



Bible Explorations, Inc.
 P.O. Box 10965
 Terra Bella, CA 93270



Bible Explorations Newsletter

July 2021 Issue

Inside This Issue

1	Resting Until That Resurrection
1-4	Having Our Conversation in Heaven
4-7	Time to Remember, Time to Decide
7-8	We Be Brethren (VanDenburgh) "Non-SDA Sabbath-keeper (COG)

RESTING UNTIL THAT RESURRECTION

As many of you now know, our beloved mom/grandma, Clara VanDenburgh, went to sleep in Jesus June 7. We are so very sad. We know she was not herself the last few years, but we will miss not visiting her, even if she didn't know us. Her smile had left, her expression was blank. I



know she was ready and her little rest is much needed. She will now sleep until Jesus comes and be resurrected with her loving husband, (dad, grandpa) Elder John VanDenburgh. She was such a beautiful part of this ministry. She always said to be watchful what you do and say, you may be the only Bible some people ever read. Let's remember these words every day. (*Her Memorial is August 1 here in Terra Bella. All are welcome.*)



Please keep our family and Bible Explorations ministry and family in your prayers. We will continue the ministry

as we have been, this is just one more reason to pray for His soon coming. Let's spread the word and get people ready so He will return! Thank you all for your continued support for Bible Explorations.

HAVING OUR CONVERSATION IN HEAVEN (Sermon by Ellen G. White in Denmark, 7/24/1886)

1 Peter 1:13-16. The apostle Peter here gives instruction for believers to gird up the loins of their minds. We are to have special care over the thoughts of the mind. We are not to allow our minds to be diverted and allured by different things, because there is something more important for us. If we would allow the mind to take its natural turn, it might dwell upon unimportant things and we receive no benefit thereby.

Here is presented before us the one great event—the coming of our Lord and Saviour Jesus Christ, when the graves are to be opened and the dead be raised, and we are to be changed. This event should fill our mind and crowd out everything else. We want to make the most of the privileges and opportunities we have to prepare for the future immortal life.

The truth of God has taken us out of the quarry of the world to fit us up for the heavenly temple of God. We may look upon one another and think, "There is a great work to be done for that brother and for that sister," but we may not take into consideration the work that is to be done for ourselves. And if Satan can get in among the people [and produce] a spirit of criticism, then he is satisfied, for a root of bitterness springs up in these [members] wherewith he will be satisfied. We are not all of the same character, but we are brought together in church capacity and we count

ourselves as children of God, and we talk of having a home in the city of God.

Our faith is that if we perfect a Christian character we shall be numbered as the family of God in the mansions that He has gone to prepare for us. Now, our heavenly father brings us together in church capacity that we may gain in knowledge and be fitting up for the community of heaven. "Well," some may say, "All I want is that everyone should see eye to eye." But there are those who want everyone to see just as they do. They do not consider that they have traits of character that must be changed. Then, what is the work before us in order to be ready to be among those who are waiting for their Lord to come in the clouds of heaven? It is for us to be in a position of humility before God. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Lord has not placed before one individual the trade of becoming a church tinker, but we want individually to feel that we have a responsibility before God to be a blessing to everyone with whom we associate. And we are to consider that every brother and sister is the purchase of the blood of Christ. Here we are, living stones out of the quarry, and we are to be chiseled and fitted for the new Jerusalem. Do not let any of us think that we are all right. As soon as we are taken out of the quarry, we have a work to do for ourselves. "The flesh lusteth against the Spirit, and the Spirit against the flesh," and we want to be considering those things that will give us solidity of character. We do not want to have a high estimate of ourselves, but we want to esteem others better than ourselves. We want that our souls shall be uplifted to God every moment for help, for fear we shall fall. And while some are so diligent to look after others, they will forget the work there is for their own soul.

We are to heed the exhortation of the apostle, that we are to be holy in all manner of conversation. And as we separate those things from us which will be a hindrance to our advancement, the Holy Spirit will come in. We want to be filled with the spirit of Jesus, and if you are not closely connected with Christ, then the thoughts of your mind will be upon unimportant things; but if you are connected with Jesus, you will just as surely be a channel of light as Jesus is light, for Jesus has said to His followers, "Ye are the light of the world."

