

THE DAVIDIAN SEVENTH-DAY ADVENTIST ASSOCIATION  
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A CANDID CONFESSION

Brethren, my soul is troubled as I approach the meetings scheduled for July 7-16: it is again as it has been in the past as I have approached previous convocations--with a pervading sense of concern and anxiety and almost trepidation. Facing the solemn responsibility of making every preparation possible to insure the presence of the Holy Spirit--His direction, guidance, and control--I have in a way felt akin to how the High Priest must have felt as he entered the Most Holy Place on the Day of Atonement. For never yet have the observable results of the meetings measured up to our tremendous needs and to my great hope. There have been reasons.

Candidly, Brethren, if the forthcoming July 7-16 meetings are not productive of the enduring results every redemptive consideration demands, I shall not attempt to promote further gatherings, for in terms of total cost the effort is prohibitive. If we fail this time to achieve the collective will to surrender without reservation to the Holy Spirit, thus to make the meetings enduringly productive, this will be the last such gathering--indefinitely. Indeed, better even to save the time and means and effort in convening this one. I have not the strength to spend in mounting a ten-day session for no more observable qualitative results than in the past.

Whether we realize it or not, we Davidians are in critical condition, no less serious if not more serious, than are our Laodicean brethren, and hence are in utmost need of genuine revival and reformation--renovation, physical renovation, moral renovation, spiritual renovation. Ponder well what this imports:

"Renovate--1. to make new or like new; to clean up, to restore to good condition. 2. to refresh, to revive."  
--Webster.

Only "a renovated race shall walk with [Christ] in white, for they are worthy."--Desire of Ages, p. 351:2.

Wherefore as Jesus said of the Jews, so with Davidians: What is needed is "not intellectual enlightenment, but spiritual renovation."--Id., 406:1.

Long ago God declared: "There must be renovation."--Life Sketches, p. 386:3.

"Moral renovation *must take place*, else souls will perish in their sins. Let the message of truth, like a sharp, two-edged sword, cut its way to the heart."--Testimonies, Vol. 5, p. 155:2.

Viewing the distressing soul condition of the Remnant, not only yesterday but right on down to today, the Holy Spirit through mortal lips cried out:

"Oh, what can I say to open blind eyes, to enlighten the spiritual understanding! Sin *must be crucified*. A *complete moral renovation must be wrought* by the Holy Spirit. We must have the love of God, with living, abiding faith. This is the gold tried in the fire. We can obtain it only of Christ. Every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fullness of that love which passes knowledge...."--5 T 105:2.

"There *must be a decided change*...which will *inconvenience* those who are reclining on their lees, before laborers

who are fitted for the solemn work can be sent into the field. There *must be* an awakening, a spiritual renovation. The temperature of Christian piety *must be* raised. Plans *must be* devised and executed for the spread of truth...."—5 T 203:2.

"The truth received into the heart will work a renovation in the soul."—Testimonies to Ministers, p. 156:1.

"Truth received into the heart," not merely warehoused in the head, sanctifies the life—changes the "ideas and theories, habits and practices," and thus produces the fruits—the living, not merely the preaching—of revival and reformation, of righteousness by faith. Short of this fruit-bearing, the tree is a cumberer of the ground.

"Said our Saviour: 'No man cometh to the Father, but by me.'...Except ye abide in me, says Jesus, ye can do nothing—nothing in God's sight, nothing that Christ will accept at your hands."—5 T 49:1.

If we are abiding in Christ the work of renovation is in observable progress, and will be manifest in our spirit, our attitudes, our speech, our conduct. The old self-opinionated ideas and unregenerate habits and practices will no longer dominate our thinking, speaking, and acting, no longer exhibit us as self-dominated, world-conformed, low-caste Davidians, "stand[ing] still in impotency, pointing to what [we] cannot do."—7T 14:2. Our lives will *consistently* exhibit *functional* righteousness, *retained* justification.

"...God requires the *entire surrender* of the heart, before justification can take place; and in order for man to retain justification, there must be *continual obedience*, through active, living faith that works by love and purifies the souls."—Selected Messages, Book 1, p. 366:1.

"...It is by *continual surrender* of the will, by *continual obedience*, that the blessing of justification is retained."—Id., 397:1.

Heaven pleads, "The Lord God of Israel is hungry for fruit" (1 T 268:1)—the fruits of righteousness. He waits upon us to become totally committed, involved, engrossed in the quest of them, in mastering and possessing them, in manifesting CHRISTIANITY—that "living, animating principle, that takes possession of mind, heart, motives, and the entire man" (TM 422) and makes him "to be a true Christian moment by moment."—Id., 441:0.

He wants to behold in us not the mere mouthing but the actual *performing* of the truth that "revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death," and that "reformation signifies a reorganization, a change in ideas and theories, habits and practices."—Selected Messages, Book 1, p. 128.

Our Father will have a vanguard not simply of professing, tithing, meeting-attending, yet self-conforming, Davidians, but of renovated, reorganized, truth-conforming, whole-souled, self-sacrificing, grace-saturated Davidians.

