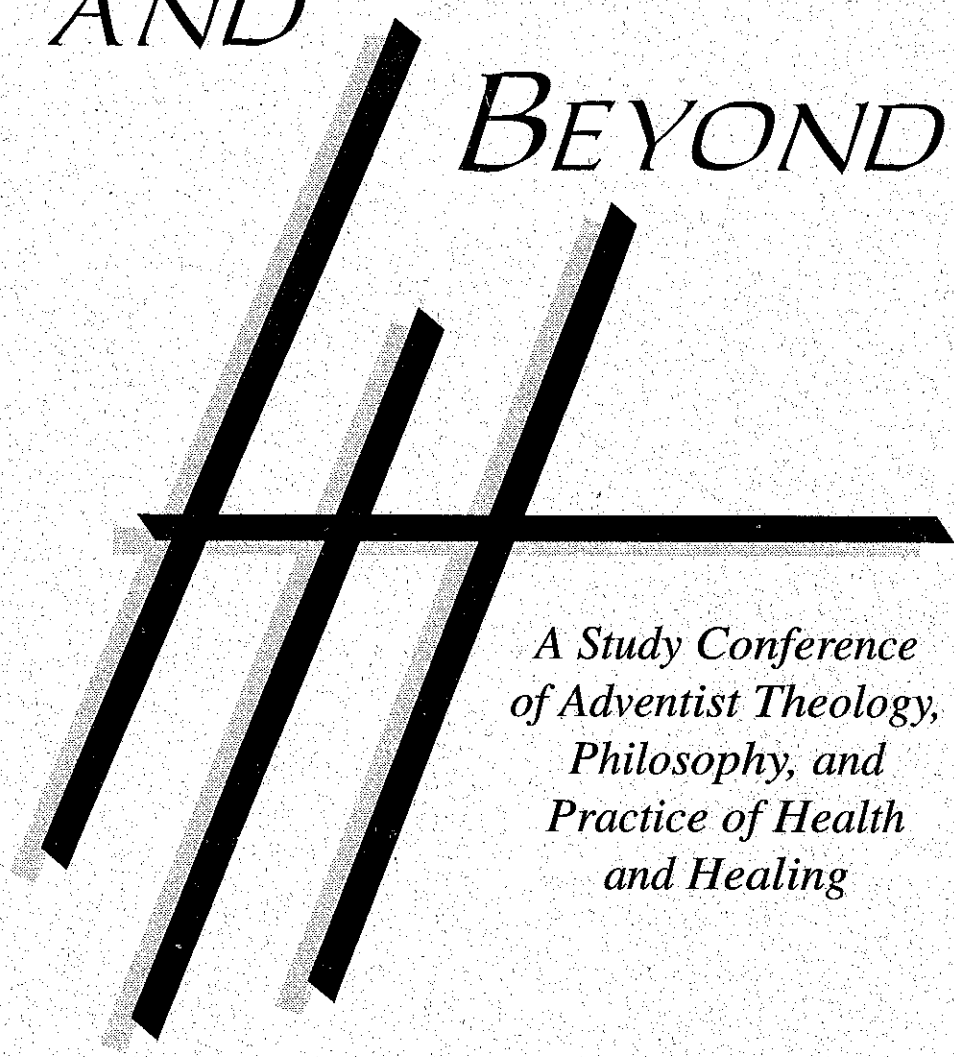


HEALTH 2000 *AND* *BEYOND*



*A Study Conference
of Adventist Theology,
Philosophy, and
Practice of Health
and Healing*

Conference Papers
June 1993

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Preface

HEALTH 2000 AND BEYOND PAPERS

The Study Conference on Adventist Theology, Philosophy, and Practice of Health and Healing met at the Seventh-day Adventist Church world headquarters in Silver Spring, Maryland, June 18-24, 1993. Involved individuals were requested to prepare papers on various facets of health and ministry. These papers have been edited and sent to the respective authors to review to ensure their original meaning was not altered. The papers are presented in loose-leaf format to be used for their inspiration and educational benefits.

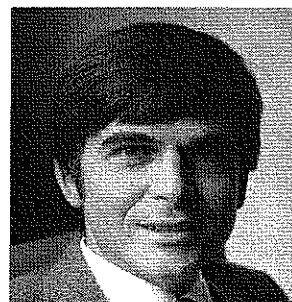
The papers represent the view of the author and are not necessarily the consensus of the attendees of the conference or the Seventh-day Adventist Church. Their value lies in what thoughts and actions are stimulated in the reader.

