



Bible Explorations, Inc.
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Bible Explorations Newsletter

June 2022 Issue

Inside This Issue

1	Good News!; Pentecost (White/Howerton)
2	Remember When (VanDenburgh)
3	A Sound Mind and Body (E.G. White)
4	Trinity Doctrine (VanDenburgh)
5-7	The Bloody City (Schultz) (continued)
8	Depression/Mental Health (EGW)
9	The Day and Hour! (EGW)

YouTube) continues for Sabbath school and church each Sabbath (still Pacific time) and our Wednesday evening prayer meetings continue at 5 p.m. Come and join us!! Join our ever-growing Bible Explorations family. We are all studying and praying, learning more and more what He wants from us and how to become more like Him. We are moving down the straight path and not going off to the right or left. We want to be ready when He comes!!

PENTECOST

This Monday, June 6, we will have live (online) Pentecost. We will have great talks beginning at 8 a.m. with Ed & Linda Kotz, Abel Camacho, Keith Bond, David Baxter and Christian Israel. Come and join us and spend a few hours!

God is so good and I know there is a lot going on in the world, but have faith and trust in Him. Have courage! He is our Great Protector.

The violence is getting worse, the floods and tornados are continuing with more frequency. The devil is hard at work. He knows his time is short and wants to take all he can with him. Don't be one of them! Stay true, stay strong, know He loves us. We are His children and He wants to take us home soon.



By now you have heard, I have moved from California! However, nothing has been changed with Bible Explorations. I'm happy to say we are continuing on as we always have. It is different here

than Terra Bella being more desert but beautiful, too! I know God is leading, He knows what He wants. We need to listen the best we can and just have faith to know He is in control of everything!

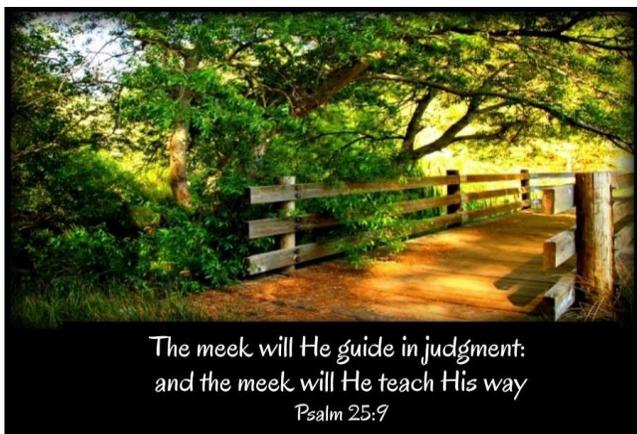
There have been various rumors swirling about that Bible Explorations closed. Rest assured, this is not true at all. God continues to provide and Bible Explorations is continuing as Elder VanDenburgh wished. I may now live in Nevada but we continue on with the same people as before, and adding more help all the time. Our live zoom (and Roku, Website,

The following was sent to me from Lorraine Howerton. This is from Counsels on Health by Ellen White.

“Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He corrects our erring piety, giving the burden of the work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant and for those that are out of the way.

“The Lord teaches these workers how to meet those whom He wishes them to help. They will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory. Their hands may be rough and unskilled, but their hearts are susceptible to pity; they are filled with an earnest desire to do something to relieve the woe so abundant; and Christ is present to help them. He works through those who discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be a failure.” CH 26.3

“My brethren and sisters, in your ministry come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair....” CH 27.1



*The meek will He guide in judgment:
and the meek will He teach His way
Psalm 25:9*

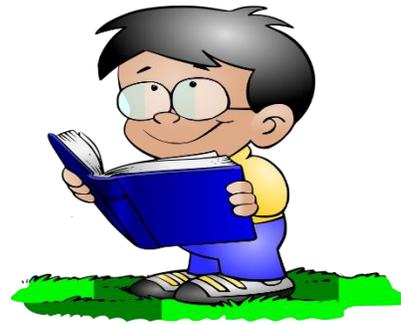
What encouraging words! Read them over again and

put them in your heart and mind. He is with us always!!

