



**BIBLE EXPLORATIONS**  
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# Bible Explorations Newsletter

November-December 2024 Issue

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What a wonderful Feast of Tabernacles we had!! Those who came all agree. It was such a beautiful spot and such good talks! Many sat around and discussed things, too, and played guitars and piano and sang! It was a sweet reminder of Terra Bella. Dad would have been pleased!

We had some excellent talks and you can go to our YouTube and watch them all! Chris Hall did an EXCELLENT one giving us a review into 1888 etc. (If links do not work, go to our YouTube and go to “Live” and they will be there! BibleExplorations.com/yt

[https://www.youtube.com/watch?v=YjoYP\\_VIqA&t=3326s](https://www.youtube.com/watch?v=YjoYP_VIqA&t=3326s) (Chris’ talk)

<https://www.youtube.com/watch?v=cQ12WzwLTw0&t=5853s>

Brent Meikle’s from (Nov. 2), and part 2 and 3 will be there by the time you get this newsletter! All 3 are excellent!

Watch them all. Ted Schultz did two great ones, they always seem to just go along with the rest! God really is involved with these speakers! Keith Bond, Richard Myers, Abel Camacho, Lem Ramirez, Eugene Sardis, and Kimber Hoffman, too! Just amazing when you hear them and how they connect with each other. This world is closing down, we need to take the time we have to spread His Word to the world! Help us accomplish this!! Donate as you can, let us get on more satellites, more internet, just grow and share! Tell your family and friends! So many we don’t know have come forward asking for more information! They hear a message “randomly” and are wanting more! These are all walks of life, too, not just Sabbath keepers.

## TITHES AND OFFERINGS

**Ellen G. White**

Gifts and Offerings for Welfare Work—Deeds of mercy must be done; the poor and the suffering must be aided. Gifts and offerings should be appropriated for this purpose. Especially in new fields, where the standard of truth has never yet been uplifted, this work must be done.—Special Testimonies, Series A 9:68.

Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian

help work will do more than the preaching of sermons.—The Review and Herald, December 24, 1895.

It will be necessary that a fund shall be created so that the workers may have means with which to help those who are in poverty and distress, and this practical ministry will open their hearts to respond to the truth.—The Review and Herald, January 28, 1896.

Men are appointed to proclaim the truth in new places. These men must have funds for their support. And they must have a fund to draw upon for the help of the poor and needy whom they meet in their work. The benevolence that they show toward the poor gives influence to their efforts to proclaim the truth. Their willingness to help those in need gains for them the gratitude of those they help and the approval of Heaven.—Letter 32, 1903.

Aided From Special Contributions, Not Regular Church Income—In the sixth chapter of Acts we are shown how when men were to be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church but by special donations. The tithe was to be consecrated to the Lord, and was always to be used for the support of the ministry. Men must be chosen to oversee the work of caring for the poor, to look after the proper distribution of the means in hand, that none among the believers should suffer for the necessities of life.—Letter 9, 1899.

**None Suffer If God's Plans Are Followed**—There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there

were no beggars among them, neither any who suffered for food.—Patriarchs and Prophets, 530, 531.

## WHAT'S THE FUTURE OF BIBLE EXPLORATIONS?

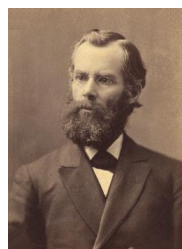
The above words are for all of us today. We have plans in the works for this ministry to continue to help others AND share the message to a dying/crying/hungry world! You can be part of it!

This ministry has workers who need funds to continue their work, and also this ministry gets calls from our “family” members at times who truly need some help. We freely give it as we have it. Your donations are used in various ways, but never wasted. There are many needs with a ministry and this one is a faith-based ministry. We continue Bible Explorations from donations. We have had the devil try and stop us more than once! However, we continue to go on, even when at times we wondered if it was time to stop. God is NOT done with Bible Explorations. I promised Elder John (my father) we would continue as long as we could. We have had many think we would have closed by now. This proves to me our Father and His Wonderful Son are with this ministry and all of you! We will spread His word to the whole world until He comes for us! What a glorious day that will be!!! Please continue your support, both financially and with prayers! He owns the “bank” so we are going to continue with faith!

## PIONEER HISTORY

I enjoy learning about our pioneers, don't you? I found this article and thought you'd enjoy it.

### JOHN NEVINS ANDREWS 1829-1883



J. N. Andrews was born July 22, 1829, in Poland, Maine. He quit school at the age of 11 and was largely self-taught, apparently quite effectively. It is reported that later in life he was fluent in seven languages and could recite the New Testament by memory. His uncle Charles, a member of the U.S. Congress, offered to pay for his training as a lawyer so he could follow a political career. However, early

in 1845, at age 15, after reading a tract written by T. M. Preble, John accepted the Sabbath--a decision that changed the direction of his life. He and Uriah Smith married sisters, Angeline and Harriet Stevens.

