where they had gone over subsequent centuries.
- ⁸ Some use this phrase to overturn God's universal descriptives 'every' and 'all things', by contending God had placed restrictions on the herbs in Eden, by forbidding to eat of the tree of knowledge of good and evil. But this gives unreasonable extrapolation of these words in Gen 9, and creates a contradiction wrought by man's fallen logic, into God's own mouth.
- ⁹ Nonetheless, while God did allow 'every living creature that moves,' He prohibited eating their blood—at least of those used for sacrifice. However there is no word about eating only clean or not eating the unclean, as those assume from their extrapolation as in note #7.
- Moreover, these presume that the clean and unclean distinctions existed at Noah's day, based on Gen 7:2. But vs 2-3 says '7' of each species of all birds and clean animals, while only '2' of the unclean animals. Yet God told Noah to take only two of all species in 6:19-20 and 7:8-9 says only '2' of all species of birds and creeping things and both clean and unclean beasts entered the ark, (as God commanded in 6:19-20). Besides the number of birds and animals being different, vs 2 treated all birds as the same, while the animals are not. Clearly this confusion was created by Jewish Priests who later added these distinctions into the text, as a proleptic use of language.
- These distinctions came as a much later revelation to Moses (De 12:15 cf 14:2-21; Gal 3:19; Rom 5:20; De 5:3), and they were given as to illustrate the Jews as circumcised being separated from the Gentiles as uncircumcised, (Lev 20:24-26). But since in the NT God ended this distinction between Jew and Gentile (Gal 3:28) He also ended the clean and unclean foods illustration (Acts 10:9-16, 28; 11:11-18).
- As in footnote #7 above, this altering of the text creates an appearing contradiction in Scripture, which is resolved by removing the added distinction of 'clean' and 'unclean' from Gen 7, leaving it as Moses had written by inspiration. Biblical inerrancy pertains to the autographs—not to man's later changes of the Scripture. Other such additions exist in the Pentateuch as well, as the account of Moses' death, 'Moses was the meekest man on earth', or Ex 20:11 being interpolated from Gen 2:3 and Ex 31:17.
- ¹⁰ Here God continued the normative of eating all things, as given to Noah & his seed, including Abraham with his.
- ¹¹ In Genesis Moses sometimes used proleptic language as naming places as they were now known, but when they did not yet have that name (as Bethel in Gen 12-13, when it only got that name in Gen 28). It also appears he did this when using 'clean and unclean' in Deut 12, whereas this distinction actually came to being at the time given in Deut 14 indicating when these distinctions of Lev 11 came into force.
- ¹² Here the restriction against blood was only for Israel and aliens among them—not Gentiles elsewhere.
- ¹³ Again for Israel and aliens among them—not Gentiles in general, living elsewhere.
- ¹⁴ Yet no such prohibition is given to the other nations, showing this to be a cultural command.
- ¹⁵ This repeals the restriction against the 'stranger' of Lev 17:15 above. It also repeals the restriction against blood for the Gentiles under the Noahic Covenant. I.e, the blood didn't need be drained for them to eat the flesh as was now required of the Jew, showing again these commands culturally oriented.
- ¹⁶ This shows that the word 'perpetual,' as used in Lev 3:17, does not mean 'eternity,' but "to indicate indefinite continuance into the very distant future" (TWBOT ii, P.672 #1631a). Indefinite means 'undefined,' 'unspecified'—not ad infinitum. Thus, some translations use the words 'to time indefinite' instead of 'forever'.
- ¹⁷ Here God promised that in the Kingdom Age, He'd make a feast for all nations (Jews included) with wine, fat and marrow (which includes blood). Thus a coming age when His laws against these would be revoked, being invalid.
- ¹⁸ This writer strongly urges the reader who does not have this excellent work, to obtain it. (Zondervan pub, 1979)
- ¹⁹ See also 1 Cor 10:16-17; 11:27; Mark 14:24 and Matt 16:27, where it's said we all drink from His blood.
- ²⁰ This is augmented by comparison with the Sabbath feast day, which the Gentile who was 'within your gates' was required to observe. In the New Covenant he has no obligation to the Sabbath, so how much less will he be obliged to keep a blood restriction to which he had already no former obligation.
- ²¹ But it can be argued that since some pagans still sacrifice animals as pigs and chickens to their gods, then from today's milieu the blood of sacrificial animals would be abominable to God—even the Jewish sacrifices still offered, for they still reject their Messiah's sacrifice. Yet God may consider these as sins of ignorance (Acts 17:30).
- ²² Romans 1:16-17
- ²³ However, in this situation God disrupted their plan, by having Paul arrested before the final day of the ritual, when they would have sacrificed the animals. Here, God showed there is a limit to what extent we may go, in effort to be all things to all men. In this case, offering animal blood for purification is clearly contrary to NT teaching as Heb 8 to 10, and an abomination against the efficacy of Jesus' blood that alone can remove sin and impurity.
- Neither may we violate the moral principles of God's law in order to gain people to Christ, as has been the practice of some cults as the 'Family of Love' in the 1970s and 1980s, for example.
- ²⁴ See Bible Answers for Sabbath Questions chapters 12 A & 12 B, re Gal 4, Col 2, Rom 14, Acts 15, etc.
- ²⁴ Here consistency would require they also revert to Days of Atonement, especially since there was only one law—not two as taught by Sabbatarians today. (See Bible Answers... chapter 6). Even reverting to Sabbaths, if observed as per the law, required special animal sacrifices be offered every Sabbath (Num 28, Eze 46).
- ²⁵ Yet this is not to say that Jews would be offended by blood transfusions—for they are not, but willingly use them when and as needed, without compunction of violating Gen 9, Lev 3, 17, etc. This shows the disparity between the interpretation given these passages today by Jehovah's Witnesses, and that which is given by those who received these commands from Moses, and understood how God intended them to be observed.