Short of this, we are either impotent, defeated Davidians or spurious, bogus Davidians, mere shams abiding in self, not in Christ; and whatever our profession and activities, they are accomplishing "*nothing* Christ will accept at [our] hands."—Nothing.

What are we? Inspiration puts to us the piercing questions:

"Are you a sham, or are you really a son of God? Are you serving God, or are you serving idols? Are you transformed by the Spirit of God, or are you yet dead in your trespasses and sins?"—TM 440:2.

I do not know what the projected meetings may hold—what they are going to be. But I do know what they are not going to be. They are not going to be definitely preconceived, pre-designed, pre-planned, pre-structured, and hence they are not going to be like any in the past. As to what they will be, all I know is that they will be on the altar for God to consume to His glory—that He may enthrone in our lives the truths we profess with our lips but fail to translate into habit and practice.

So, Brethren, be prepared for possibly revolutionary workings of the Holy Spirit, and for a regimen conducive to His working—for early rising, early retiring, cooperative endeavours, two meals a day, no running to town for other food, and for all-out, single-eyed seeking of God for repentance not to be repented of; in short, for voluntary breaking-up of the old house to save it from the otherwise inevitable involuntary breaking up finally.

If, regrettably, all this presents a picture of prospects and possibilities too excruciating to contemplate, then you will make an expedient decision not to invest your time and money in attending.

Come, Brethren, *only* if you are prepared to fall upon the Rock and be broken to pieces, totaled-out in sacrifices for Christ, and thus renovated, reorganized.

“The God of Israel is hungry for fruits”—for Gideon’s 300.

As I leave you to ponder this confession of concern, to pursue its import for yourself, and to make your decision, I ask you to do so in the light of the following statements of truth for this moment:

“We are *approaching the parting of the ways* where we must decide whether we will be among the many of whom Daniel spoke that shall be purified, and made white, and tried, and understand; or of those who shall do wickedly and not understand. If we would be among the wise and purified ones, we had better *without delay find out what our idols are and put them away*, for this is the factor that will decide which of the two classes we will belong to. Since none of the wicked shall understand in the day of the Lord, it shows that the Truth will become deeper and deeper until finally the wicked will not be able to comprehend It. The point where they first lost out or became blinded, however, was *when they met their idols and refused to tear themselves from it*. The things we love and esteem more than God’s Kingdom are our idols.”—12 Code 6 & 7:18:2.

“Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks, and gives His blessing. But he requires of us an entire surrender of the faculties. The mind and heart, *the whole being, must be given to him, or we fall short of becoming true Christians.*”—4 T 145:3.

“Young and old have a conflict, a *warfare, before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray* and overcome them. Believers in present truth *must be* as watchful as their enemy and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny Him *by speaking contrary to truth, by speaking evil of others, by foolish talking or jesting, or by words that are idle*. In these things we manifest but little shrewdness or wisdom. We make ourselves weak; our efforts are feeble to resist our great enemy, and we are conquered. ‘Out of the abundance of the heart the mouth speaketh,’ and through lack of watchfulness we confess that Christ is not in us. Those *who hesitate to devote themselves unreservedly to God make poor work of following Christ*. They follow Him at so great a distance that half the time they do not really know whether they are following His footprints or the footsteps of their great enemy. *Why are we so slow to give up our interest in the things of this world* and take Christ for our only portion? Why should we wish to keep the friendship of our Lord’s enemies, and to follow their customs, and be led by their opinions? There *must be* an entire, *unreserved surrender* to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ’s disciples.”—1 T 408:1.

"Christ has promised the gift of the Holy Spirit...and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' Phil. 2:13. BUT MANY WILL NOT SUBMIT TO THIS. They *want to manage themselves*. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who *watch for His guidance and grace*, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."--Desire of Ages, p. 672:1.

"Many who profess to be Christ's followers have an anxious, troubled heart *because they are afraid to trust themselves* with God. They do not make a complete surrender to Him; for they *shrink from the consequences* that such a surrender may involve. Unless they do make this surrender they cannot find peace."--Ministry of Healing, pp. 480, 481.

"We must comply with all the requirements--*pay the price*."--11 Code 3:11.

Search the purse of your soul, Brethren, to see if you have the coin to pay the price--the determination "*to know the worst of your case*," to "*deal truly with your own soul* (1 T 163:1)--to give way to God to work "in you both to will and to DO of His good pleasure." Phil. 2:13.

If you have the coin, God is waiting on you to invest it. *Come*.

If you don't have it, for the sake of all concerned *please* refrain from coming.

From all of you who are prepared to "pay the price," I'll appreciate a *confirmation* of your reservation. We must know whether to prepare for 200, 100, 50, 25 or none. Please reply without delay.



M. J. Bingham

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#### Jonathan, Son of Saul

Shortly after concluding the concerns set forth in the foregoing lines, my attention was drawn to the sad, portentous picture foreshadowed in the following passage. Prayerfully ponder it:

"Jonathan, Son of Saul. Herein lies one of the strangest and saddest stories of the Bible. The story of a fine young man who saw the coming of a new order, actually prophesied of the coming Kingdom, who knew and loved the coming King dearly, yet missed being in the glorious Kingdom simply because he never got around to coming out of the old order."

(Note: all brackets and emphases in quotations supplied.)