Now, we are by living faith to keep our eyes fixed upon the Author and Finisher of our faith. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation."

Before we become acquainted with Jesus, the conversation is upon the dress, and what shall we eat, and what shall we

drink, and what shall we wear? And we find fault with one another. But as soon as we become acquainted with Christ, our conversation changes.

Here we are, objects of His love. Has the change taken place in us? Namely, have we passed from death unto life? Have we died indeed to self? Have we fastened our hearts and affections upon the great God? He is all light and power.

Every provision has been made for us that can be made by our precious Saviour, that we may have that abundant grace so that we may overcome every defect in our character. And we cannot afford to satisfy ourselves in this life, but we want the fullness that is in Jesus, and we must train ourselves to talk of those things which will bring to us peace and light. As we have our conversation upon heaven and heavenly things, the angels of God are all around us; and when we are, in our thoughts and with our hearts, drawing near to God, then He is drawing nigh to us. His love is in our hearts, and then we speak it from our lips.

It is not only our duty to train our minds upon heavenly things, but we are to talk of these things, for it is our duty to bind about our mind, to gird up the loins of our mind, and say, "I will not think of these things." Then it is our duty to guard our conversation.

We would think, from the shadow that many walk in, that they had no Saviour. But I want to speak to those, and say "Christ is risen! He is not in Joseph's new tomb, but He has arisen and has ascended up on high to make intercession for us!" We have a risen Saviour interceding for us, and we must walk in harmony with God. He is seeking to "purify unto Himself a peculiar people, zealous of good works." If we seek with all our hearts to be obedient children, conforming our will to the will of God, then the work can go forward in us without interruption. Let us not forget for one moment that we are living for the future immortal life, and let us put away from us everything like complaint and faultfinding. Let our words, our conversation, reveal to the world that we have a hope that is big with immortality.

We want that His will shall be our will. We do not want that our will shall be such that it will control all that [are] around us. One brother said to me, "Sister White, we must see eye to eye. Now, I view matters in this light and my brethren in another light, and I cannot make them see everything as I do. Their habits and ways are altogether different from mine."

"Thank God, Brother," said I, "that there is only one like you in the world, for if we were all like you we could not live in the world long, for there would be no harmony.

Your brother's ways are just as precious to him as yours are to you.”

God wants us to go through the mill. Here this man's sharp character must be burnished off, and here is one who has taken hold of the truth who has always been coarse in his conversation, and he must overcome that. This is the very thing the apostle means when he says, “You must overcome in order to have a home in heaven.” Jesus must be in my whole work to transform my character. We must accept the truth as it is in Jesus, and then how kind will we be to one another, how courteous, for this was the work of my Master. We shall see the precious mold of Jesus upon the character, and when we learn the precious lessons He has for us to learn, we will be like Jesus. “Come unto Me,” says He, “all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Here you are with your variances and differences. Now, “Come to Me,” says He, “and learn of Me.” Nine-tenths of all our trouble comes from our esteeming ourselves too highly. But just as soon as we begin to look and see how many virtues we can find in others with whom we associate, then we will not be so ready to see their defects, and we will dwell upon the good in their character in place of their faults. In doing this, we bind them closer to our hearts by the firm cords of love.

The question was asked me, “Sister White, why is it you have such control over your children and those you bring up?” The answer was given, “Gain their confidence and love, and you can have perfect control.” Let every member in the church be working in such a manner that he can gain the confidence of his brethren and sisters, then the precious light that emanates from Jesus will be reflected upon his life and character. There is something meant in this expression, “Building up yourselves in the most holy faith.” And whenever you shall have the consolation of the Spirit of God, you should feel an earnest desire to give that consolation to others.

If you have the precious light from heaven, talk about it. And have we not everything from Jesus to talk about? I could give you subjects that would put to the stretch your thoughts and mind, and yet there is a great deal more. The great plan of redemption is not half comprehended. If we could only understand the plan of salvation, we would be the happiest people upon the face of the earth. The truth that God has given us would so fill our minds that we could not talk of earthly things. And then it is almost impossible for you to explain to others the greatness of salvation that you feel in your own heart. Jesus wants you to dwell upon this salvation.