REMEMBER WHEN?

by Elder VanDenburgh – 2016

Do you remember when SDAs considered themselves the "people of the Book"? We could point out the flaws of other beliefs and show that we believed in the entire Word of God, Old Testament and New, as it took the complete Word of God. to



know His will. Those were the years that I came into the church. We would tell our non-SDA friends that we were the people of the Book and suggest that

others were not. It worked successfully for several years. It may not have been the best method, but it usually produced good results - - until we, the laity, could see where great parts of the Bible had been left out and some parts had been added. Now it seems that it's just 'love Jesus,' pay your tithes, give offerings, and be entertained at church with no references made to the looming time of trouble nor what to do about it. The talk is about favoring the gays and if women should be ordained, etc., etc. and not a deeper and more productive study of the prophecies. If the prophecies are discussed it is only the surface understandings known years ago until it seems like old stuff to put on a shelf for later use. But Ellen White clearly tells us to: "...trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast approaching struggle of the future. In these records we may see a foreshadowing of the conflict before us." GC Intro. XI

I remember doing that once for the ministers at a Conference meeting using Daniel 11. Later my superior in the Conference read a letter to me from an official in the Union: "I hope this is not what he (meaning me) is presenting to his congregations!" etc. etc. Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. Dan 11:44 But tidings

A SOUND MIND IN A SOUND BODY

By Ellen G. White

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. **Proverbs 16:24.**



Kind, cheerful, encouraging words will prove more effective than the most healing medicines. These will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into the family by kind acts and encouraging words will repay the effort tenfold. The husband should remember that much of the burden of training his children rests upon the mother, that she has much to do with molding their minds. This should call into exercise his tenderest feelings, and with care should he lighten her burdens. He should encourage her to lean upon his large affections and direct her mind to heaven, where there is strength and peace and a final rest for the weary. [Testimonies for the Church 1:306, 307.](#)

His kindness and loving courtesy will be to her a precious encouragement, and the happiness he imparts will bring joy and peace to his own heart. [The Ministry of Healing, 374.](#)

The sweetest type of heaven is a home where the Spirit of the Lord presides.... Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. [The Signs of the Times, November 14, 1892.](#)

Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. [The Ministry of Healing, 393.](#)

Those who are fighting the battle of life at great odds may be refreshed and strengthened and encouraged by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the horizon of the soul. [Manuscript 61, 1900.](#)

Under the influence of meekness, kindness, and gentleness, an atmosphere is created that will heal and not destroy. [Letter 320, 1906.](#)

out of the east and out of the north shall trouble him: therefore, he shall go forth with great fury to destroy, and utterly to make away many. Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. The above is how the chapter ends, I believe I did a present-day application to the entire chapter.

Since I got reprimanded from high places for tracing the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future, I had to make a decision, and I did. Ellen White gives council to whomsoever will receive it, for instance of Daniel 11 she penned: "Trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future." "Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated." Letter 103, 1904, p.6; RH July 8, 1976, p.9. Note that this was written years after its first fulfillment, and to take place well after 1900. But do we hear anything of "much of it" being repeated? How will it be repeated? What are the signs of its being repeated? What part contains the "much" to be repeated? What pertinent warning is in it that will help me and my family be prepared for what it says? No leader that I know of is making an attempt to find out what the prophecy means to the final generation. But none the less, "In history and prophecy the Word of God portrays the long-continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising." MS 12, 1895; 2SM 109. "The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire." RH 9/25/1883 So, where do we go to hear these ideas proclaimed with suggested possibilities of fulfillment? to the organized church? Not so.

Hardly ever, except from bold ministers at rare locations. I hope you can find one. Otherwise, group studies in homes, or Bible Explorations online camp meetings and church services.

