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Vegetarianism, a Fallen Adventist Fortress, Part II

S—,

You wrote some words of great affirmation to my work, and to this I must express my appreciation. Regarding your confession pertaining to your very own guilt, I greatly respect this open acknowledgement. You said,

“First, I am guilty of saying something similar to this in one of my musings to Walter when I ‘channeled’ how I thought Brother Houteff would react to Walter’s insolence. I am thankful that through being taught righteousness my faults can come to light also and I can have the opportunity to change my ideas, theories, habits and practices” —Your Email, Wednesday, January 27, 2010 3:47 AM

My appreciation of this admission pertains to its teaching value: It shows the very growth that is occurring within us before our very own eyes —that which Bashan would call the changing of the garments. The lesson learned is intricate but now made easy: Keep fighting on behalf of the truth from the stature of growth that the Lord has graced you; You must sigh and cry against all of the abominations. If your tactics need refined, then the Lord will correct you so that you can have a sharper sword. We are all learning righteousness and discerning the power to choose the good and refuse the evil. Did we not express this very theme in our last broadcast study? David promised that this day would arrive when he said, **“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in the time when thou mayest be found”** —Ps 32: 5, 6. None until today have prayed this prayer, because, until the binding of the testimony, none could correctly identify their sins nor could they identify Christ, discern His name.

You wrote your E-mail reply only hours after I released the very E-mail to which you responded, *Vegetarianism, a Fallen Adventist Fortress* (for brevity, I will call it “*Part one*”). This E-mail engendered within you several questions which I will attempt to answer. Before doing so, I must ask, did you have time to fully assimilate the message contained therein seeking to discern its meaning, or did it merely explode within you the need to mentally venture beyond the realm of its intended message? Vinnette read your E-mail reply at approximately 4:00 AM the next day and informed me of it while I was in bed; she merely told me that you had several questions. Hours later, upon rising, I planned to start my day by first re-reading it, *Part one*, so as to fully drink down the entirety of its message. This I planned to do even after writing it and rereading it several times before releasing it. Instead of so doing, I jumped into your E-mail with the thought of taking only a few moments. I was wrong; after several hours of writing, this document, “*Part two*”, emerged.

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Perhaps, some of your questions would have been addressed if you had done the same and re-read *Part one* allowing its message to settle upon your mind.

Part one was originally directed to one known as Karife Barraza. He is an advocate of vegetarianism, and he established that rule for his life by assembling quotes from EGW. I attempted to express the Bible void of his faith in vegetarianism by charging him with using only EGW as a foundation and not even using the pseudo-Bible basis that traditional Adventists use, that is the arguments pertaining to the quails of *Num 11* or the experience of the Hebrew boys of *Dan one*. Perhaps, to his credit, he foreknew that such arguments could not substantiate an exegesis on vegetarianism. With this E-mail, I will express the same wisdom to you. You quoted my E-mail, and then you wrote the question to that quote:

“ ‘ ... You do not even seek to cloak yourself behind the standard and common, albeit refuted, SDA mantra of the 'quails fed to Israel in the wilderness' or the diet of the three Hebrew boys...' I need a refresher as to how this argument is refuted. In Ex 16 the Lord gave them flesh in the evening and manna in the morning. Whether the flesh in the evening was a constant routine I have no reason to suspect not as I have not uncovered that the Lord stopped feeding them quail from Scripture...'—Your Email, Wednesday, January 27, 2010 3:47 AM

Rather than a refresher course, thoughtful, self-application to the message will win the day for you, but ever dutiful to serve the disciples I offer to you *Part two*. Adventists teach that because the Lord gave Israel quail, and afterwards angrily slew some of them, then this infers a law against eating flesh. Do you not yet plainly see the illogical twist of such a conclusion? Do I need to write a paper to expose the fallacies of this analysis, or can it be discerned as David recommends, by removing the bit from our mouths and gaining understanding? For example, If Sarah gave to Abraham her maid as a wife, should all Adventists, from this lesson, codify a law that the same gift should be anticipated by our wives today? If Moses smote the rock to retrieve water, should we conclude by inference that the same must be literally repeated today as a medium to quench our thirst? Should we therefrom begin to decry, without a statute, all who retrieve water from a faucet, a river, or a well? Have we forgotten the message of the Atonement and how it defines the remission of sin? It shows that all of the dead, whether they were angrily smitten in death by Christ or whether they died at a ripe old age, will be measured to pass or fail in the *Judgment of the Dead* which began in 1844, years, even centuries, after their passing. Thus, Israel's stance on manna versus flesh, though it may have directly affected their temporal lives, did not impact their salvation, their standing in the resurrection.

“Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel” —Ezek 33: 10, 11.

“I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God...Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord” —Jer 31: 18, 20.

“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” —Ezek 37: 10-12.

The standard of the Judgment is the Law; thus unless you violated a particular of the Law, you as a church member are covered by the Lord's mercy. How then do any dare suggest that *Num 11*, a yearning for flesh, is a standard for us to pass merely because such behavior evoked the Lord to anger? The disciples and the king are the ones today who must judge; they absorb the anger of human failures. It, the Atonement, also shows that we today, disciples under the aegis of the second

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phase of the judgment, the *Judgment of the Living*, must pass by a different standard. Since the *Testimony of Jesus* is our standard to pass from death to life without ever perishing, one that exceeds the OT protocol, one that all of yesterday's prophets could not see or hear according to Luke 10: 23, 24, then their examples must have a different use for us and our salvation. We still regard all the Scriptures, but we seek out the Lord's prime minister, His "single eye" —exactly as He instructed—to therefrom draw the full meaning: He is to be our minister.

The third angel of *Rev 14* expresses to us this very message; He tells us that we, because of our patience, learn to properly keep the Commandments and to have the faith of Jesus. This is different than the faith of EGW or VTH; so their quotes cannot be the foundation of our beliefs; they all must be validated by the Bible. Likewise, merely citing examples in the OT cannot win for us an escape from the grave. We must see every point of doctrine through the "single eye", the *Testimony of Jesus* made plain. If He promises a flesh diet to come at the end of the gospel dispensation, then His word, equipped with the power to save us from death, must be heeded even above the examples found in the OT. These are the words that the prophets and kings did not hear and could not resultantly be therewith blessed. This is the stellar standard described as keeping the Commandments and having the faith of Jesus. Laws for salvation were directly expressed as such in the eternal standards of the Ten Commandments, the statutes, and judgments. Any law demanding vegetarianism to win for a man salvation, in the *Judgment of the Dead* or the living, must likewise be therefrom discerned. *Deut 18*, a concept expressed over and over again by the *mustard seed*, dictates that very theme. It says, "... **whosoever shall not hearken to my word... I will require it of him.**" Manna in the wilderness was a provision and not a code of law; thus, it cannot be used to demand the abstinence from flesh. On the other hand, before Israel left Egypt, they were given a law to eat flesh forever, the law of the Passover: —see *Exodus 12*. The central lesson of the manna is only unfolded to us by Jesus' teachings, His faith: It reveals that Israel, by consuming it, still faced the grave; it had absolutely no efficacy to garner for them everlasting life. Christ said, "**I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**" —John 6: 48-50. The faith of Jesus now must be our banner: Once it is seen and heard, once it, the flesh and blood of Christ, is consumed by a man, he is given life everlasting. This gift comes not by vegetarianism; instead, it is our "wisdom" as we advance in the *Rod*. It does not banish the OT, the NT, or the prophets; it sheds greater light upon them. Therefore, to suggest that feeding Israel manna implies that the Lord requires them to eternally abstain from flesh, from fruits, from "leeks and onions" is not a scriptural mandate; it is an inferential conclusion —not a prescription for salvation. The account reveals,

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept... We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, beside this manna... then Moses heard the people weep throughout their families... and the anger of the Lord was kindled greatly; Moses also was displeased... Whence should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh, that we may eat... And the Lord said unto Moses... say thou unto the people, sanctify yourselves against tomorrow, and ye shall eat flesh... ye shall not eat one day, nor two days,... but even a whole month until it come out at your nostrils, and it be loathsome unto you: **BECAUSE THAT YE HAVE DESPISED THE LORD which is among you...saying, why came we forth out of Egypt?"—Num 11: 4-6, 10, 13, 18-20**

The lesson here is not the virtues of vegetarianism but to show the flagrant disregard of the Lord's provisions. Israel needed to know how to express "thanksgiving"; so the Lord sent to them their turkey. Ultimately, they learned this lesson as David, a Hebrew who emerged from that experience nearly 500 years later and Israel's greatest teacher proclaimed, "**Bless the Lord, O my soul, and forget not all his benefits:**" —Ps 103: 2. The Bible plainly shows that the Lord became angry because they disrespected His provision and elevated above it their slave experience. This lesson of the quails reminds me of a similar bird, the traditional Thanksgiving-day turkey: It too is delicious and joy inspiring on the first day, but by the fourth day it greatly loses its appeal. Israel ate their