Our precious Saviour has died to bring us to God. He has suffered as our Sacrifice, and all this was that we could stand freed from sin, cleansed from all iniquities. The cleansing blood of Christ is enough for us to talk about from morning until night, if you will only let your minds run in this direction. We want an intelligent faith. We want to understand how much of the blessing of God we can claim. Hear the word of God on this point. And if He has given us His Son, “How shall He not also with Him freely give us all things?”

It is through the Son of God that we claim the promises that He has left on record for us. Here we have come out, and are keeping His commandments, because we see it is His requirement. We make ourselves peculiar from the world in this respect; and as we follow the best light we have in keeping His commandments, it is our privilege to claim His blessing, and then lay your whole burden upon Jesus Christ and claim by faith His rich salvation. While Satan will press upon your soul his darkness and tell you [that] you cannot be saved, tell him, “Jesus died for me; it was a whole sacrifice that was made in my behalf, and I claim a whole salvation. The Master would have me joyful, for He has said it (John 15). The Word of God declares plainly and positively, ‘Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.... These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.’”



Not that they should feel that they were under bondage to the law. “This is My commandment, That ye love one another as I have loved you.” We want to believe the words of Christ, for they are spirit, they are life. We want to take Him at His word. We want to walk right out upon the narrow plank of faith. We want to serve God with all the heart, might, mind, and strength, and then it is our privilege to claim to be children of God.

God wants to pour into your souls the light and glory of His presence. He wants that His joy shall remain in you and that your joy may be full, that when you meet with your brethren and sisters you can say, “Hear what the Lord has done for me. He has given me a rich experience, and if I seek Him for His blessing it will come.” Then you begin to talk of Christ's coming, and the end of all things at hand, and how we are getting ready for His appearing. Then you talk of that heavenly city; you talk of the tree of life in the midst of the paradise of God, and you talk of the King in His beauty, with His kingly crown, and of the riches that are to be given to the children of God; you talk of that stream that goeth out from the throne of God; and then you say “Praise the Lord, O my soul, and all that is within me give Him glory.”

TIME TO REMEMBER, TIME TO DECIDE, WHICH DEALS WITH MALACHI 4:4, 5

By Ted Schultz

Why, if we were such a people today, what impressions would we make upon the world! They would say that we have something that they have not, and they would begin to inquire, "What can I do to be as happy as that man?" My brethren and sisters, God is your strength, and He does not want you to go crippling along in this life. And when you enter the gate of the New Jerusalem you will read over the gate, "Blessed are they that do His commandments."



Jesus will welcome you, and with His own hand place the crown upon the brow of all those who enter there. Then they sing the song of Moses and the Lamb in the kingdom of glory. Well, now, is there not inducement enough that God has set before us so that we should think upon heavenly things? And the best of it is, we do not enter the city as convicts, but as sons and daughters of the Most High God. The Father stands at the gate and welcomes everyone to His bosom. There we shall show forth the matchless charms of our Redeemer. And the song will echo and re-echo through the courts of heaven, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

I ask you, is not this enough to talk about? Shall we go mourning, just as though God's wrath was about to break upon us, or shall we talk of that infinite love that has been brought to us by the infinite sacrifice of the Son of God? When you think of these things, and of the love of Jesus, you will love one another, and you cannot help it.

Christ has manifested His interest in humanity. He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." We are dealing with Jesus in the person of His saints. Then be very careful how you wound the hearts of your brethren and sisters. We are almost home, pilgrims and strangers only a little longer. All heaven is interested in the salvation of men, and, in harmony with them, we should be interested for those around us. We should be getting ready for the heavenly city.