DISCUSSION FORUM • BIBLE STUDIES • TESTIMONIES for former Seventh-day Adventists

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A reader responds: Vegetarianism: Is it Christian?

Published in the July/August 2003 issue of Proclamation

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 will explain that the issue was whether a Christian who eats meat that has been offered in a worship service to an idol is participating in that worship service. Sometimes Kosher meat was not available, so the strong wise Christians saw that since this idol was not real, then neither was its man made worship service real. Meat was merely meat. These wise Christians went ahead and ate the meat.

The more childlike superstitious new Christians made this a test of fidelity to Christ and would eat vegetables only. If they were to see Paul eating idol sacrifices, their faith might be greatly shaken. Thus, Paul counsels that we must sometimes limit our own freedom if it will offend a younger brother. THIS TEXT HAS NOTHING TO DO WITH VEGETARIANISM!!! (If the vegetables had been offered in idol worship these weak believers would have the same problem.)

This was the hot potato issue in the Acts 15:20 Jerusalem Counsel. Here they decide that the Gentile Christians should also patronize the Kosher butchers rather than the temple meat markets because the meat had to be drained of blood. Evidently the temple butchers slaughtered their animals through strangling. The first command not to eat the blood was in Gen. 9:5 and was given to all mankind, since it was given to Noah long before the first Jew, Abraham. That means that even today Christians should not eat Scottish blood soup or strangled animals. Christians should only eat healthy animals that die of hemorrhage.

I expect good and Biblical editors not to let this egregious expository error to go uncorrected. In 3rd world countries any persons can bring any flesh to sell in the open markets. There are no inspections that protect the people from diseased decaying meat. It has been reported that SARS developed in China because they "eat everything but the table". They think the virus originated from butchers of either bear or rodent meat.

Christians in these countries should be taught the Gen 9:5 instruction on proper slaughter. If they are not utterly starving for calories, they should exercise the selections God has instructed. God defined what animals were clean and unclean as they went into the ark and probably before, as only clean animals could be offered as a sacrifice. Since sacrifices were eaten, it is doubtful that Adam ate strangled or unclean animals.

The meat of honest Kosher butchers is not as red, juicy or flavorful as bloody meat. Most of the flavor of meat is in the blood. The process of further extracting blood by packing raw meat in salt, then rinsing repeatedly, I have never seen in the Bible (please tell me if you know any references to this). This makes red meat almost a white meat. In Lev. 3 God instructed his people, "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither FAT nor BLOOD."

If Christians followed God's perpetual instructions, I believe the health of Christians would be a marvel to the world.

Sincerely,
Elizabeth Randall Iskander, M.D.

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 vegetarians, and that any good commentary will tell you this was not the issue. Vine's Expository Dictionary shows that, compared to the word 'Botane' (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 lachaino, 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 potherb, vegetables..."

My Interlinear Greek Bible has "Vegetables."

KJV, "Herbs."

TEV, "Vegetables."

NIV, "Vegetables."

Jerusalem Bible, "Vegetables."

New American, "Vegetables."

Young's Literal, "Herbs."

New KJV, "Vegetables."

RSV, "Vegetables."

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 II p.701, "...the fact that he (Paul) knew there were Christians in Rome who abstained from the use of flesh."

Jamieson, Fausset and Brown, "...restricting himself probably to a vegetable diet..."

New Bible Commentary Revised, "...maintained vegetarian principles"

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

Jerome's Commentary, "only vegetables."

Barne's Notes on the NT, "...herbs or vegetables 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's 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* the text our understanding from 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 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 did the same 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" (Isa 8:19-20). 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' meats, or the issue of 'abstain from blood,' on which a number of sects tend to trip.