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quail for an entire month, and they likewise learned that it was an overrated experience. Venturing back to the above quote, Israel was a people traveling through the wilderness to reach their home; they should have anticipated that their freedom from Egypt meant that they could no longer shop in their markets for groceries. They were impatient saints. They did not balance the pros and the cons of freedom, and this mental breakdown, this failure to become reasonable in their understanding, annoyed the Lord. Could not they anticipate that, in a mere matter of weeks, such a blessing was in store for them? Such a lesson was made manifest shortly after the quails: a great bounty of food which the 12 spies reported to exist in Canaan, a land overflowing with milk and honey, was the path which the Lord led them. Remember, when this event occurred as described in *Num 11* it was before the negative report of the 12 spies described in chapter 13. By all logical reason, Israel had no basis then to expect that the manna diet would pertain for more than a few months. If they could not know, then, instead of complaining, they merely needed to ask Moses. But now we have great reason to give thanks; we can discern between Christ and Jesus.

This added knowledge, this identity of Christ as He is distinguished from Jesus, helps us greatly for we know that the Only Begotten, not Christ, was to measure the dead of all ages, even the manna-disdaining complainers. Jesus bore our sorrows and griefs. He knew the power of hunger, the oppression of a hot day, the struggles of a severe, back-breaking labor assignment, the lure for a varied diet, etc. He would measure their behavior in the judgment accordingly. Knowing this, Christ was not offended; He was happy. The Text says,

“Surely he (Who? —none other than Jesus) hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed... Yet it pleased the Lord to bruise him (Someone was pleased, Christ, because another person, Jesus, suffered), he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed (Israel), he shall prolong his days, and the pleasure of the Lord shall prosper in his hand” —Isa 53: 4, 5, 10, 11.

The Lord’s pleasure is obviously manifested in the prospective recovery of the whole House of Israel as well as His other friends such as Adam, Seth, Noah, Abraham etc, in the antitypical day of Atonement and in the salvation of the deceased, righteous souls, whom Christ “still remembers”. From this we can know the proper placement of the manna experience in our lives; we look to our faith in His testimony to teach us. Like the-water-from-the-rock supplies, the manna was a provision of food for the-then-anticipated, short excursion from Egypt to Canaan. A trip that would have taken only months. After Israel’s subsequent reaction to the report of the 12 spies described in *Num 13 & 14*, their sentence was compounded to 40 years in the wilderness. The manna also depressed Israel because they were agitated by the mixed multitude, and they were stressed by fears which comes with freedom to a people who do not trust Christ (see *Num 14: 11*). Israel could have easily taken a different path and offered thanksgiving, but that reaction would have required a mental intensity greater than the raw, carnal, and automatic impulses of the human heart; it required that they walk after the spirit as did Moses, Caleb and Joshua. Such a walk would have been required to mentally juxtapose their basic needs against their newly won, overwhelmingly superior, freedom won for them by Christ and the corresponding miracles that He deployed. By the way, the same intellectual acuity is required now! But with ancient Israel, the Lord, in His anger for their short-sightedness, for their failure to appreciate His blessings of the day, He sent them the quails and then slew many of them. He could have rained upon them the other foods for which they yearned, the fish, cucumbers, the melons, the leeks, and the onions and gotten the same results. Had He done so, would any have the right to codify that reaction into law prohibiting the consumptions of cucumbers and melons?

The example of the three Hebrew boys is just as easy to understand when we apply ourselves fully. It gives to us, a people who abide in Christ by His laws, a metaphor instead of a commandment. Why would any infer that the experience of the three Hebrew boys and their abstinence from flesh be codified into law when, at the same time we all, fully knowing that Israel, while in their own land, the day before being conquered by Babylon, ate flesh with impunity? In fact, so haphazard and trifling is such a conclusion that, being devoid of any objective analysis, it

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ignores the fact that the rest of the nobles from Judah, those who were likewise captives with the three Hebrew boys, did not exhibit the same faith. The record says,

*“...and the king spake unto Ashpenaz... that he should bring certain of the children of Israel, and of the king’s seed, and of the princes... Now **AMONG THESE** were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah... Then said Daniel... Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants”*—Dan 1: 3, 6, 11-13