Oh, I praise God with all my soul, because Jesus has died for us, and He has wrought out for us a far more exceeding and eternal weight of glory that we shall have in that day! Then, brethren and sisters, be getting ready to move. Keep your mind upon the better country, even the heavenly. Learn to sing the song here upon this earth. The best song you can learn is to speak kindly to one another, for in heaven the business of the inhabitants is to please one another. Bring all of heaven that you can into this life. We have a living Jesus, and let us triumph in a living Saviour. He saves us with an everlasting salvation.—Ms 9, 1886. (MR 900.54)

Lessons never to be forgotten

Every one of Christ's disciples must take that walk to Emmaus that those early disciples took. The example of Christ making application of Malachi 4:4 demonstrates the transformative power of the book of the law when rightly understood and applied. The inspired account says, "Hopeless and faithless, they were walking in the shadow of the cross....Jesus longed to comfort them. He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this Man, who suffered Himself to be humiliated, be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to wipe away their tears, and fill them with joy and gladness. But He must first give them lessons they would never forget." *The Desire of Ages*, pp. 797, 796.

So what did Jesus do? Did he step out in front of them and make them look at Him so that they could see that it was He of whom they had been speaking? No He didn't. Instead He began to speak and "give them lessons they would never forget." "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27. Until Christ had done this work of instruction for these disciples "their eyes were holden that they should not know him." Luke 24:16. Later when Christ appeared to the disciples He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44. Jesus had previously instructed the disciples in the law and the prophets but they did not comprehend nor remember the instruction they had been given. Jesus retraced those teachings with the disciples. "Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith." *Ibid.* pp.796, 799.

Are we not as those disciples on the road to Emmaus? Until we behold Jesus as revealed in the law and the prophets our eyes are holden that we do not know Him as He has revealed Himself. That is how Christ describes Laodicea. Laodicea is blind and does not know it.

Revelation 3:17. The Psalmist prayed, “Open thou mine eyes, that I may behold wondrous things out of thy law.” Psalm 119:18. We are told that Psalm 119 is a prayer of consecration that we are to make. *The Advent Review and Sabbath Herald*, Sept. 18, 1908. It was not the ten commandments only that the Psalmist was beholding. While he mentions the law (torah) 25 times in his prayer, he also mentions the statutes 22 times, judgments 22 times, precepts 21 times, testimonies 23 times, “thy word” 38 times and commandments 22 times. It is quite clear that the Psalmist had the entire body of the torah in mind in his prayer of dedication. So should we. It is an exciting thing to anticipate the promised “wondrous things” that we will yet see and understand out of God’s law. In the Great Advent Awakening of the nineteenth century, those engaged in earnest, prayerful study of the Bible, especially the law of Moses, received amazing and advanced truths as a reward of their deep study. As they abandoned the writings of the Rabbis and adhered more strictly to the law of Moses, the seventh month movement commencing in August of 1844 cast its advanced light upon the world. This would have never taken place if they had not studied the book of the law. Indeed, Adventism as we know it today would not exist at all if it had not been for the reviving study of Moses and the prophets.

A revival and reformation can be expected in the future based upon the study of Moses and the prophets. Once again things not yet seen or understood will be brought to the understanding of the earnest seeker after truth. As we have already seen, this study will be reviving and sanctifying in its influence. “A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. *The Review and Herald*, Feb 25, 1902.” *Selected Messages*, Book One, p. 128.

At the midnight cry those early advent believers arose and trimmed their lamps. We are told that this meant that “they studied the word of God with an intensity of interest before



unknown.” *The Great Controversy*, p. 402. Should any less intensity of study characterize those who will give the loud cry? Can we expect God to open our eyes to wondrous things out of the law [torah] if we have made no

special effort on our part to behold the wondrous things contained within it?

The eyes of the blind will be opened

This is where the glorious prophecy of Ezekiel 36 that we have already looked at is fulfilled. The Spirit of Prophecy confirms that this will be fulfilled during the latter rain and the loud cry of Revelation 18. “‘And I will put my Spirit within you, and cause you to walk in my statutes.’ This is the descent of the Holy Spirit, sent from God to do its office work....As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law.” *Advent Review and Sabbath Herald*, October 13, 1904. This is just what Laodicea needs—to have blind eyes opened that we can see the statutes and then be empowered to walk in them. Will we let Him do it? Have we heeded the call to remember the law of Moses with the statutes and judgments?

A new heart is needed

“Nicodemus had read these scriptures [Eze. 36:26, 27] with a clouded mind; but he now began to comprehend their meaning. He saw that the most rigid obedience to the letter of the law as applied to the outward life could entitle no man to enter the kingdom of heaven.” *The Desire of Ages*, p. 174. Jesus wants our hearts. He always has. “O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!” Deut. 5:29.