THE TRINITY DOCTRINE

by Elder VanDenburgh

This seems to be one of the items not studied. How come? I found out that our church was practically non-Trinitarian as far as our pioneers were concerned, and the doctrine as we have it today came in after the death of Ellen White. Since there have been so many questions raised in recent years why hasn't an open forum been presented? Why do people bristle and get their backs up, over and against any such honest discussion? In fact, it has become a "believe it or else" truth causing many to leave the organized church. What a senseless shame! And then there is the stubborn resistance of the statutes in spite of the fact that the Scriptures tell that only those who recognize them will receive the Spirit of Elijah that we all want, and are at last seen on the sea of glass. Wow! What an exciting series of studies. But where do we go to hear good solid Bible teachings on the subject. To the church? Oh no! We are practically anathema for even bringing up the subject. Why? Is the church actually repeating the history of the stubborn and blind Pharisees in some ways?

THE BLOODY CITY

BY TED SCHULTZ (Continued)

ABORTION'S DIRECT TIE TO PEOPLE'S RELIGION

What a contrast in the position of the early Adventist pioneers and that of the doctrinal book *Seventh-day Adventists Believe* which was published in 1988. What a contrast in the position of early Adventists to that of the General Conference leadership in 1988 when they appealed to the U.S. Supreme Court to overturn the biblical concept of life beginning at conception. Early Adventist pioneers saw life beginning at conception. By 1988 General Conference leadership had not only rejected the biblical concept that life begins at conception but appealed to the strong arm of the state to legally strike down that biblical truth.

In addition to that giant step backward John Stevens tied abortion to the first four commandments which has to do with worship of God and our direct relationship with Him. He says that he does this because of abortion's "direct tie to people's religion." One could just as easily argue that the commandment "Thou shalt not kill" has a direct tie to many people's

religion. But we cannot shift the sixth commandment over and make it part of the first four commandments of the decalogue. The last six commandments apply to our relationship to all humanity. To shift the sixth commandment over and make it a part of the first four commandments and make it a matter of worship on the premise that it is tied to people's religion, and thus make it a matter of conscience and religious liberty, is just a creative and imaginative way to get around the direct claims of the sixth commandment.

Likewise, applying abortion to the worship of God is



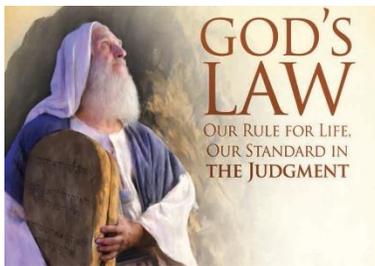
altogether as much a pagan form of worship as was Baal worship in ancient Israel when they sacrificed their children and caused their children to pass through the fire to Molech. Would it be right to claim that ancient Israel was only exercising their

freedom of worship? So heavily is freedom of choice and conscience relied upon for allowing abortions that Christ Himself is used as an example. "Consider especially the best example of one who places freedom to choose above freedom to live—Christ—who chose willingly to be crucified in order to provide that same precious freedom, so that all of us can choose to mold our personal destiny. Christ valued choice over life." Stevens, *The Abortion Controversy*, p. 47. No, the above quoted words have not been taken out of context. Christ is actually being used as an example of the fundamental reason abortions should be freely given and received. Does it need to be pointed out that Christ gave Himself? He did not offer the life of someone else in the name of freedom of choice. He gave Himself. This is the complete opposite of what occurs in abortion. In abortion the mother is offering the life of another in the name of her "free choice." She is not offering herself to maintain the power of "free choice" for one who does not have the power to exercise that "free choice." Self is at the center of her consideration of abortion. This stands in stark contrast to Christ's own voluntary death which was completely centered on saving others. Christ did indeed die to preserve the power of choice for everyone, but He did not give the life of another to do so. He gave Himself as a sacrifice. He did so freely and willingly. Of His own life Jesus said, "No man taketh it from me, but I lay it down of

myself.” John 10:18. Christ’s decision to give His life for the world was completely other centered. He gave Himself to give back to those who are marked for death “free choice” to choose life if they of their own free will choose it. He who gave Himself to establish “free choice” for everyone, says, “choose life.” Deuteronomy 30:19. “Let this mind be in you which was also in Christ Jesus.” Philippians 2:5. It was the mind of Christ that He gave *Himself* that others might have the opportunity to “choose life.” Those who have the mind of Christ will likewise give themselves so that others may have life, or that at some future time will “choose life.”