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 MacGee, 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 Law 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 meat as 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 support 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, we understand the many injunctions saying that Christ's followers may eat all things. (In this area, may I include for you Appendix #8 of my *Bible Answers for Sabbath Questions?*) I do have an equally good study concerning the issue of 'Kosher' foods, out of which all blood had been bled and severely beaten. It includes some important Biblical hermeneutics regarding the transference of customs, cultures and norms from one covenant setting to another, or from one cultural setting to another. Also, it speaks of the reasons for the prohibition of blood during the Old Testament times, compared to our New Testament time, when *now* that reason is *no longer* valid, thus making the command of itself invalid for Christians today.

From this basis, and the many New Testament texts saying that all things can be eaten, it shows the *reason* for the command being imposed on the Christians of the Apostolic era: because of the diversity of the Jewish and Gentile cultures within the same Christian church, there was 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

The memoirs of Elder Henry Brown Part 3 CONTINUED FROM BACK

room they have. They promised that they would. When they came I met them at the port, and I took them in a taxi to the hotel. The gentleman was standing in his very best tunic and greeting and escorting them to their quarters, which were very acceptable.

Then we went down to the table and everything was fine. The manager of the hotel had dressed up as one of the 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—after I had pointed those vegetarian dishes, Elder Daniells said, in a disturbed voice, “Don’t they serve meat in this hotel?” It was my embarrassing duty to translate that to the man to whom I had said he was the head Bishop and that we were vegetarians.

He got his meat all right, but I never went back to that hotel. I was too ashamed to stand for the Adventist faith there.

One time I was in a worker’s meeting, and they were discussing a subject that didn’t interest me so much, so I had taken with me my book *Paradise Lost* and *Patriarchs and Prophets*. I sat in the room with the workers. They were not suspecting what I was reading and paid no attention. I read and marked out the portions where Mrs. White had gotten the very subject matter regarding before and after sin had broken out and the terrible sadness that accrued in heaven. The Bible says nothing of what happened, but Milton states that a conference was held, and they decided what to do with Satan. Mrs. White quotes that very thing while the Bible says nothing at all regarding any conference held. I found several pages of material that had been used in that way.

One subject that hurt me most was the way Mrs. White dealt with Marian Davis and her fellow workers, especially since reading this story that Mrs. Gregg [Alice Gregg] had written. I went to the cemetery in St. Helena. I found the grave and leaned over and prayed that God would bless this worker in all these difficulties. And I said, “What would I give if I could only have an hour in which to talk to Marian Davis about those experiences she had with Mrs. White.”

I wrote to the White Estate, asking to read the original letters of Marian Davis which recalled from Sr. White several answers in which Sr. White would only indicate it was a matter of conscience of which the girl died, because she had done things that she felt God would not forgive her. She, of course, was the main scribe that prepared *The Desire of Ages*, and this was sent out to all the people as inspired material when she knew that she had gotten much of the material from other books—copying all this material, turning it in as material from God.

Dr. Veltman was asked by the General Conference to make a complete study of this subject. I called him up on the phone and had quite a talk with him, asking him if he wouldn’t get me the copies of Marian Davis’s letters which called forth these answers from Sister White. He assured me that he would, that he had com-

plete access to all of the vault. But later on I learned that they had refused him, as they had refused me, to have access to those letters, saying I would not use them properly.

I was very interested in Brinsmead and the work he was carrying on when he first came from Australia. He was following a perfection doctrine and he had plenty of material from Mrs. White, who is very strong on perfection. He came down to Santa Cruz where I lived at the time and had a camp meeting up in the hills.

I went to hear him. He was talking on the revival he was expecting from this message of perfectionism. At the close of the meeting I went to him and told him I was an Adventist preacher, and I would like to talk to him about some of this. He was very kind about it and we sat down for an hour or two. I showed him from Sr. White the contrary things—that works did not afford us any hope at all—that he be willing to leave that and take Mrs. White’s other side. Of course he didn’t do it. Years later I met him at a meeting in Riverside and I recalled our meeting, and he said he had “gotten new light.”

With Dr. Walter Rea I have very friendly relations. I had known him as a student in Lodi and he had remembered me through the years. I had given all the material I had that he cared for. In his latest meeting with me he said, “We have won a victory; I know of nothing more to do because I have proven and they admit that Mrs. White was a plagiarist and that she copied great portions of material and there is nothing more for me to do.”

The subject that has influenced me more than anything else has been the sanctuary... [Sister White] does not claim too much herself, but those who studied the book came to these conclusions. The most pitiful thing, the thing that is anti-Christ, against the Gospel, is the fact that she tells in *The Great Controversy* and *Patriarchs and Prophets* that, although Jesus forgives the sin, He does not remove them from our record. He has them all there and we meet them all again in the day of judgment, whereas the Bible is filled with promises of God that He gives us absolute cleanliness. He told the men in His day, “I forgive your sins.” And told that woman taken in adultery, “I have forgiven you. Go, and sin no more.” We are shown time after time that his forgiveness is absolute. The Bible has a dozen or more times said that the sins are blotted out, they are forgotten. “I will remember them no more.” Yet Mrs. White insists that all these sins are all on the record for the day of judgment.