As Jesus opened the law of Moses and the prophets to the disciples they were as men transfixed. They were also transformed. The jarring experience through which they had passed had left them broken and humbled. They were indeed prepared for the Master “to give them lessons they would never forget.” Like those disciples walking along the road to Emmaus the church of Laodicea will also walk the road of humility. We too have lessons to learn which we will never forget to prepare us for His coming. That is why we are called to remember the very things that Jesus called His disciples to remember – the law of Moses with the statutes and the judgments. We must repent of the attitude of the heart that says I am rich and increased in goods, and have need of nothing. The inclination to not respond to that last call to remember the law of Moses with the statutes is part of the Laodicean condition.

Truths unseen since Pentecost

“They [the obedient] will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.” E. G. White, *Review and Herald*, Aug. 17, 1897.

“Special light for God’s people” yet to come

Just after the General Conference session of 1888, these words were written. “You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have been passed at the General Conference. What did that resolution comprehend It virtually said that nothing should be taught in the college but that which had been taught during the past year....I stated that I was a stockholder and I could not let the resolution pass, that there was to be special light for God’s people as they neared the closing scenes of this earth’s history. Another angel [Rev. 18:1] was to come from



heaven with a message, and the whole earth was to be lighted with its glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not

agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our schools so that the students could not have the benefit of this light? The resolution was not called for.” *Manuscript Releases*, Vol. 13, p. 334. These words were written in 1889 after the book *The Great Controversy* had been published. Yet the servant of the Lord spoke of special light that was yet to come and cautioned against attitudes and actions that would prevent that special light from reaching the people. The following year she wrote in an article in the *Review and Herald*, “The question has been asked me, ‘Do you think that the Lord has any more light for us as a people?’ I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of light that is yet to come to us. We are not making the most of the light which the Lord has already given us and thus we fail to receive the increased light; we do not walk in the light already shed upon us.” *The Advent Review and Sabbath Herald*, June 3, 1890.

What is the additional light yet to come?

“Said my Guide, ‘There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory.’” *Manuscript Releases*, Vol. 2, p. 58. (also *1888 Materials*, p. 166).

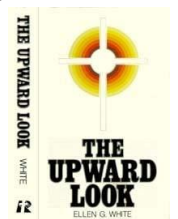
While these statements do not give specific details as to what this light is that is yet to shine forth, it does reveal much. This new light will shine forth from the law of God. This new light will also be a part of the gospel of righteousness that will be proclaimed with latter rain power by the fourth angel of Revelation 18. This new light will be “special light” for God’s people as they near

the closing scenes of earth’s history. This new light will very likely come in unexpected ways considerably out of the normal ways that information has heretofore come to church members. Many will not agree with the way in which this “special light,” “additional light,” “increased light” will come and, as a result, will not agree with “much light yet to shine forth.”

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.

“Instead of opening the soul to receive rays of light from heaven, some have been working in an opposite direction. Both through the press and from the pulpit have been presented views in regard to the inspiration of the Bible which have not the sanction of the Spirit or the word of God.” *Testimonies for the Church*, Vol. 5, pp. 708, 709.

This testimony was written in 1889 at the very time that the latter rain and loud cry was in the process of being rejected. Not only was increased light being rejected but even the light already understood was being rejected through inroads into the church of higher criticism which was the rage of the age in the nineteenth century. To the higher critic there was nothing supernatural about the Word of God. Their understanding of inspiration was of a very low grade. They laid hold of the Bible with their faithless hands and analyzed and passed judgment upon it. “Men act as though they have been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. In this way, all nations are induced to drink the wine of the fornication of Babylon. These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bend it to human practices, they break it....” *The Upward Look*, p. 35. One of the endeavors of the higher critics is to declare that certain passages of Scripture do not even belong in the Bible. In fact, their list is quite substantial. Of course, if certain Scriptures supposedly do not belong in the Bible, then it would follow that those Scriptures are not inspired. This was an issue that the Spirit of Prophecy had to meet head-on as has already been mentioned.