Andrews had a long and productive association both with the church and with James and Ellen White. His name first appeared in Adventist literature when, in October of 1849, at age 20, he wrote a letter to the editor of the *Present Truth*, James White. When the first Adventist press was set up in Rochester, New York, in 1852, he became one member of a publishing committee of three, at age 22. The other two members were Joseph Bates and James White. **The next year Andrews was ordained to the Adventist ministry. By this time, 35 of his articles had been published in the Review. In 1855, at James White's request, he wrote a paper using Bible proofs, which settled sunset as the time for beginning the Sabbath. Ellen White had a vision that supported his conclusions.** (See *Testimonies for the Church*, volume 1, page 116.)

Later that year, in poor health and discouraged, Andrews left the ministry and settled in Waukon, Iowa. James and Ellen White traveled there to persuade him to return, which he did. In 1858 he led out in a study of systematic benevolence, the forerunner of the church's tithing plan. In 1861 he published the first of several editions of *History of the Sabbath*. In 1864 he was sent to Washington, D.C., in a successful effort to secure noncombatancy status for Adventists during the Civil War. He was elected as the third president of the General Conference in 1867, following John Byington and James White. When the first Seventh-day Adventist camp meeting was held in Wright, Michigan, in 1868, he showed his personal side as he went around to the tents at the end of the day, asking: "Are you all comfortable for the night?"

While Andrews served as editor of the *Review* in 1869-70, he penned a 20-point article entitled "Our Use of the Visions of Sr. White," in which he clearly defined the relationship between the gifts of the Spirit and the Holy Scriptures. (See *Review and Herald*, February 15, 1870.)



Ellen White sometimes sent reproofs to Andrews, as she did in 1872 when he was delaying the publication of his next edition of *History of the Sabbath*. She told him that instead of trying to answer every objection, he should simplify his arguments. She urged him to develop all his powers equally. She later edited her letter to him, including it in *Testimonies for the Church*, volume 3, pages 32-39.

John's wife Angeline died of a stroke in 1872. Ellen White urged him to remarry, but when he went to Europe in 1874 as the first official Seventh-day Adventist missionary, he went as a widower with his teenage children, Charles and Mary. Ellen White wrote to church leaders in Europe: "We sent you the ablest man in our ranks" (Manuscript Releases, volume 5, page 436). Although he received frequent corrections from Ellen White, Andrews wrote often in support of her ministry and her visions. Always interested in writing and publishing, he established the Adventist press in Basel, Switzerland.

Andrews died of tuberculosis in 1883, at the age of 54, while in Europe. He is buried in Basel, Switzerland.

### JOHN AND JUDAS—A CONTRAST

He that saith he abideth in him ought himself also so to walk, even as he walked. 1 John 2:6.

In the life of the disciple John true sanctification is exemplified. During the years of his close association with Christ, he was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation.... The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character.

In striking contrast to the sanctification worked out in the life of John is the experience of his fellow disciple, Judas.... John warred earnestly against his

faults; but Judas violated his conscience and yielded to temptation, fastening upon himself more securely his habits of evil....

John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.

Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores. 9Ibid., 557-559. **Conflict and Courage, Ellen G. White**

### “STORIES OF MY GRANDMOTHER”

The following is another chapter from Ellen White's granddaughter. These are very encouraging stories!

### JAMES, HAVE WE COME TO THIS?

Two women bent over a small bundle wrapped in a piece of blanket. The older woman, Mrs. Howland, said to the younger, “Ellen, you and James have been married for more than a year now. Wouldn't you like to set up housekeeping here in Topsham where you have so many friends? We can spare two or three rooms in this big house.”

A soft cry came from the bundle. The young mother picked up her month-old baby and gave him a happy squeeze. “It would be pleasant to have a home here with you, but how can we keep house without furniture or dishes? You know that my husband, like the other Adventist preachers, has never thought of

saving money for himself; and since we were married, he has had little time for earning.”

The Whites went back to the Harmon home in Gorham and packed their few possessions. While they were gone, Mrs. Howland told some of the other women in Topsham of her plans. One family had a chair or two to spare, another mended an old table, and someone found a wood-burning cookstove and a bed. When James and Ellen returned, they found their rooms cleaned, the borrowed furniture arranged, a few groceries on the table, and a pile of wood stacked neatly beside the stove.

A day or two later James White said, “I've found a job, Ellen. It's a hard one, breaking and hauling stone for the railroad; but I'm in good health, thank God. We shall be able to support ourselves and help others.”