The sale or publication of these papers must be done only upon written consent of the General Conference Department of Health and Temperance, 12501 Old Columbia Pike, Silver Spring, MD 20904 USA.

Albert S. Whiting, MD
Director, Health and Temperance Department
General Conference of Seventh-day Adventists

The Biblical Basis for Abstinence From Alcohol

Steven Thompson, Ph.D.



First, some definitions of terms. "Ardent spirits" or "spirituous liquor" and similar terms used by pioneer SDAs refer to distilled beverages or those which have been fortified with alcohol, such as rum, gin, brandy, or whiskey. "Milder intoxicants" designate fermented beverages such as ale, beer, cider, or wine.

❖ *Ardent spirits.* Joseph Bates, pioneer Adventist and health reformer, came under conviction to give up drinking ardent spirits, which he did in 1821.¹ James White "never drank spirituous liquor,"² and J. N. Andrews "was kept from even tasting strong drink."³ The American Temperance Society was formed in 1826 in Massachusetts, advocating abstinence from distilled drinks and exerting an influence especially on Christians of early nineteenth-century New England.

There is no evidence that early SDAs imbibed. The attitude of most was probably well expressed by the opening line of the first article on alcohol in *The Review and Herald*: "It is unnecessary to preach to any who believe and practice the present truth, a sermon on the evils of intemperance to deter them from the use of spirituous liquors."⁴ This position has remained unchanged through subsequent history.

❖ *Milder intoxicants.* Although Joseph Bates, who gave up ale, beer, and wine in the 1820s, never insisted that other SDAs take this step, no doubt his example was followed by other early SDAs, but not unanimously. According to Dr. John Harvey

Kellogg's recollection of the early 1860s, "some good ministers, saintly men, kept kegs of ale and beer in their cellars."⁵ It should be noted that temperance societies prior to the 1870s did not usually advocate abstinence from fermented beverages.⁶ The cause of fermentation was not understood until later in the century. Pasteurization was consequently unavailable, and home production and storage of fruit juices led almost always to some fermentation.

The picture among SDAs was of divided opinion and practice for most of the nineteenth century. The second wave of temperance-society activity beginning about 1870 consistently advocated abstinence from all alcoholic beverages. SDA leaders adopted this position and advocated it strongly for the church, but there is evidence that some members were slow to respond. For example, Ellen White wrote in 1882 that many readers were still producing, marketing, and consuming milder intoxicants. "Many, as they read this, will laugh at the warning of danger. They will say, Surely the little wine or cider that I use cannot hurt me."⁷ During December of the previous year the General Conference in session "Resolved, That we express it as the judgment of this body that the use of domestic wines as a beverage, or the manufacture of the same, in order that they may be employed for that purpose, should be discountenanced at all times by members of our denomination, as being contrary to the plain teachings of Scripture, and the highest interests of society."⁸

The divided picture is further illustrated by SDA attitudes toward communion wine. Early SDAs used fermented communion wine, but not all were happy about it. "Some object to grape wine because it is fermented" wrote James White in 1867. "This objecting to a few drops of domestic wine with which to only wet the lips at the Lord's Supper, is carrying total-abstinence principles to great length."⁹ Fifteen years later the discussion had not ceased. "There has been considerable discussion respecting the propriety of using fermented wine in the celebration of the ordinance of the Lords Supper," wrote W. H. Littlejohn.¹⁰ Although it is impossible to trace the subsequent shift to grape juice for communion, it is likely that the process was accelerated by the close links forged between SDAs and the temperance societies, and the new technology of pasteurization. Eventually the use of fermented communion wine became unthinkable.¹¹ In the same way, at about the same time, and probably for the same reasons, use of domestic wine and other fermented fruit juices by SDAs became unthinkable.

Bases for Abstinence Among SDAs

During all of SDA history there has been active engagement among church thought leaders on the issue of consuming alcohol. A survey of this history reveals that five bases have been put forward—sometimes separately, sometimes in combinations—to support the stand of abstinence.