The law of Moses and the gospel commission

In 1888 we were told that “much light is yet to shine forth from the law of God and the gospel of righteousness.” Ellen White said, “I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor [E. J. Waggoner] has placed it before us....If our ministering brethren would accept the doctrine which has been presented so clearly—the righteousness of Christ in connection with the law—and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as David, ‘Open thou mine eyes, that I may behold wondrous things out of thy law’ (Ps.119:18).” *1888 Materials*, p. 164.



Additional counsel was given on this very issue. “Let the outsiders understand that we preach the gospel as well as the law, and they shall feast upon truths, and many will take their stand for the truth. *Ibid.*, p. 291. Again in 1891 the Lord’s messenger said, “The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel blended, will convict of sin. God’s law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom ‘dwelleth all the fullness of the Godhead bodily.’ The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced.” *Manuscript Releases*, Vol. 9, pp. 295, 296.

We do well to remember, that while there are discourses from the sacred desk, there is the discourse of our life that preaches louder than words can ever tell. Perhaps it was this that lead to such opposite reactions to the messages given in 1888. One group said that the speakers were “not dwelling enough on the law.” Another group said “the speakers have dwelt upon the law, the law, and not on Jesus.” *Ibid.*, p. 293. The servant of the Lord then said, “This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine experience in heavenly things, men who had not received the righteousness of Christ Jesus?”

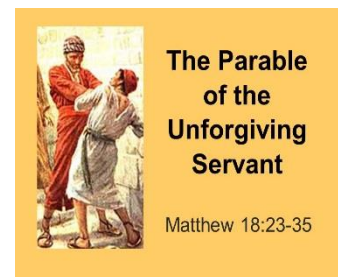
Ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken of the living bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin.” *Manuscript Releases*, Vol. 9, pp. 293, 294. Ellen White went on to develop the idea that the living bread is the Word of God. The ministers themselves were not nourished from the

Word and their own souls were starving for the living bread. Both their lives and their sermons were as the offering of Cain. Therefore, when the people heard messages given “in a kind and courteous manner” (*1888 Materials*, p. 222) where there was a balanced presentation of both the law and the gospel it was as if it were a new thing. Jesus was lifted up as the sin-pardoning redeemer while at the same time the law of God was magnified and lifted up as the standard of righteousness.(To be continued)

WE BE BRETHREN

(From an article by Elder VanDenburgh)

This favorite article of mine should share with all who may be interested, and can be copied and handed out to friends and other church members, and has permission granted from the Acts publishers giving them credit for the story. Left out, probably because of its rarity is the story from Mathew 18:23 – 35 This is the story of a man who was about to have his wife, kids, and all that he had sold by the king to pay his debt to the king. The king is moved with pity and frees the man of his indebtedness: but then the man turns around and refuses to forgive a man who owed a lesser debt to him, casting him into prison. When the king heard of it, the king cast the forgiven man into prison. In fact the Word says “the king was wroth and delivered him to the tormentors from which there doesn’t seem to be a way of escape.” That original debtor ended up paying a big price. You or I don’t want to put someone in an eternal jailhouse. If he could not be converted by the good king, about all you or I can do is separate from such an acquaintance. There is a time to just walk away. Let him fuss and fume until he runs out of fuel. To stay joined with such a mind will lead to the same end, eternal loss in a Christless grave.



The Parable of the Unforgiving Servant

Matthew 18:23-35

NOW THE ARTICLE “Non-SDA Sabbath keeper”

One of the most confusing things to those who have a desire to live a Christian life is that there are so many denominations in the world, all teaching that one must belong to their particular church in order to be saved. Is that what the Word of God teaches? Many will answer, “Yes,” and point us to Christ’s prayer in John 17:21, 22, which reads, “That they may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou has sent me. That the glory which thou gavest me I have given them; that they may be one, even as we are one.” Does Christ here say that any earthly church is the one to which all must belong? Notice closely, “That they also may be one in us.” Why? “That

the world may believe thou has sent me.” Then, is it any wonder that the majority of the people of the world do not accept Christ as their personal savior? What proof do those who say they are Christians have to show those of the world that there is a reality in living a Christian life, when each group says that one must follow it’s teaching to be saved? What brings people together into oneness with the Father and Christ? Notice verse 19. “For their sakes I sanctify myself, that they also might be sanctified.” How? Through church doctrine or creed? No. “That they also might be sanctified through the truth.”