So all through the long years of my Adventist experience I was faced with the fact that my sins were not forgiven, that although He said they were forgiven, they weren’t forgiven, and that they would all have to be met again.

The following are quoted from Mrs. White’s *Spirit of Prophecy*, Vol. 4, pg. 315, 1884 edition: “The judgment is now passing in the sanctuary above. Forty years has this work been in progress. Soon, none know how soon, it will pass to the cases of the living.”

Page 357: “The blood of Christ was not to cancel sin. It would stand on the record in the sanctuary until the final atonement.”

To me, interpreting that in our language today, "Our sins are not forgiven, when God says He does forgive them."

My chief difficulty through all the years with Mrs. White was her many contradictions—contradictions written as plainly as could be made in English. For instance here is one. Christ, she says, "was shut in by the glorious light about the Father, and the third time He came from the Father, His countenance was calm and free from all perplexity." *Spiritual Gifts*, Vol. 1, pg. 22.

My Bible tells me that "For God so loved the world that He gave His only begotten son." And here we have the picture where Jesus—going in three different times to convince that hard-hearted brutal God to let Him go and save humans—these things disturbed me terribly.

And things like this. She says: [PP 196] that Jacob went out one night, and there he was suddenly grasped by what he took to be a bandit. He struggled with the person he thought was a bandit all night. And she says, "Not a word was spoken."

But in another book [3SG 128], she says Jacob knew that it was an angel, so she knew that the personage was not a bandit. And she says the angel kept throwing his sins before him, to which he says, "But I have confessed those sins." That went on all night. Words were spoken.

I wrote to Elder Arthur White in 1934 and asked him to give me an explanation to that. His letter stated that he would ask the brethren and he would tell me later. 1934 was quite a while back — I'm still waiting for that letter.

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 [2SP 88] "What a contrast to this perfect being did the second Adam present. For 4000 years the race had been ... deteriorating... Christ assumed human nature, bearing the infirmities and degeneracy of the race." Two absolutely contrary statements.

My question was: If God was inspiring her, didn't He remember what she had said before, even though she didn't? Surely both things couldn't be right. Then was it all inspired by God?

Here was a point. In *The SDA Commentary*, Vol. 1, pg. 1084, Ellen White says, "As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer." Then again elsewhere she would say [in 1SG 22] that as soon as sin entered they had a conference, and Christ and God had to meet together three times. Completely contrary statements.

One of the very worst is that she says Jesus never had any of the passions of the human race. But in 2T she said He had all the passions of the human body. Imagine that. Having and not having. How could that possibly be?

Another is found in *Sketches from the Life of Paul*, page 68. Mrs. White says, "This yoke [in Galatians] was not the law of the ten commandments." But in the book *Selected Messages* she tells us that it was the law of the ten commandments, making it utterly disagree with the other statement.

These are the things that troubled me so terribly during those long times.

I want to close with a question that you may ask. Do I consider myself a Seventh-day Adventist? I want to assure you that I do. I have no difficulty whatsoever with the majority of the Seventh-day Adventist teachings. The only thing that troubled me during my long life are the matters of Mrs. White's pretensions of being a prophet, and her interpretation of the Sanctuary and its place in the Christian epoch; the matter of 1844, and the use of a day for a year. Those things I cannot fit into a Bible explanation. Those things I cannot hold.

I have read most of her writings, meeting statements in them which my soul abhors. For instance, Hebrews 1:1-2 says, "in ancient times God spoke to men by the mouth of prophets, but in these latter days He spoke through His Son." She takes this and says, "In these latter days He speaks by the Testimony of the spirit." ST 661. She has rubbed out the name of Jesus and in its place puts her *Testimonies*. That to me seems to be blasphemy. I can't believe it.

She makes it very plain. She tells me, "Those who reject the messages of God's servant reject not only the Son, but also the Father." She equates herself with the Trinity. If I reject her writings, although her writings are opposed to one another and contrary to the Bible, I am rejecting the voice not only of the Son but of the Father.

Again she says, "When God sends His messages of warning, and they are turned from the words and say 'I do not believe it,' what means has God left to call the deluded soul back to repentance?" This is in *The Early Elmshaven Years* (one of Arthur White's books), pg. 231. She places herself in the place of God again.

She makes plain that her writings are to serve the church to the end of time. Suppose that time should last another thousand years? Listen. "Whether or not my life is spared, my writings will constantly speak and their work will go forward as long as time shall last." *Selected Messages*, Vol. 1, page 55. Page 56 she says these messages are to be immortalized. I could not accept that at all.

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 observations and questions about the church as a legacy to all of us who have struggled with knowing the truth about Adventism and its roots.

The only thing that troubled me during my long life are the matters of Mrs. White's pretensions of being a prophet, and her interpretation of the Sanctuary and its place in the Christian epoch; the matter of 1844, and the use of a day for a year.