❖ *"Laws of health" (philosophical).* This phrase represents an aspect of the vital-force theory which was part of the world view held widely among nineteenth-century American health reformers, popularized in America by the work of Sylvester Graham. Vital force, implanted at birth in a fixed quantity, was diminished by a wide range of physical and mental activities. A responsible person enhanced present and future life by conserving vital force.¹² Although early Adventists occasionally employed the expression "vital force,"¹³ they more frequently used the synonym "laws

of health."¹⁴ This expression focused on three features: first, these natural laws are of divine origin;¹⁵ second, a cause-effect relationship links law keeping with health¹⁶; third, the laws of health are expressed in the naturalistic language characteristic of the reformers, rather than in the language and categories of divine revelation through Scripture,¹⁷ but their authority was considered equal to God's revealed law in Scripture. According to Larkin B. Coles, the health reformer whose writing is considered most influential among early Adventists, "It is as truly a sin against heaven, to violate a law of life, as to break one of the ten commandments,"¹⁸ a view Ellen White shares: "It is as truly a sin to violate the laws of our being as it is to break the ten commandments."¹⁹ Cole "saw obedience to the laws of health primarily as a requirement for entry into heaven and only secondarily as a means of living a more enjoyable life on earth."²⁰

How was alcohol perceived by those who held this view? It is implied in Sylvester Graham's description of pure water as, "the only drink that man can ever use in perfect accordance with the vital properties and laws of his nature."²¹ By implication any other drink such as tea, coffee, and alcohol destroyed vitality and worked against the laws of health. According to the laws-of-health view, one should abstain from alcohol because indulgence obviously depletes the vital force and leads to undermined health, which in turn impairs the spiritual perceptions.

The strength of this view is based on its common sense appeal. Everyone is inclined to reason from cause to effect within the frame of his own particular world view. It has brought benefits because of an openness to scientific discovery. Its chief drawback is revealed whenever the scientific world view is updated, with subsequent jettisoning of some foundational hypotheses such as the now discredited theory of vital forces.²²

❖ *"Body the Temple of God" (physiological).* Along with the laws-of-health basis for abstinence, early SDAs articulated a

physiological view often expressed employing the Pauline metaphor of the body as the temple of God.²³ As God's possession, the believer is obliged to abstain from harming his body, since this results in a loss of sensitivity to God's will.²⁴ In a sermon in 1876 on the subject of abstaining from meat eating, James White referred to "a physiological point of view."²⁵ Not till the twentieth century did this view come into prominence.²⁶ With the rejection of vitalism, SDAs searched for a rationale for the health message. The most articulate exponent of the physiological basis was F. M. Wilcox, who, in a 12-page lead article in the *Review & Herald*, later expanded and published as a book, asked, "Upon what basis should the principles of health be considered? upon the moral or the physiological basis? We reply, Primarily upon the physiological basis. The question enters the moral realm to the extent that the physical habits affect the spiritual life. . . Recognizing his body as the temple of God, and the physical laws which govern it as of divine origin, the conscientious believer will seek to obey those laws, not alone for scientific reasons, but as well from the recognition of the right of the Creator to his best service, which is made possible only by obedience to the laws of his being."²⁷

Although this view partly overlaps that of the laws of health, it differs in one significant point in its twentieth century expression by separating health laws from divine laws and designating only the former as moral obligations. Unlike the earlier attitude, which lumped use of alcohol together with that of coffee, tea, butter, milk, eggs, gravies, and sauces, the newer development included the establishment of a hierarchy of prohibited items, beginning with alcohol, narcotics, tobacco, and flesh foods. Tea and coffee abstinence is "recommended."²⁸

A recent expression of the physiological basis for abstinence sums it up in three points: Jesus was interested in the whole person; His followers will follow His ex-

ample; the Bible teaches the unity and indivisibility of humans and so gives no justification to the body/soul separation with its attendant ascetic denial of the body; God's followers belong in totality with Him.²⁹

The strength of the physiological view is also its weakness: a separation of the specific moral claims of God's law from the less specific divine requirement to maintain one's body as the temple of God.