ABORTION: CATALYST TO A NATIONAL CRISIS?

According to Stevens and other church leaders, the pro-life versus the pro-choice issue is the great crisis that precedes the Sunday law. To certain church leaders abortion and Sunday sacredness are inseparable twin issues. “In both instances the abortion issue has and will again precede efforts to force the legal worship and observance of Sunday sacredness on all society, indeed, ultimately on the entire world. The abortion issue serves as the needle pulling the thread, which will bind religious freedom and destroy the foundation of all civil freedoms. This could lead to laws similar to Colonial American Virginia law that called for banishment or execution for the third offence against Sunday sanctity.” *Ibid.* P. 40.



On the contrary, this view of abortion being a religious liberty issue serves as the first step in changing the law of God. The wording of the law itself is

not changed. The change takes place by shifting the abortion issue from the last six of the commandments to the first four, thus making it a matter of worship to God and a religious liberty issue. If this shift can be done – and it has been done – perhaps a shift can take place the opposite direction where a commandment in the first four commandments can be shifted to the last six, making the coming Sabbath/Sunday issue a part of the last six commandments thus making which day you keep to be a matter of one’s relationship to

those around them as the overarching issue. This is the kind of change that the church leaders in Germany and the General Conference made to the law of God during the first and second world wars. Of course, this change did not take place on paper. The change took place in the hearts and minds of people. Such advocates did not say the law of God had been abolished. Nor did they say it had been changed in any manner. The German church leaders made the fourth commandment subservient to the laws of the land. In other words, the Sabbath commandment was applied to how Sabbath keepers related to the human condition around them rather than their direct relationship with God and their worship of Him as Creator.

IT WAS PREDICTED

They even used Scripture such as Romans 13:1-2 to support this approach to the law of God. The apostle Paul warned, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” Just twenty-five years before the first world war, the Lord’s messenger had warned of this approach being made to the law of God. “In this situation [Sunday law] worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the scripture: ‘Let every soul be subject unto the higher powers.... The powers that be are ordained of God.’” *Testimonies for the Church*, Vol. 5, p. 712. One can only wonder if those who did this thing so recently predicted saw their own actions as a fulfillment of that prophecy. Perhaps not. Those who reject great light will go into darkness equal in magnitude to the light they rejected.

When abortion is made a part of the first four commandments, as has been so urgently and clearly asserted, and made a freedom of conscience issue, a very subtle but powerful change has been made as to how people relate to the law of God. Instead of the conscience being bound to the law of God, the law of God becomes subservient to the conscience of man. This kind of freedom of conscience allows for freedom from the law of God while at the same time maintaining the appearance of giving worship to God.

Stevens proclaimed for many years that because abortion is a freedom of religion issue it would lead those of the pro-life persuasion to end up being champions for bringing in a Sunday law. To Stevens, the pro-life stance on abortion is now the great “national crisis.” Such ones feel-duty bound to call upon the strong arm of civil law to uphold so-called “liberty of conscience.” The Seventh-day Adventist Church has appealed to the strong arm of civil power to change the biblical truth that life begins at conception to life begins at birth under the guise of religious liberty. More and more the church has appealed to the courts of law to settle issues within the church. The abortion issue within the church has been one of those issues. In 1988 did the church appeal to the courts to uphold genuine religious liberty? No, the General Conference enlisted the court’s power to enforce a doctrine that is not even biblical. Some of the most stern warnings ever to come from the pen of inspiration are in regard to those who go to the courts to settle issues. “Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins.... Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! This action, of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done.... To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord’s chosen people.... Such a condition of things is abhorrent to God.” *Selected Messages*, Book 3, pp. 302, 303. The appeal to the courts in this particular instance was not done merely by the rank-and-file members of the church but by leaders at the General Conference level. And this they did in an effort to settle a doctrinal dispute!