Review of *Graffiti in the Holy of Holies* CONTINUED FROM FRONT

tinuing and authoritative source of truth" as stated in the *Fundamental Beliefs of Seventh-day Adventists*?

Goldstein 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 again! Read Chapter 7, "The Swinging Door" for abundant evidence.

Goldstein takes me to task for not responding to the approximately 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 Atonement And the investigative Judgment* and also *Cultic Doctrine*. True, I did not, but read on:

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 'depreciation of or positive opposition to enlightenment or the spread of knowledge, esp. a policy ... of deliberately making something obscure or withholding knowledge from the general public.' Here, the word 'obscurantism' is used in the specific sense of making presumably authoritative decisions and/or statements with respect to the sanctuary doctrine on the basis of untested, preconceived opinions and/or

"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 basing 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 obscurantism 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 doctrine. It is time to face up to and to deal fairly and objectively with all of the evidence."

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 obscurantism *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 so the members need not be concerned, nor should they take the time to study into it for themselves. Moreover, by all means, they should not read books by former 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/downloads.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 symbolic 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 are contrary to 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 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 what? Judgment.

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."⁵

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, is it 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 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 belief in Christ where even forgotten and 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 person'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—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 way God saves sinners."⁶

(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. Those who reject the gospel, judge themselves unworthy of eternal life."⁷ [This is what I said could be referred to as a "pre-advent judgment."]

(3) "The second coming of Christ will be a revelation of how men responded to God's gracious gift of salvation."⁸

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,

...Adventists are scurrying about making numerous reinterpretations which are designed to make it appear that this doctrine is biblical and harmonizes with the gospel...

Adventists are scurrying about making numerous reinterpretations which are designed to make it appear that this doctrine is biblical and harmonizes with the gospel, all the while not willing to renounce the errors of the original Investigative Judgment teaching. For this reason, we are including the following summary of this doctrine as presented in *Cultic Doctrine*.

Summary 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.⁹

In 1844 Christ entered into the Most Holy Place of the heavenly sanctuary for the first time^{10,11} to begin a work of investigative judgment.¹² This judgment deals only with those who have professed to believe in God.¹³ The wicked, according to SDA theology, will be investigated during the 1000 years¹⁴ and executed shortly after the close of the 1000 years of Revelation 20.¹⁵ 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.¹⁶ At some time, none know when, the cases of the dead are completed and God then moves to the cases of the living.¹⁷ SDAs believe they will not know when their name comes up in judgment.¹⁸

Therefore, it is extremely important that they engage in no frivolous activity or sin. Every sin must be confessed. Sins which

have been forgotten and unconfessed will stand against them in the judgment.¹⁹ Their characters must demonstrate perfect obedience to the Ten Commandment law,²⁰ especially the Sabbath of the fourth commandment.²¹ Some names in this list of professed believers will be accepted, others will be rejected.²² When every person confessing faith in God has come 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.²³

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.²⁴ This, then, completes the atonement.²⁵ 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 16.²⁶ Satan then bears the ulti-

mate 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.²⁷ The investigative judgment is conducted before all the intelligences of the universe. This, then, vindicates the character of God before all the unfallen beings.²⁸ Then everyone will know the immutability of the law of God and the righteous character of God.²⁹

If the above description of SDA's Investigative Judgment is, "folk Adventism" as Goldstein says, it is "folk Adventism" 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.)

Endnotes

¹ *Graffiti in the Holy of Holies*, p. 153

² Ellen G. White, *Spiritual Gifts*, Vol. 1, p. 139, *Cultic Doctrine*, p. 89.

³ Ellen G. White, *Early Writings*, p. 232, *Cultic Doctrine*, p. 84.

⁴ *Graffiti in the Holy of Holies*, p. 161

⁵ *Cultic Doctrine*, p. 263

⁶ *Ibid.*, p. 263

⁷ *Ibid.*

⁸ *Ibid.*

⁹ "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven." Ellen G. White, *The Great Controversy*, p. 420. See also *Early Writings*, p. 252; *Review and Herald*, 1850-03-01; 1905-11-09; *Spiritual Gifts*, Vol. 1, p. 158.

¹⁰ It is clear from the earliest records that this was the teaching and belief of early Adventists. In the Hiram Edson *Manuscript Fragment*, Mr. Edson relates his experience in the field the day after the great disappointment which laid the foundation for the reinterpretation of Miller's 1844 prophecy which, in turn, laid the foundation for the SDA Investigative Judgment. "Heaven seemed open to my view, and I saw distinctly and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth." See Knight, *Rise of Sabbatarian Adventism*, p. 126. Ellen White states, "Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming." *The Great Controversy*, p. 422. "As foreshadowed in the type, and foretold in the Scriptures, Christ, at the time appointed, entered the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—not to the earth, but—to the Ancient of days, and they brought him near before him.'" Ellen G. White, *Southern Watchman* 1905-01-24. (In recent years Seventh-day Adventists have recognized this blatant disagreement with Scripture and now state that Christ "was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension." See the SDA belief statement listed in the main text at the beginning of this chapter. Note, however, that all this says is that Christ became our High Priest at that time. It does not say that He entered the Most Holy Place. I believe this statement is designed to be somewhat nebulous. By itself it does not explicitly contradict Hiram Edson and Ellen White, which SDAs

would not want to do, yet it also allows room for individual interpretation for those who want to make this doctrine agree with Scripture and want Christ in the Most Holy Place at the ascension as taught in Hebrews.)