❖ "Two kinds of wine" (*explicit scriptural*). Why were SDAs during the late nineteenth and early twentieth century apparently willing to abandon the moral obligation to the laws of health as a basis for abstinence in favor of the physiological basis? At least part of the answer is found in the close interaction between SDAs and the nineteenth-century temperance movement in America, especially its second wave beginning in the 1870s. Unlike the earlier phase of the movement in the 1820s, which distinguished between distilled alcoholic drinks, which it opposed, and fermented ones, which it did not oppose, the second wave maintained a consistent stance for total abstinence from all alcoholic drink. It was accompanied by a flurry of Scripture exegesis promulgated through numerous publications, the most widespread and influential of which were the *Temperance Bible Commentary* by Frederic Richard Lees and Dawson Burns³⁰ and *Bible Wines: or, the Laws of Fermentation and Wines of the Ancients* by William Patton.³¹ Because the temperance movement was largely church-based, it received from this exegetical school its scriptural support in the form of four propositions:

First, the Bible mentions two kinds of wine, fermented and unfermented grape juice. According to Patton there are three types of Scripture references to wine: (1) wine in a neutral sense with nothing to denote its character; (2) wine as a cause of misery, an emblem of punishment; and (3) wine as a blessing, an emblem of spiritual

mercies. This state of affairs led him to ask himself, "Must there not have been two kinds of wine?"³² Whenever wine in the Bible is the subject of favorable comments or commendation, it is the unfermented variety; scriptural warnings and prohibitions regarding wine by definition therefore refer to the fermented variety.

Second, several New Testament injunctions to total abstinence have been watered down by translators antagonistic to the temperance cause to mean "temperance" instead (see especially Gal. 5:19; Phil. 4:5; 1 Thess. 5:6, 8; 1 Tim. 3:2.)³³

Third, the biblical Passover provides evidence for the use of unfermented wine because preparation for the feast included the removal of all leavened material from Jewish homes. Since fermented wine is a product of the same leavening process, it by definition would have been excluded from the table.³⁴

Fourth, in replying to the objection that grape juice could not have been preserved unfermented from the vintage in October until Passover the following April, temperance movement exegetes cited evidence to demonstrate the availability of four methods that were thought to prevent fermentation of grape juice: boiling to concentrate, filtration, sedimentation and chilling, and fumigation.³⁵ They then worked through the Bible applying these exegetical propositions to every reference to wine, strong drink, and drunkenness.

The two-kinds-of-wine position and its accompanying exegesis entered SDA thought rapidly through a shared interest in temperance. Three years after its publication, Patton's book was cited favorably in a *Signs of the Times* article for presenting, "a collection of a host of scholars and divines . . . who have presented the most unanswerable arguments, statistics, and authorities to prove the existence of the two kinds of wine."³⁶

The strength of the two-wines position and its attractiveness lies in its apparent reliance on Scripture alone for a clear posi-

tion of total abstinence. Its weakness lies in the inability of its proponents to shake the impression that their exegesis is subservient to their position on abstinence, which is the mirror image of the accusation they level against their opponents. A point-by-point critique of the four propositions from the perspective of conservative biblical scholarship yields the following:

First, the two wines. Although *wine* in Scripture can refer to alcoholic or nonalcoholic drink, the arbitrary and categorical assignment of one or the other meaning to a given occurrence of the word reflects a methodologically outmoded word-study approach that ignores the decisive contribution of context for defining words. It also tends to close readers' minds to the possibility that the text and the word could in some passages better be understood to refer to something unconnected with alcohol.

Second, translation inaccuracy. This intriguing suggestion with a hint of conspiracy among Bible translators cannot be substantiated. While there may be New Testament evidence that Paul enjoined abstinence for church leaders and for wives in 1 Timothy 3, for old men in Titus 2, and for believers confronted with a weaker brother in Romans 14, the injunction to total abstinence for all Christians is not provided by these passages. It is clear that the New Testament enjoins sobriety as a Christian obligation, but the temperance exegetes claimed more—abstinence.

Third, no fermented wine at Passover. The logic of this position appeals, since microbiology has established that members of the same yeast family are responsible for leavening and fermentation. It is not likely the ancient Hebrews linked the two as closely however, because the Passover during the New Testament era could include vinegar in two forms on the table. A lettuce (or other raw vegetable) starter was on the menu. It was to be dipped in a bowl of either salt water or vinegar, then eaten. During the

main course a fruit-nut-spice sauce containing wine or vinegar was available (obligatory according to one rabbinic authority) to neutralize the taste of the bitter herbs.³⁷ The presence of vinegar is significant because it derived from over-fermented wine, especially if oxygen was present during fermentation. In fact vinegar was known to be the product of wine fermentation, with most wine containing some vinegar because of the difficulty of excluding air during fermentation. For this reason wines could not keep longer than three or four years.³⁸ It is obvious that while fermented grain products were strictly excluded from Passover, fermented grape products did not come under this exclusion.