Apparently, Daniel and his three companions denied themselves the food of the Babylonians and, after 10 days, their health was compared to the other captives of Judah. So the ultimate lesson should be that if you are careful of the foods that you ingest and the beverages that you imbibe and your care is expressed by faith in the Lord, then He will bless you with full physical regeneration and health under the limits of the human life span attached to your faith. For neither Daniel, Shadrach, Meshach, nor, Abednego were offered or given everlasting life. That is, so long as the Lord does not cast you into our context by providing you with an advanced alternative, one that removes the penalty of the grave, you can expect His blessings for your faith. This being said, we must be reminded that the patient saints receive a new foundation for their faith, “the faith of Jesus”. It should also be noted that the above Text does not suggest that Daniel and his three companions abstained from clean flesh before their captivity, and it does not mean that they were withheld a blessing for being non-vegetarians then. Remember, even in the New Testament, only certain flesh was condemned, any meat, even be it clean, if sacrificed to idols, was prohibited. Obviously then, it was not the flesh that yielded the curse; rather, it was the hands that served the flesh. Because we are given the promise by the Bible, affirmed by EGW, and validated by the *Testimony of Jesus*, we can anticipate the following benefit: *“Then shall thy light break forth as the morning, and thine health shall spring forth speedily... if thou take away from the midst of thee the yoke... if thou draw out thy soul to the hungry, and satisfy the afflicted soul...”*—Isa 58: 8-10. Any weakness derived from a poor diet for the disciples today is promised to be reversed by the Lord’s supernatural benefits, the same power that created us. This was the lesson of *Part one*. To believe this lesson, one must be a patient saint who keeps the Commandments—not the metaphors—and has the faith of Jesus—not the faith of the three Hebrew boys. We must have—not the faith that will resurrect us, but—the faith that will keep us from perishing. Thus are we called, *“... a great people and a strong; there hath not been ever the like, neither shall be any more after it...”*—Joel 2: 2. We are to be greater than EGW and VTH, greater than Daniel and his companions, greater even than Adam and Eve; we are to be “godly”. So great will we be, that we are promised that there hath not ever been the like. Jesus’ faith, as revealed in *John 17* and other places accentuates this point as we are to be given the glory which Father gave to Christ.

Speaking of the promise of *John 17*, the Lord said, *“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us... And the glory which thou gavest me I have given them; that they may be one, even as we are one.”*—John 17: 20-22. To be one as They are One, to be “one in (Them)” is to be godly. This as a backdrop, you pose another question which seems to be unclear to me. You seem to be concerned that the Lord’s promise revealed in the *faith of Jesus* contradicts His promise of Isa 42: 1, 8 when He says, *“Behold my servant whom I uphold; mine elect, in whom my soul delighteth... I am the Lord: that is my name: and my glory will I not give to another...”* Prayerful thought, self-application, and careful reasoning can give you understanding; it does not manifest a contradiction: The Lord endows the *faithful and wise steward* with His glory and the disciples, in oneness receive the same glory from him. After all, he is to preside over the disciples; they let him be their minister. If they are one, as Christ and Father are one, then they will still have their rank; yet, being single in purpose, that which is given to David they joy to have him receive it. They joy in his success and his cause; heaven’s benefits belong to them also because they march under his leadership. David said,

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“Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant” —Ps 35: 26, 27.

A family containing an honorable husband and an honorable wife, as well as honorable children are thought to be one under the leadership of the husband. If he strikes it big, then they strike it big. When he gets paid, they eat and joy in the comforts of his benefits. (By the way, I enjoyed your “thoughtful” comments and your increased “understanding” about the binding of the Testimony now as juxtaposed against Bashan’s teachings.) If the Lord’s elect can teach the *Testimony of Jesus* to the disciples, people who are one with him, and if he binds such standards upon them so that they become empowered, then Christ’s endowment of His glory to the elect is an endowment to all who rejoice in his prosperity, to all the House of Jacob. To illustrate, if David can turn his heart to the children by receiving the Lord’s wisdom and then receive perfect health and eternal life, then why cannot the other disciples be endowed with the same love for the same children and receive the same glory? In a nutshell, the son of David manages the Kingdom with His helpers. Part of that management is the distribution of the Lord’s glory. But this counsel only needs to be said and ministered unto the disciples when they entertain thoughts which would cause them to doubt the faith of Jesus, the promise of the conveyance of Christ’s glory to His end-time disciples. With it then, the question must be asked: Why find reason to argue with the Lord’s gracious and grand promises to bless you?