¹¹ Some Adventists make yet another reinterpretation in trying to harmonize EGW's statement that Christ entered into the Most Holy Place in 1844 with the teaching of Hebrews 6:19. They state that Christ entered the Most Holy Place at the ascension to dedicate the Most Holy Place and then withdrew to the Holy Place until 1844.

¹² "In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the Investigative Judgment." Ellen G. White, *Review and Herald*, 1887-03-22. "Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of his ministration in behalf of man,—to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 308.

¹³ "In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God." Ellen G. White, *The Great Controversy*, p. 480. See also *Spirit of Prophecy*, Vol. 4, p. 420.

¹⁴ "The judgment of the wicked is a distinct and separate work, and takes place at a later period." Ellen G. White, *The Great Controversy*, p. 480. "After the judgment of the wicked dead had been finished, at the end of the one thousand years..." Ellen G. White, *Early Writings*, p. 292.

¹⁵ "At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom." Ellen G. White, *The Great Controversy*, p. 662.

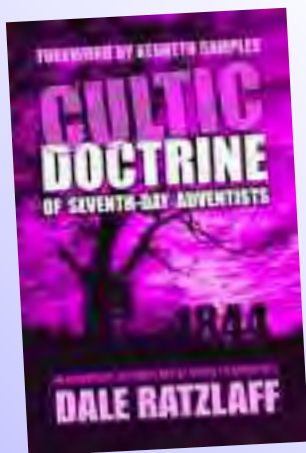
¹⁶ "As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living." *Ibid.*, p. 483.

¹⁷ "Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living." *Ibid.*, p. 490.

¹⁸ "How perilous is the condition of those, who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'" Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 315.

¹⁹ "Day after day passing into eternity, bears its burden of records of the books of Heaven. Words once spoken, deeds once done, can never be recalled. Angels of God have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be for-

A free offer to all Seventh-day Adventists



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 Adventism's 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 discovered. "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.

Be a student—not a follower. Because we believe that all of us should 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 presented, 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@ratzlaf.com or,
 - b. Write to: Life Assurance Ministries,
PO Box 11587, Glendale, AZ 85318
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 request confidential. This offer may be withdrawn at any time without notice.

gotten by us, they will bear their testimony to justify or condemn. They go before us to the Judgment. The use of every talent will be scrutinized." *Ibid.*, p. 331.

²⁰ "Christ lived a life of perfect obedience to 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. 180. "God requires perfect submission and perfect obedience. Eternal life is worth everything to us. You may come in close connection with God if you will agonize to enter in at the strait gate." Ellen G. White, *Testimonies for the Church*, Vol. 4, p. 218.

²¹ "Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven, and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 257. "The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not." Ellen G. White, *The Great Controversy*, p. 605.

²² "Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance." *Ibid.*, p. 483.

²³ "At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'" *Ibid.*, p. 486. See also *Spirit of Prophecy*, Vol. 4, p. 266. "Each one of you needs to awake and face square about to get out of the cart rut of selfishness. Improve the short, probationary time given you by working with your might to redeem the failures of your past life. God has placed you in a world of suffering to prove you, to see if you will be found worthy of the gift of eternal life." Ellen G. White, *Testimonies for the Church*, Vol. 3, p. 530.

²⁴ "When he [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 432. See also *Early Writings*, p. 280; *Spiritual Gifts*, Vol. 1, p. 198; *The Great Controversy*, pp. 614, 647.

²⁵ "Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming." Ellen G. White, *The Great Controversy*, p. 422.

²⁶ "When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty." *Ibid.*, p. 422. See also *Spirit of Prophecy*, Vol. 4, p. 266.

²⁷ "The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 267.

²⁸ "With sobering timeliness we study the subject of God's investigative judgment on the one hundred and fiftieth anniversary (sesquicentennial) of its commencement in the Most Holy Place of the heavenly sanctuary on October 22, 1844. Through this judgment work God has committed Himself to explain completely to the universe of unfallen beings His work of redemption, and His perfectly fair and loving way of dealing with sin and sinners. The judgment settles all accusations, doubts, and concerns about the justice and goodness of God." Commentary, *Adult Sabbath School Lessons*, Three Angel's Messages, p. 47.

²⁹ "The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of 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 from the 4th generation, and we thank God that he blessed us. If you teach us that EGW is false prophet you are 100% lying. Ellen G. White is not our prophet. If you are against the teaching of Ellen G. White, I hope you keep the Sabbath; if not, Satan wants to use you. SDA is a remnant church.