Fourth, fumigation of grape juice to stop fermentation. While it is granted that some fumigation technology was available, there is no evidence that it was effective or that it was applied to the wines referred to in the Bible, or that it was even considered desirable to do so. By uncritical reliance on the 37-volume *Natural History* by the Roman soldier Pliny the Elder (AD 24-79) for their information about fumigation, temperance exegetes did the cause a disservice. Pliny's vast and ramshackle collection of facts, rumors, and gossip deserves little scientific credibility unless corroborated from other more reliable sources.

The position has failed to win the acceptance of the large majority of serious biblical scholars even among conservative Christians because of the obvious bias of the temperance-movement exegetes and because of some questionable assumptions, methods, and evidence. SDAs are currently divided over the validity of this position, with some maintaining there is no specific biblical prohibition of drink and no command for total abstinence,³⁹ while others continue to hold the two-wines position.⁴⁰ This divided opinion is a reflection of the larger picture among conservative Christians.⁴¹

❖ "Weaker brother" (social). Based on Romans 14, the weaker-brother principle has been extended beyond its original concern for fellow believers whose scruples pre-

vented them from eating and drinking anything considered (ceremonially?) unclean to articulate a widened social obligation even for non-Christians who might be tempted into a damaging addiction because of Christian influence. Verse 21 is the key: "It is right not to eat meat or drink wine or do anything that makes your brother stumble" (RSV). This principle entered SDA ranks early through the influence of Joseph Bates, who, as early as the 1820s, after giving up ardent spirits and later wine, insisted on running "dry" ships. A major boost came with SDA participation in the temperance movement which was partly based on the conviction that Christians had an obligation to shelter society from liquor. This obligation was to be discharged by persuasion and legislation on behalf of an entire nation of potential weaker brothers. The General Conference, for example, in its session of December 1881, "Resolved, that we express it as the judgment of this body that the use of domestic wines as a beverage, or the manufacture of the same, in order that they may be employed for that purpose, should be discountenanced at all times by members of our denomination, as being contrary to the plain teachings of Scripture, and the highest interests of society."⁴² This concern for society is echoed 108 years later in the special issue of the *Adventist Review* featuring addiction—the high risk of alcohol dependency places upon us a responsibility not to lead others astray.⁴³ Billy Graham is probably the best-known contemporary advocate of this principle. "Because of the devastating problem that alcohol has become in America, it is better for Christians to be teetotallers." He balances the weaker-brother principle against freedom of conscience.⁴⁴ "While finding no foundation in the Bible for an absolute prohibition on drink, he appeals to the fourteenth chapter of Romans . . . as reason enough for Christians to abstain."⁴⁵

The strength of this position comes from its appeal to social conscience. Its weakness is that Paul addressed concern only for the weak fellow believer, and did not seem to be

concerned about the intoxicating effect of wine but rather the spiritual and symbolic unacceptability of consuming anything previously contaminated by idolatry. A further weakness is exposed when the question is asked, "Why wine?" If there is no *a priori* assumption that alcohol is unacceptable, the passage seems to place equal emphasis on abstention from meat eating and day esteeming, along with wine drinking, for the sake of the weaker brother.

❖ *Special Identity and Mission (theological)*. The ideal of abstinence from alcohol was more widely held in the ancient world than is generally acknowledged today. Under the influence of neoplatonism during the second Christian century, the early church developed an affinity for devaluing physical existence, including the body. The resulting ascetic denial of bodily needs, whose grip on the church was not broken until the Reformation, has inoculated many modern Christian scholars against talk of biblical evidence for abstinence and has partly blinded them to widespread concern with abstinence in the ancient world.