One night when he came home after work, his fingers were bleeding where the rough stones had worn away the skin, but his voice was cheery. “How's the big boy? Tomorrow I intend to draw my wages and buy our provisions.”

But the next night his pocketbook was still empty. So was the grocery sack he had hoped to fill.

“My employer had no money to pay me,” he explained. “But we won't complain, wife; the Lord is good to give me health and strength. I'm leaving the railroad tomorrow to take a job chopping wood.”

In spite of a lame ankle and a pain in his side that often kept him awake at night, James took an ax and went into the woods. By working from dawn till dark he managed to earn about fifty cents a day. Although at times they suffered for want of the mere necessities of life, he and Ellen were happy. They had each other, and they had their little Henry.

The mother was nursing her baby, and she allowed herself a pint of milk each day. But she needed a piece of cloth for a garment to cover his bare arms. So she went without milk for three days and saved nine cents, with which she purchased cloth for the baby's dress.

One day James walked three miles and back through the rain to collect his wages and buy provisions. In those days groceries were seldom packaged but usually were sold in bulk. At the store James put his purchases into an empty flour sack, tying strings around the sack to make various compartments, thus separating the cornmeal from the beans, the beans from the rice, and so on. With the odd-looking sack slung over his shoulder, he trudged home through the drizzling rain.

He entered the house, singing lustily, “I’m a pilgrim, and I’m a stranger; I can tarry, I can tarry but a night.”

His wife’s greeting smile faded. “Oh, James, have we come to this?” Her eyes brimmed with tears. “And you went through the town of Brunswick, where you used to lecture, with that sack of groceries on your back!” She had tried to be courageous, but now, completely discouraged, she sat down and cried.



The tempest of grief over, she thought of how Jesus had suffered for her, and she asked forgiveness for complaining. The Lord then showed her why they had been allowed to suffer. He had appointed them the special work of searching for the “scattered flock.” If they had prospered, home would have

become so pleasant that they would have been unwilling to leave it to carry the messages of comfort and instruction to others.

One early spring day, James said to Ellen, “I think we should go to the Bible conference that Brother Chamberlain invited us to attend in Connecticut.” He drew the ten dollars due him, which was all the money he had in the world. Half of it they spent for clothing. The other five dollars would pay their train fare as far as Dorchester, where their friends the Nicholsons lived.

Ellen sat down and patched her husband’s overcoat. In places the patches had to be pieced to make them reach; and on one sleeve there were so many patches that the original cloth could hardly be seen. They packed their possessions—clothing, bedding, and

all—in a three-foot tin trunk and set off for the meetings.

The Nicholsons were glad to see them and to entertain them overnight. The next morning Mrs. Nichols handed Elder White a five-dollar bill, a half dollar more than enough to purchase tickets for the rest of the journey.

At Boston they boarded a small steamboat to go around the coast and up the river to Middletown. The steamer trip must have taken all night and some of the next day. Finally they stood on the boat landing.

James took the fifty-cent piece from his pocket and looked at it. “This will take us right to Mr. Chamberlain’s home,” he said, thinking to spare his frail little wife the walk. Ellen shook her head. Putting the money back into his pocket, James tossed the trunk onto a pile of boards, took his carpetbag of books in one hand and the baby in the other, and together they started down the street, looking for someone who could direct them to Mr. Chamberlain’s home.

Soon after they found the house, Mr. Belden arrived with his horse and wagon and took them with their trunk and bundles to his comfortable home in Rocky Hill, eight miles away, where the conference was to be held. Thursday afternoon and Friday morning the Belden team was busy carrying guests from the station to the various Adventist homes where they were to be lodged.

By sundown fifty or more people were gathered in the large unfurnished room in the Belden house. Chairs were brought in from friends in the neighborhood, and for additional seats, planks were laid over boxes. But no one thought about the discomfort of backless seats when Elder Bates stood before them and gave his Bible reasons for keeping the seventh day of the week as the Sabbath, or when Mrs. White related her vision of the temple in heaven, in which she saw the sacred ark holding the Ten Commandments.

Together the believers studied the Bible. Whenever they came to a scripture which was hard to understand, they searched for other Bible texts to explain it. Often they would kneel and pray. Once

they continued studying through the night till nearly morning.

A few days after the conference, James handed Ellen a letter from Volney, New York. "It's an invitation to attend another Bible conference, and we ought to go. But I don't know where we'll get money for our fare. The letter says the brethren there are too poor to advance it to us. If I can work, I'll earn it myself." James had already done some mowing for neighboring farmers.

"We must have faith," Ellen said. They prayed. Soon James with two other Adventists was mowing a hundred-acre field of hay. It was hard work, mowing with a hand scythe for only 87 1/2 cents an acre. But one thought made the task easier—they were all working toward the same end—to go to the conference.