I will pray for Life Assurance Ministries that it dries 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 Richard Hayes' article, "Are Adventists Protestants?" Hayes was concise, well organized and persuasive. Having been raised a Catholic, then converting to Adventism as a young adult, I have at various times thought about the exact three points that he 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 many 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-is meetings.

Sincere Thanks, Dave Simon

I would still be a miserable enslaved "Christian"

Thanks for all you 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 publication to address issues I am facing

Having read so many of your books and publications, I feel like you're a personal friend. Thank you for all you do. I would like to request a second copy of the double issue just released (September–December 2003). I plan on sending a contribution soon, but if I need to send additional to cover the cost of a second copy, I will. One of the articles covered a topic a current SDA and I had just discussed (over the authority of EGW in the SDA church), so I am going to pass along the copy to this friend. I just feel like the Lord has once again moved your publication to address issues I am facing

(I received the issue two days after this discussion). It is fascinating watching God do these things. I hope the awe never leaves. Thanks again. M.L.

Help many others like me who were misled by SDA teachings

Thank you for your patience and for the *Proclamation*. It gives me food spiritually. I receive it always at the right time when I need it. I wish you good health and long life to work for the Holy Spirit to help many others like me who were misled by SDA teachings. I will find the way to send you the price of the books which I enjoy to read again and again. Richard in Hungary

They have chosen to sweep the whole mess under the rug

I've always wondered where former Adventists went when they left the Church. I just received *White Out* and am half way through it. I'm a supporter of 3ABN and a Sabbath keeper, Messianic Judaism. 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 clearly see the gulf which separates us...I also find the reaction of the SDA church to your attacks fascinating. Instead of reforming the church, they have chosen to sweep 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'd be very grateful if you'd kindly add me to your email news group list.

I would urge you don't be afraid to read all these verses

All who are really offended by the articles about the 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 evangelicals to my knowledge. I perfectly understand how offended you get because I was the same way. But it has always bothered me how all the other sincere Christians, who are willing to get killed, lose their possessions and even health for the cause of Christ could have not understand that they have to keep the Sabbath. Wasn't it important to them? So I honestly went into studying this. After all, if whatever I was taught is right, what have I to fear? Why not study it and compare just as the Bereans did?

I remembered listening to people talking about the Covenants before, but never

researched or understood it enough. But that really is the key to understanding this. By reading the Bible I found that the Old Covenant was written on the tablets of stone—the Ten Commandments, the ones that were laid into the ark. I was shocked to learn that. I would urge you don't be afraid to read all these verses: Deut 4:13; Exodus 34:28; Deut 9:11; 2 Chron. 6:11; 1 Kings 8:21. There [are] plenty of verses about this subject in the Bible. Isaiah prophesied about Christ "...I will make you to be a covenant for the people" And then reading all the New Testament verses, it all came together; all the verses that bugged me so much sometimes made sense. For example: Col. 2:16; Eph. 2:1; Gal. 3rd chapter. They seemed to talk about abolishing the law, but how could they? Only by the studying and understanding the Covenants did it all made sense. So don't be afraid to dig into the Bible and study for yourself. It is quite simple and easy to understand...E.S.

Truly life changing for our entire family

I feel compelled to write you a brief message of most sincere gratitude. I am _____'s wife of 12 years, and your email to him the other day was truly life changing for our entire family. Not having been raised SDA, I have only glimpsed the upper reaches of _____ struggle. What I can tell you today is that he is finally able to know "freedom in Christ". I have been so blessed to witness God's timing in all of this as I am in the midst of a year long group study of "Israel and the Minor Prophets". Last Monday night's lesson reviewed two primary themes: God gives wisdom to those who truly seek Him AND advice/counsel from other men is not to be trusted unless it conforms to the Word of God. Wow! As always, He is faithful. Thank you for your part in our most gracious Lord's plan to draw our family nearer to Him. Most Sincerely, W.V.D.

What part of "No, thank you" do you not understand?

PLEASE remove our names from your unsolicited mailing list. We have requested this before, but for SOME reason you refuse to follow our 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 disease. (Could be likened to spiritual mad cow disease from feasting on diseased material!) We must be true to ourselves, and answer for ourselves, and [I] feel nothing but pity for you folks who are feasting on the entrails. Your very "ministry" which claims to be serving "former Adventists" seems a pathetic ministry indeed. We will ALL have to answer in the Day of Judgment, and I pray your eyes will be open to see the harm

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 and lead others astray. Seems this approach is an ego trip (look at the PhD degrees after some contributors names!), and the devil surely knows our weaknesses. Isn't he smiling now! V. & G. F.