There were several reasons for abstinence apart from asceticism, namely health (reflecting an awareness of results of heavy drinking); social responsibility (judges, legislators, soldiers, and others should abstain while on duty; parents while conceiving and rearing children); philosophical ideal (keeping the mind clear for thought); religious (maintaining purity in service of God, usually for priests; honoring spiritual forefathers—Rechabites and Nazarites); avoiding encroachment of temptations and evil spirits; and eschatological readiness (especially among Jews and early Christians). Well-known thinkers including Pythagoras, Demosthenes, Plato, Aristotle, Seneca, Apollonius of Tyana, Philo Judaeus and others left a literary legacy of reflection and prescriptions for abstinence. Jewish authors of the second temple era attributed abstinence to prominent forebears including Isaac, Samuel, Hannah, Samson, Daniel, and Tobit.

SDAs have found in John the Baptist a model of abstinence among God's special last-day people by linking his vow of abstinence with his fulfillment of the prophecy of the return of Elijah before the great and terrible day of the Lord. "He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people. . . the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man."⁴⁶ SDAs see themselves as a latter-day John the Baptist with a similar sense of mission and urgency. No impairment of the senses must be permitted in light of the seriousness of the age.⁴⁷

New Testament passages calling for sobriety in connection with this eschatological wakefulness include I Thessalonians 5:6, 8: "So then let us not sleep, as others do, but let us keep awake and be sober. . . since we belong to the day, let us be sober . . ." (cf. 1 Pet. 1:13, "be sober; ch. 4:7, "The end of all things is at hand; therefore keep sane and sober for your prayers"; ch. 5:8, "be sober, be watchful"). Each of these admonitions appears in the context of the need to be ready because of the shortness of time before the end of the age. These passages are supplemented by injunctions against drunkenness, which is clearly prohibited by New Testament authors. The crucial question raised by temperance-movement exegetes is whether instead of "sober" we should read "become as abstainers" for *nepho/eknepho*. It is attractive to substitute "abstain" in each passage above, but is it justified? Evidence to hand does not support any such substitution. To the contrary, one strand of critical New Testament scholarship this century allows only a figurative meaning of "alert," "avoidance of mental fuzziness" to *nepho* in the New Testament,⁴⁸ partly perhaps to counter what was seen as narrow literalism of temperance-movement exege-

sis, and partly based on some evidence that *nepho* underwent a shift of meaning during the New Testament era.

These five bases have been employed together or separately to justify SDA abstinence from "ardent spirits" for 150 years and from "milder intoxicants" for half that time. Increasing knowledge of history and nature has brought about a process of updating and reformulating these bases. The perceived strength or weakness of any of them will be partly determined by the world view held by any particular SDA.

Is There a Biblical Basis for Abstinence?

Is there a biblical basis for abstinence from alcohol? No doubt first-generation SDA pioneers were convinced their total-abstinence stand was scripturally based, as have subsequent generations, even when they found it necessary to reject or modify part of the justification for abstinence passed on from the previous generation. This normal process of keeping present truth present is still under way. Today the church is engaged in assimilating a vast amount of data not available to the pioneers. It is to be expected that as a result the physiological, chemical, historical, and scriptural knowledge of tomorrow will provide the church with different perspectives on this pertinent question.

The conviction about the validity of abstinence is not likely to weaken, even though the concept's definition, justification, and application may be subject to modification. How will the church remain up to date on this question? By recovering the spirit of the pioneers and repeating their basic approach to issues of Christian life and witness, an approach characterized by:

1. openness to and interaction with new thinking of the day;
2. a fresh approach to Scripture as a source of progressive revelation of the will of a loving God;
3. a basic appreciation for the physical, mental, and spiritual dimensions of human nature;
4. regard for what is of lasting value in the faith of our fathers;
5. a sense of mission—the gospel to all the world in this generation.

What elements are likely to contribute to our biblical basis for abstinence? In addition to elements of the five bases surveyed in this paper, there is need for deeper study of the role of alcohol in the biblical world. Was wine freely available and regularly used, or was it only for special occasions? In light of the problems of fermenting and of the nearly universal practice of diluting wine with water, was alcohol consumption likely to have been a cause for concern? What is the impact of the development of distillation in the middle ages on the production of alcohol, and what does it imply for Christians today? Does the ready availability of alcohol at a price affordable to most people add a dimension to current discussion lacking in the world of the New Testament? These and other questions indicate that we have a great deal of work to do on the biblical basis for abstinence.