Yes, each church denomination says it has the truth. But how many really are doing all that God, in His Word, has asked? God’s Word is Truth, Jesus says in verse 17. Jesus doesn’t mean here that one can just pick out some certain part of God’s Word and pretend to live it and leave out what one does not want to observe. All who are really sincerely striving to live as the word teaches, will be one as Christ and the Father are one. They need not have their name on any church book. Now turn with me to Genesis 13:8. We read, “Abraham said unto Lot, let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen; for we be brethren.”

Abraham and Lot were members of God’s family. There were Canaanites and Perizzites looking on. Abraham wanted them to know that he and Lot were brethren. This is the same thought Jesus presents in His prayer. “That the world may believe that thou has sent me.” Notice what John has to say, “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1John 1:7). “He that saith he is in the light, and hateth his brother, is in darkness even until now” (1 John 2:9). What is this light? “Thy word is a lamp unto my feet, and a light unto my path,” says David in Psalm 119:105. But I can almost hear someone say, “I do not hate my brother.” You cannot have much love for him when you condemn him for not belonging to your particular church and not believing everything just as you see it. I know of some who even assume the attitude that they would rather not see anyone accept Christ as his personal Savior if it is not by a minister of their own denomination. Is this the teaching of the Word of God?

On one occasion, the Apostle John said to Christ, “Master, we saw one casting out devils in Thy name, and he followeth not us.” No doubt John thought this quite a sin for one to cast out devils and not be in their own group. But what did Jesus say? “Forbid him not; for there Bible Explorations Newsletter, August 2017 Issue, p. 4 is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part” (Mark 9:38, 39. See Numbers 11:27, 29 also.) This reminds us of another of Christ’s teachings concerning judgment found in Matthew 7:5. “Thou hypocrite, first

cast out the beam out of thine own eye; and thou shalt see clearly to cast out the mote out of thy brother’s eye.”

Yes, I do believe in organization, or cooperation. It is necessary in carrying the gospel. But building a large denomination should not be our foremost thought. Rather, it should be salvation of lost souls. Jesus gave His followers a model prayer as a pattern for their prayers. He said, “After this manner therefore pray ye.” First, let us notice that the first three requests are things which concern the honor to God – the hallowing of His name, the coming of His Kingdom, the doing of His will. We are halfway to the end before there is anything about ourselves and our personal wants. We are thus taught the importance of unselfishness in prayer. Self and temporal things are last. There can be no truly successful praying that is selfish. True prayer requires more unselfishness than almost anything else. This is particularly emphasized in the very first word of the model prayer, “Our.” This means that we should never come to God alone, but always in fellowship with all other members of God’s family, or church. It is not, “My Father” but “Our Father.” The word “our” takes in the whole family. But how many of us feel that way when we come to prayer? When we say “Our Father” many of us mentally exclude large numbers of people who really are God’s children. Usually we think of only those who belong to our own particular clique. We naturally want to take our own family, our friends who are congenial, or those who have our particular viewpoint of the Scriptures. But if we really pray after the manner Christ taught us to pray and say “Our Father,” all lines of exclusion are swept away; every fence is torn down, and all the family of God are included.



When we really pray “after this manner” all denominational lines are obliterated. When we pray “after this manner” all who really love God and are keeping His commandments, however feeble or new in the faith, all kneel beside us. Friends, we cannot pray “after this manner” without, in heart and spirit, including all others in the family of God, regardless of whether they belong to our particular denomination. It would be a great deal easier for us to pray “My Father” wouldn’t it? But let us remember that nothing selfish can enter the gate of prayer. All envies, jealousies, resentments, grudges, and unforgiveness must be left outside. So let us forget denominational prejudices so that the world will know that “We be Brethren” and there is that spirit of love and fellowship in Christ. When professed Christians reach this stage in their Christian experience, then we can reach those who need Christ as their personal Savior. May God help each of us to see our own need. This article is from www.ACTSforGod.org.