Editor's note: We do not desire to have anyone on our mailing list who does not wish to be there. There are times we get requests to be taken off the list after we have sent our 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 pastors and individuals who are still heavily involved with the denomination and the teachings of Ellen G. White. Having "been there and done that" we know full well how difficult it is to break away from such deceitful teachings. We continually write to and correspond with many SDA pastors and church members 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.A.W.

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 desire to continue to receive it. We have (my husband and I) listened to SDA programs on TV. We have never heard or questioned things regarding SDAs until I started reading *Proclamation*. I am still trying to absorb your articles but don't want to miss more information that you have. God bless you, J.T.

God have mercy on you

Take me off your mailing list now! You are blaspheming—but when the Lord returns—you will see, reap the results of your evilness. Your false doctrines do not surprise me. Satan can use

people like you to work his purpose. God have mercy on you for leading people astray. M. S.

Valuable beyond words

We have been so blessed over the months by your *Proclamation* magazine and it, along with your other resources, have been valuable beyond words in my transition out of the SDA belief system. Two of my Adventist sisters are also now studying their way slowly and painfully out of the church. I have shared old copies of the *Proclamation* with them and they have both asked if they might be put on the mailing list to receive their own copy. I would like to donate whatever the suggested cost is for both of them, if you will let me know.

We are seeing men come to truth

Dear family in Christ, I want to thank you for your two books that clearly help in shedding the light on Seventh-day Adventism. I am sharing the info with many inmates and we are seeing men come to truth and are no longer attending S.D.A. Services. We need continued prayer, however, because there are many more men to reach. I am sending what money I can for now to your ministry because I believe in your cause and would like to continue to support your efforts.

Please pray for me; I am here on a charge I did not do, and I have two sons who need their father. I trust God, however, to carry us through this, and we look to him for strength. I am so happy I can lay all my concerns at the feet of Jesus and be assured he is with me regardless of the situation. I have a need for your books in Spanish; do you print them this way? The Spanish S.D.A. Service is quite large here also, but we have a language barrier and most of the Spanish speaking guys don't read English. God Bless you, G.

Articles make many assumptions

Please take our names off your mailing list. We do not wish to receive your *Proclamation!* magazine anymore. Too many of your articles make many assumptions – "It is safe to assume," or other phrases that you often use. Our time would be better spent in prayer and Bible study. Sincerely, J & L F.

Excellent

Proclamation has excellent articles. Keep up the good work. W&C H

What joy and peace we have now

Thank you for *Proclamation*. It is excellent and exciting to read—every article is pertinent and well written. My husband and I resigned membership from the Adventist church two years ago. We are now members of the Evangelical Free

Church, Turlock, CA. It is so wonderful to be learning from God's Word and really understanding the "truth". We were both shocked at our ignorance of Scripture when we left the church... As third generation SDAs we accepted when we were told that only Adventist's have the truth—it is so pitiful. Praise God for His promise, "the truth shall set you free". Free Indeed! What joy and peace we have now.

General Conference lifts up Ellen White

We are disappointed that the SDA General Conference leaders continue to up lift 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 would appreciate you sending the May/June *Proclamation* to...

May God continue to bless you and all the staff and writers of *Proclamation*. The message [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.S.

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 being passed around our women's prayer group. May the Lord bless you. J.H.

In my wildest dreams, I did not imagine...

I left the Adventist church over several doctrinal issues, including the fact that I had cast off Arminian 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 Seventh-day Adventists would have an article on eternal security. Please keep those sovereign grace articles rolling off your press. D.P.

Beyond difficult, but also so liberating

We have purchased several *Sabbath in Crisis* [now titled *Sabbath 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 SDA church after decades of being "marinated" in is beyond difficult, but also so liberating. This book and your *Proclamation!* magazine certainly help. K.M.

Mail letters and donations to:

Life Assurance Ministries
PO Box 11587
Glendale, AZ 85318

The memoirs of Elder Henry Brown Part 3

This is 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

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 part of the doctrine of Adventists. But my father—his greatest food was bologna sausage. Oh how I loved that. We had hired two tents [at the yearly campmeeting]. Mother and the girls were in one, and we boys were in the other, and the furniture was made from orange boxes. I was to be baptized the next day, and that Friday evening we slept on our mattresses of straw. I was thinking—bidding farewell to the world—I could not eat any more sausages. That night, after my brothers were asleep, I reached over to that cupboard made of orange boxes and got a sausage. It must have been about 10" long and 1 to 2" in diameter. I remember that I ate a whole one and a half, went to sleep beautifully, and was baptized the next morning, sausages and all.

I have learned through conversation with many people many things that do not appear in the literature. For instance, one time I spoke at a camp meeting in Walla Walla and referred to the self-denying life that the Whites had lived. At the close an elderly gentleman, a big strong fellow, came to me and said he knew the Whites very personally in their younger years. He said that James was apparently a very over-sexed man and that Mrs. White was not too very friendly on the discussion of marriage. He told me some

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. Sr. 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 oversexed, 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 very 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 certainly 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 Buenos Aires to Monte 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

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