Steven Thompson, Ph.D., is chairman of the theology department and senior lecturer in New Testament, Avondale College, Cooranbong, Australia.

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2. Ibid, p. 65.
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4. *Review & Herald*, vol. 23 (December 22, 1863), p. 3.

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6. Robinson, *ibid.*, p. 41.
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10. W. H. Littlejohn, *Review and Herald*, vol. 59 (October 10, 1882), p. 633.
11. I am indebted for this information to an unpublished paper by my former graduate-student Pastor Andreas Bochmann, "Communion Wine in the Adventist Church" (unpublished paper, Newbold College, 1981).
12. George Reid, *A Sound of Trumpets* (Hagerstown, Md.: Review & Herald, 1982), p. 38f.
13. "Efforts should be made to preserve carefully the remaining strength of the vital forces. . ." *Spiritual Gifts*, vol. 4 (Battle Creek, Mich.: Review and Herald, 1864), p. 131.
14. "Many marvel that the human race have so degenerated, physically, mentally, and morally. They do not understand that it is . . . the violation of the laws of health, that has produced this sad degeneracy" (*ibid.*, p. 124); "I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health" (*ibid.*, p. 140).
15. "God has constructed man in strict accordance with this general economy of nature. . ." Sylvester Graham, *A Treatise on Bread and Bread-Making* (Boston: Light & Stearns, 1837), p. 19 (cited in Reid, *ibid.*).
16. "Consequently, while man obeys the laws of constitution and regulation which should govern him in regard to his food, he preserves health. . ." (Graham, *ibid.*); "The cause has been followed by the effect" (White, *ibid.*, p. 120); "The cause has brought the sure result" (*ibid.*, p. 130).
17. See Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary* (New York: Harper & Row, 1989), p. 129. See also Reid, *ibid.*, p. 129: "While the Bible served as the source of moral direction and some specific information in healthful living, most of the reform content came from the visions of Mrs. White or the discoveries of science. . ."
18. *Philosophy of Health: Natural Principles of Health and Cure* rev. ed. (Boston: Tickver, Reed, & Fields, 1853), p. 216 (cited by Numbers, p. 77).
19. *Christian Temperance and Bible Hygiene* (Battle Creek, Mich.: Good Health Publishing Co., 1890), p. 53 (Cited by Numbers, p. 77).
20. Numbers, *ibid.*, p. 61.
21. Sylvester Graham, *Lectures on the Science of Human Life*, People's ed (London: Horsell, Aldive, Chambers, 1849), p. 226 (Cited by Numbers, p. 52).
22. "Advocating obedience to the laws of nature was one thing, but the crucial problem lay in knowing what exactly were the true laws. . . We can never escape the element of conjecture. Adventists wrestled with this question, recognizing that continued exploration of nature would steadily increase knowledge of true natural law" (Reid, *ibid.*, p. 121).
23. "The body, which God calls his temple, should be preserved in as healthy a condition as possible. Many act as though they had a right to treat their own bodies as they please. They do not realize that God has claims upon them. They are required to glorify him in their bodies and spirits, which are his . . . It is a sacred duty which God has enjoined upon reasonable beings, formed in his image, to keep that image in as perfect a state as possible" (*Spiritual Gifts*, vol. 4 (1864), p. 148).
24. "Abstain strictly from all stimulating food or drink. You are God's property. You are not to abuse any organ of the body, that there may be a perfect development of the whole man. Is it not an act of ingratitude on your part to do anything so to weaken your vital forces that you are unable properly to represent Him or to do the work He has for you to do?" (Letter 136, 1903, cited in *Temperance*, p. 164).
25. James White, "Sermon on Sanctification, delivered before the congregation at Battle Creek, Michigan, March 16, 1867," *Review and Herald* (April 9, 1867), p. 207 (Cited in Numbers, *ibid.*, p. 163).
26. Bull and Lockhart, *ibid.*, p. 129.
27. F. M. Wilcox, "Healthful Living, Physical Habits and their Relation to Spiritual Life," *Review and Herald*, (January 25, 1923), p. 12; *The Gospel of Health* (Washington, D.C.: Review and Herald, 1935), p. 7.
28. *ibid.*, p. 15. Wilcox explains, "Use of flesh is not comparable to the use of alcohol, tobacco, tea, and coffee, because flesh does possess food value. . ." Use of sugar and pastry foods come next on