James also took a part-time job on another farm, working for strangers. This was not easy. The mowers would start together at one side of the field, each cutting a five-foot swath, one following a little behind the other. James wondered why the mower in charge gave him the widest swath and put him in the lead, the hardest place in the field. Soon he learned that the other men had been joking about the Adventist preacher. But he laughed and said to himself, "Even if I am a preacher, I learned to swing a scythe when I was a boy on the farm." In spite of a constant pain in his side and a lameness which made it impossible to rest his full weight on his left foot without pain, he kept in the lead.

At midday the men stopped in a shady spot to eat lunch. The other mowers took a swig of whiskey from their flasks, but the Adventist preacher drank only water. At the end of the first day's work one of the mowers said, "Mr. White, when you came into the field this morning, we were determined to run you out, because we didn't want a preacher around; but we must admit that you have us all beaten."



At home that night he said cheerily to Ellen, "I prayed for strength, and God gave it."

The day came for them to leave. The young mother had little Henry's clothes packed for the trip. James stood with an arm around Ellen, looking down at the

sleeping baby. With a trace of regret in his voice, he said, "Ellen, how can you take care of that little fellow on such a journey, and with that constant cough and pain in your lungs?"

They talked it over, and decided to take little Henry to Clarissa Bonfoey. "I'm so glad to have a part in God's work," she said with a smile as she reached out her arms for the baby.

For the first time Ellen was leaving her little one in the care of another, but it was not to be the last time. She kissed his soft cheek and brushed away her tears. Then taking her husband's arm, she walked to the wagon which would take them to the boat landing.

*We are to listen to Him, and have faith He knows best. Don't despair, He is listening to every prayer we send! Ask Him what His desire is for our every move...He will not fail us! Bible Explorations prayers for all our "family". Pray and listen. He is always in control.*

**Ellen G. White's Last Recorded Letter  
St. Helena, California, June 14, 1914**

*(It appears to have been written to an individual, however, this letter is for all of us!)*

My Dear Sister:

The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine." You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God." You have had a time of unrest; but Jesus says to you, "Come unto Me, . . . and I will give you rest." The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.



Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God.

I know that the Lord is very nigh to give you victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark

dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. Forget the things that are behind, and believe the promise, "I will come to you," and "abide with you."

God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood "cleanseth us from all sin."



It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming

in contact with the character of Christ. He declares, "Him that cometh to Me I will in no wise cast out;" that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the archdeceiver who originated them. You can be a great blessing if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith.

Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help Thou mine unbelief."

I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His loving-kindness. That which you cannot understand, commit to Him. He loves you and pities your every weakness. He "hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning--the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died.

God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace; they have never needed it, for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us.

God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: "Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer: "I will take them. 'With everlasting kindness will I have mercy on thee.' I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."

"I, even I, am He," the Lord declares, "that blot out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Respond to the calls of God's mercy, and say: "I will trust in the Lord and be comforted. I will praise the Lord; for His anger is turned away. I will rejoice in God, who gives the victory." **Printed in Testimonies to Ministers and Gospel Workers, pp. 516-520.**

### **GOD'S BLESSINGS WILL COME AS A RESULT OF HUMBLE FAITH**

A close connection with heaven will give the right tone to your fidelity and will be the ground of your success. Your feeling of dependence will drive you to prayer, and your sense of duty summon you to effort. Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own. If you want power you may have it; it is waiting your draft upon it. Only believe in God, take Him at His word, act by faith, and blessings will come. **(Ellen G. White)**

### **YOUTUBE "LIKE" AND "SUBSCRIBE" HELP**



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our other videos! Please be sure to Like and Subscribe when you go watch them!

Please remember we also have monthly bills for Zoom, software, video ads, support and packaging for the books we send out. We're also currently working on new technical work for BE to place BE's most viewed videos at the top of Google so that every SDA can more easily encounter them when searching on Google.com. We are constantly working to upgrade how people find our channels as well. We have tech support, salaries, postage and supplies, copying books, etc. Thank you for any blessings you may give.

### **Here are some bills (approx.) you can help us with:**

1. Tulix Video Data \$11,400 (due December)
2. Zoom/software & editors- \$800/month.
3. Postage/packaging/books - \$400/month.
4. Africa Satellite - \$63k/year.
5. *Brethren Aid*/Labor/tech-support- \$95K/year.
6. **Feast of Tabernacles Camp Retreat bill turned out higher than we first thought, but the bill was paid. THANK YOU!**

Please remember us when you consider blessing a ministry. Thank you.

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**PASSOVER AND FEAST OF UNLEAVENED BREAD for 2025 will be April 13 through 20, 2025. We will keep you updated on what is happening! Join us on our Facebook Group to also keep updated and ask questions!**

### **Bible Explorations - BETV**