WE HAVE BEEN HERE BEFORE

In tribute to Stevens’ work in the area of religious liberty it was stated, “In my estimation, only two individuals stand out so distinctly [as Stevens] in the annals of religious freedom advocacy in the Seventh-day Adventist Church – Alonzo T. Jones, the first editor of a religious liberty journal, and Bert Beach,

who pioneered interchurch dialogue.” *Liberty*, March/April, 2015. In all fairness we must let Jones speak for himself. A. T. Jones would not have agreed with Stevens in the least, as we see from his testimony before the United States’ Senate Committee on Education and Labor on December 13, 1888. Jones clarified the practical and functional difference between the first four commandments and the rest of the decalogue. “It is every man’s right in this country, or anywhere else, to worship an idol if he chooses. That idol embodies his conviction of what God is. He can worship only according to his convictions. It matters not what form his idol may have, he has the right to worship it anywhere in all the world, therefore in the United States. But suppose that in the worship of that god he attempts to take the life of one of his fellow-men, and offer it as a human sacrifice. The civil government exists for the protection of life, liberty, property, etc., and it must punish that man for his attempt upon the life of his fellow-man. The civil law protects man’s life from such exercise of any one’s religion, but in punishing the offender, the State does not consider the question of his religion at all. It would punish him just the same if he made no pretensions to worship or to religion. It punishes him for his incivility, for his attempt at murder, not for his irreligion. I repeat, the question of religion is not considered by the State; the sole question is, Did he threaten the life of his fellow-man? Civil government must protect its citizens. This is strictly within Caesar’s jurisdiction; it comes within the line of duties which the Scripture shows to pertain to our neighbor, and with-it Caesar has to do.



“Therefore, it is true the State can never of right legislate in regard to any man’s religious faith, or in relation to anything in the first four commandments of the decalogue. But if in the exercise of his religious convictions under the first four commandments, a man invades the rights of his neighbor, as to life, family, property, or character, then the civil government says that it is unlawful. Why? Because it is irreligious or immoral? – Not at all; but because it is uncivil, and for that reason only. It never can be proper for the State to ask any question as to whether

any man is irreligious or not, or whether his actions are religious or not. The sole question must ever be, Is the action civil or uncivil." A. T. Jones, *The National Sunday Law*, pp. 25, 26.

We see that Jones kept the first four commandments separated from the last six commandments. He saw that if a distinction was not maintained the civil government would inevitably exercise its power over liberty of conscience. Stevens and other leaders, however, are working on a track that will lead them to the results they are claiming to avoid.

...to be continued

DEPRESSION AND MENTAL HEALTH

Thoughts from Ellen White

<https://ellenwhite.org/articles/104>

If anyone knew the depths of despair—as well as the aid and counsel of God in its midst—Ellen White would be among those who could claim both experiences.

"For years I have been afflicted with dropsy and disease of the heart, which has had a tendency to depress my spirits and destroy my faith and courage. ... I had no desire to live, therefore I could not take hold of faith and pray for my recovery," she recounted.(1) But following prayer by pioneering ministers J.N. Andrews and J.N. Loughborough, "the depression, the heavy weight, was lifted from my aching heart," she wrote.(2)

Ellen understood that her lifelong health struggles, related to the near-fatal accident(3) she endured at age 9, had an effect on her emotional state. But she also experienced depressed feelings in times of good health. Some of these were related to her sensitivity over issues in the church. At other times, she described how the painful loss of her three-month-old child, John Herbert, brought on a "despondency and gloom [which] settled upon me."(4) She would encounter other losses in her life, not least the passing of her beloved husband and co-worker, James. In a letter to Elder Haskell in her retirement years, Ellen White wrote this personal counsel on how to deal with thoughts of depression, "Do not be discouraged and disheartened. I am sometimes greatly perplexed to know what to do, but I will not be depressed. I am determined to bring all the sunshine into my life that I possibly can."(5)

How did Ellen White combat thoughts of doubt and depression? She turned to the Bible and its accounts of Elijah, David, Paul and Jesus, each of whom had their own crises and "dark moments"(6) She stated, "If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. Energy is imparted to the soul by searching its pages."(7) She also "learned that support from family and friends can be invaluable," and "recommended the benefits of outdoor activity, gardening, enjoying nature, and simply praising God."(8)