- the list—if used “immoderately”, Ibid.
29. William Johnsson, “The Compleat Person,” *Adventist Review* (February 25, 1982), p. 4.
 30. Sixth edition, London, 1894.
 31. New York: National Temperance Society and Publication House, 1874. An article in *Signs of the Times*, vol. 4 (1878), p. 47, refers specifically to Patton’s work in reference to “a host of scholars and divines...who have presented the most unanswerable arguments, statistics, and authorities. . .”
 32. Patton, *ibid.*, p. 12. He writes further on the same page, “So novel to my mind was this thought, and finding no confirmation of it in the commentaries to which I had access, I did not feel at liberty to give much publicity to it. I held it therefore in abeyance, hoping for more light. More than thirty five years since, when revising the study of Hebrew with Professor Sexius . . . I submitted to him the collation of texts which I had made. . . At that time I knew not that any other person held this view.”
 33. *Ibid.*, pp. 107-112.
 34. *Ibid.*, where we are told Passover wine was a rich syrup diluted with water and was unfermented, in harmony with the true rendering of Hebrew *matsah* which means not just “unfermented bread” but the more inclusive “unfermented things.” Here Patton quotes Lees and Burns, *Temperance Bible Commentary*.
 35. *Ibid.*, pp. 28-40.
 36. *Signs of the Times*, vol. 4 (1878), p. 47.
 37. See *Mishnah* tractate *Pesachim* 10:3 plus translation and notes in Philip Blackman, *Mishnayoth*, vol. II, *Order Moed* (New York: Judaica Press, 1963), p. 217.
 38. See R. J. Forbes, *Studies in Ancient Technology*, vol. 3 (Leiden: E. J. Brill, 1955), p. 112.
 39. See for this position James Coffin, “Does the Bible Condemn Moderate Drinking?” *Adventist Review*, (February 25, 1988), p. 4. Coffin argues that an appropriate hermeneutic allows the uncovering of the principle of abstinence.
 40. Revived and repeated recently in SDA circles by Samuele Bacchiocchi, *Wine in the Bible* (Berrien Springs, Mich.: Biblical Perspectives, 1989), p. 268, where he rejects Coffin’s view—“our study has shown otherwise.”
 41. Billy Graham, for example, states, “I do not believe that the Bible teaches teetotalism . . . as some of them try to claim.” “Carter Will Restore Confidence, Graham Says,” *Miami Herald* (December 26, 1976), section A, p. 18 (cited in Bacchiocchi, *Ibid.*, p. 26). “Some of them” probably refers to evangelical Christians, which is made clear in a subsequent article: “Graham said that the wine of New Testament times was fermented and not simply grape juice, as some evangelicals contend” (“Graham on Drink: Don’t,” *Christianity Today*, (February 4, 1977), p. [533] 63.
 42. *Review and Herald*, (January 3, 1882), p. 11.
 43. James Coffin, *ibid.* Note also “The stronger arguments for total abstinence come from a consideration of Biblical principles,” which include the weaker brother obligation.
 44. Billy Graham, “The Abuse of Alcohol: Disease or Disgrace?” *Alcoholism & Addiction* (March-April, 1988), p. 15.
 45. “Graham on Drink: ‘Don’t,’” *ibid.*
 46. Ellen White, *Christian Temperance and Bible Hygiene*, p. 37f, cited in *Temperance* (Mountain View, Calif.: Pacific Press, 1949), p. 91.
 47. These ideas are expressed by James Coffin, *ibid.*, p. 6.
 48. See, for example, Bauer-Arndt & Gingrich, Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed. (Chicago: University of Chicago Press, 1979) s.v. *nepho*. See also O. Bauernfeind, *nepho*, in G. Kittel, ed., *Theological Dictionary of the New Testament*, vol. 4 (English translation [Grand Rapids, Mich.: Eerdmans, 1967], German original, 1942), pp. 935-938. A combination of figurative and literal meaning for New Testament passages is defended by P. J. Budd, “Drunken, Sober,” in Colin Brown, ed., *New International Dictionary of New Testament Theology*, vol. 1 (Grand Rapids, Mich.: Zondervan, 1975), p. 514f.