I cannot discern the logic of your companion question pertaining to ancient Moses upon whom the Lord’s Spirit was removed and given to the 70 elders as described in *Num 11*. I do believe that you understand that it was the Comforter which was distributed to the 70; so I am confused by your point. To attempt to answer what I think that you are asking, I must simply say that the MSA would need to give a full accounting, beyond that which is revealed, pertaining to the comings and goings of the Lord and His Spirit, the Comforter. I am not Christ’s lord, He is my Lord; therefore, He does not punch a time clock for me. Such a message showing proper perspective was expressed to ancient Jacob at Peniel, an appropriate expression because it pertained to our very own blessing, the one promised by the Lord in *Luke 10* and by the third angel in *Rev 14*. The record shows to us this balance in our relationship to heaven: “... **And he** (Jacob) **said, I will not let thee go, except thou bless me. And he said unto him, what is thy name: and he said, Jacob.... And Jacob asked him, and said, tell me, I pray thee, thy name. And he** (Christ) **said, wherefore is it that thou dost ask after my name? And he blessed him there.**” —Gen 32: 27-29. Jacob needed Christ’s blessings; Christ did not need Jacob’s. This as an underpinning theme to end this letter, let us revert back to your confusing ponderable. I believe a question similar to your concern over the Lord’s use of His time and His travels as it related with Moses was, at an earlier date, posed with regard to John-the-Baptist’s inspiration and the whereabouts of Christ and the Comforter then. Thoughtfulness and understanding causes me to recognize absolutely no contradiction with those records and the teaching of the MSA. It only teaches that which is written and it does not seek to argue with Christ about His blessings or the intricacies that may prevail in the spiritual realm. Jesus bore the burden which afflict those who exist in this, our sinful and physical world. We need a heart of thanksgiving for that grace—even if it means we consume a quail or a turkey to express our joy—such is a superior reaction than to seek the opposite, the comprehension of the unrevealed nuances which exist in the spiritual world! Instead of that preoccupation, the MSA is consumed by the daily bread that the Lord desires to rain upon us; thus did it desire to re-read *Part one*, the day after its release, before entertaining questions. If the Bible says that the Lord went to Egypt hidden within Moses, and that months later the Comforter was taken from Moses and given to the 70 elders, then rather than looking for an argument as if witnessing a shell game, the MSA is content to believe that account. If the Bible shows that John received the Comforter (the Spirit) from birth and then the *Testimony of Jesus* proves that the Comforter was absent during Jesus’ ministry some 30 years afterwards, then I do not look for reasons to argue by asking where was Christ or where was the Comforter; what did they do during all of the calendar events in the interim? Why do I not ask, because, **“the secret things belong unto the Lord, our God: but those things which are revealed**

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belong unto us... that we may do all the words of this law” —Deut 29: 29. There is now enough evidence revealed in the Law to occupy us so that we become blessed, patient saints. There is absolutely, positively no reason for any to think, with the Bible evidence revealed, that because the Comforter inspired John for his entire ministry, that He likewise was an active participant in Jesus’ inspiration during His testimony. If Jesus said, ‘the Comforter cannot come to you until I go’, then we having the faith of Jesus must therefrom know that the Comforter was not present at that time. This we must know by our increased understanding!

In final analysis, please re-read your question on the activities of Christ and His Spirit as they related to Moses; examine the guidelines pertaining to the “faith of Jesus”; discern that it is our salvation; and measure that strong meat against the empty spiritual calories with which others, Egyptians, seek to feed you. Then, with greater clarity, re-write your question pertaining to the Lord’s endowment of His glory. As you do so, remember that *Isa 42* does indeed promise that His glory will He not give to another. This merely means the credit for the Kingdom, the glory which others attempt to steal from the *faithful and wise steward* so as to give it to EGW and/or VTH will be given to this work. All the righteous will soon recognize that God is with the *mustard seed*; this revelation is Christ’s glory conveyed to him, and all who unite with Immanuel will be graced with his benefits. Also understand that we do not elevate the standard of charity to be the key to our “restored” health merely because EGW lauded it. Instead, we accede to her revelations and thank God for showing it to us because it is Bible-based and Testimony-of-Jesus validated. He promised us that Elijah will restore all things, and now we see that this will be done by our commitment of charity to Jerusalem, the Lord’s afflicted. In harmony with the *mustard seed*; we further know from His ministry as depicted by the man of *Mark three* with the withered hand whom Christ “restored” on the Sabbath. That restoration pertains to a full recovery of health. This is the efficacy of Elijah, this causes us to relinquish the protection and the fortress of vegetarianism.

Sincerely,

Derek