It should be noted here that when talking about depression and its resolution, Ellen "was not diagnosing mental states as a licensed psychiatrist might do today after a patient's thorough examination,"(9) and it must be emphasized that those suffering major or clinical depression would do well to avail themselves of medical treatment. But for those who are merely facing life's burdens and challenges—from personal circumstances, illness, or other causes—her counsel to recall God's goodness as documented in Scripture, and to cultivate a positive disposition through activity and praise, can be valuable aids in recovery. "The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."(10)

In 1903, to her son Edson, she wrote, "With the continual change of circumstances, changes come in our experience; and by these changes we are either elated or depressed. But the change of circumstances has no power to change God's relation to us. He is the same yesterday, today, and forever; and He asks us to have unquestioning confidence in His love."(11)

That confidence sustained Ellen in many of her darkest moments and it can do the same for us today.

The following is a great article she wrote about knowing when He will return. Many ask when and how we will know, etc. She says, as the Bible says,

WATCH and be ready. This is what we should be doing.

THE DAY AND HOUR

By Ellen G. White

[Matthew 24:36, 37](#): “But of that day and hour knoweth no man, no, not the angels of Heaven but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be.” The day and hour, and even the year, of the second advent, are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still farther down, very near the end itself; yet none of them reach to the coming of the Son of Man. The prophecies clearly point to the period of the second advent, but do not give the definite time of that event. But many suppose that the text proves that nothing may be known of the period of the second advent. In this, they greatly err, as may be seen from the following reasons: SCOC 51.2

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: “Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors.” [Verses 32, 33](#). No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny those words of the Son of God, and assert that nothing can be known of the period of his second coming. SCOC 52.1

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of Man be. Said God to Noah, “My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” [Genesis 6:3](#). The period of the flood was given to the patriarch. And under the direct providence of God, he prepared

the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message has gone forth. SCOC 52.2

3. Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: “But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father.” If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, “But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father.” This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in [1 Corinthians 2:2](#): “For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified.” Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known. SCOC 53.1

Says Campbell: “Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, to *make known*.... His [Christ’s] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense, Paul uses the term *know*: [1 Corinthians 2:2](#): ‘I came to you *making known* the testimony of God; for I determine to *make known* nothing among you but a crucified Christ.’ “ SCOC 54.1

Albert Barnes, in his Notes on the Gospels, says: “Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, ‘that day and

hour none maketh known, neither the angels, nor the Son, but the Father.’ It is true the word has sometimes that meaning, as [1 Corinthians 2:2](#).” SCOC 54.2

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great Advent movement of 1840-44. SCOC 54.3

And when the patriarch’s work of warning and building was finished, God said to him, “Come thou and all thy house into the ark.” “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights.” So when the waiting, watching, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time. See [Revelation 16:17](#); [Joel 3:16](#); [Jeremiah 25:30](#). SCOC 54.4

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: “Watch, ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.” [Mark 13:35-37](#). SCOC 54.5

One of the fatal consequences of not watching is distinctly stated in [Revelation 3:3](#): “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” The consequence of not watching will be ignorance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, “Father, glorify thy name,” there came a voice from Heaven, saying, “I have both glorified it, and will glorify it again.” The disciples understood these words from Heaven, while the people that stood by said it thundered. [John 12:27-29](#). So will the waiting disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not

understand it. In comparing Noah’s days and ours, the Lord continues:

Thank you all for your continued trust and faith and support in Bible Explorations. I wish my folks, Elder John and Clara VanDenburgh were here to see our world today and see how close we are. We are nearing that great reunion and what a day that will be! Look up!!! Look up!!! Don’t despair!! He IS in control!



He IS coming soon!

Be sure to watch us, if you have internet, it is very easy! Just type in the search bard and go to our website www.BibleExplorations.com and look on the right side for links, and also on the tabs at the top for newsletters, calendar, etc.

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When we pray,
God hears more
than we say,
answers more than
we ask,
gives more than
we imagine...
in HIS own time
and HIS own way.

Thank you for your continued prayers and support! We love you and you are all in our prayers, too!

