

True Education

Thinkers and not Reflectors



Allen Stump March 17 2023

Genesis 2:9 (KJV) — 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the *tree of knowledge of good and evil*.

Genesis 2:17 (KJV) — 17 But of the *tree of the knowledge of good and evil*, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

In reviewing *our past history*, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall *forget the way the Lord has led us*, and His teaching in our past history. (*Life Sketches*, p. 196.2)

Exodus 4:12 (KJV) — 12 Now therefore go, and *I will be with thy mouth, and teach thee what thou shalt say.*

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—*individuality, power to think and to do*. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. **It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.**

(Education, p. 17.2)

Albert Einstein





REST



FREEFALL

Deuteronomy 6:4–7 (KJV) — 4 Hear, O Israel: The LORD our God is one LORD: 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

Proverbs 22:6 (KJV) — 6 *Train up a child in the way he should go:* and when he is old, he will not depart from it.

Genesis 3:9–13 (KJV) — 9 And the LORD God called unto Adam, and said unto him, *Where art thou?* 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, *Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?* 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, *What is this that thou hast done?* And the woman said, The serpent beguiled me, and I did eat.

rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of

7. 18; Zech.

8. 6, 12.

21 will...:

Heb. hath magnified to do.

Jer. 30. 3; 1

Eze. 38. 14.

22 ch. 1. 19.

Zeph. 3. 8; 2

Zech. 14. 2-4.

2 Ch. 20. 26.

Isa. 66. 16;

Eze. 38. 22.

23 the former rain moderately: or, a teacher of righteousness.

moderately: Heb. according to righteousness.

Jer. 5. 24;

Hos. 6. 3.

Ob. 11; 3

Na. 3. 10.

John 3:2 (KJV) — 2 The same came to Jesus by night, and said unto him, Rabbi, we know that *thou art a teacher come from God*: for no man can do these miracles that thou doest, except God be with him.

Luke 10:25, 26 (KJV) — 25 And, behold, a certain lawyer stood up, and tempted him [Jesus], saying, Master, what shall I do to inherit eternal life? 26 He said unto him, *What is written in the law? how readest thou?*

Matthew 17:24, 25 (KJV) — 24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, *What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?*

Matthew 22:15–17 (KJV) — 15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Matthew 22:18–21 (KJV) — 18 But Jesus perceived their wickedness, and said, *Why tempt ye me, ye hypocrites?* 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, *Whose is this image and superscription?* 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Luke 10:36 (KJV) — 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Many have, as had Moses, very much to unlearn
in order to learn the very lessons that they need to
learn. (*Manuscript Releases*, vol. 2, p 325.2)

$$a=b$$

$$a \cdot a = a \cdot b$$

$$a^2 = a \cdot b$$

$$a^2 - b^2 = (a \cdot b) - b^2$$

$$(a+b)(a-b) = b(a-b) \text{ Factoring}$$

$$\frac{(a+b)(a-b) = b(a-b)}{(a-b) = (a-b)}$$

$$\frac{(a+b)\cancel{(a-b)} = b\cancel{(a-b)}}{\cancel{(a-b)} = \cancel{(a-b)}}$$

$$(a+b) = b$$

$$(b+b) = b$$

$$2b = b$$

$$\frac{\cancel{2b} = \cancel{b}}{\cancel{b} = \cancel{b}}$$

$$2 = 1$$

Acts 17:11 (KJV) — 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Babylon and the **CHURCH?**

“My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong, God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing.

(Testimonies to Ministers and Gospel Works, p, 59.2)

Again, I say the Lord hath not spoken by any messenger who calls the only church in the world that keeps the commandments of God, Babylon. True, there is chaff with the wheat; but first gather the chaff and bind it into bundles to burn it, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized, or broken up into independent atoms.

There is not the least consistency in this. There is not the least evidence that such a thing will be. Those who shall heed this false message, and try to leaven others will be deceived, and prepared to receive advance delusions, and they will come to naught.

(Manuscript Releases, vol. 1, p. 303.1 Letter 16, 1893, To W. F. Caldwell, June 11, 1893.)

Who can truthfully say: “Our gold is tried in the fire; our garments are unspotted by the world”? I saw our Instructor pointing to the garments of so-called righteousness.

Stripping them off, He laid bare the defilement beneath.

Then He said to me: “Can you not see how they have pretentiously covered up their defilement and rottenness of character? ‘How is the faithful city become an harlot!’ My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.”

(Testimonies for the Church, vol. 8, p. 250.2 — 1903)

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.

(Selected Messages, bk. 1, p. 57.2)

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; . . .

Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. (*The Review and Herald*, November 22, 1892, par. 7)

As a people we should study God's plans for conducting his work. Wherever he has given directions in regard to any point, we should carefully consider how to regard his expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things.... (*Special Testimonies, Series A, #08, p. 28.4*)

Now the Lord wants his Spirit to come in. He wants the Holy Ghost king. (*Spalding and Megan Collection*, p. 166.3)

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it would be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,—that is past. What we want now is a **reorganization.** We want to begin at the foundation, and to build upon a different principle. (General Conference Bulletin, April 3, 1901, par. 25)

The proposed new constitution reverses the reformatory steps that were taken, and the principles which were given, and which were adopted as the principles of reorganization, at the General Conferences of 1897 and 1901, and which were incorporated in the constitution of 1901. (P. T. Magan, *General Conference Bulletin*, April 10, 1903, page 150.10)

It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it; but I want to say to you that any man who has ever read “Neander’s History of the Christian Church,” Mosheim’s, or any of the other of the great church historians,—

any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made. (*General Conference Bulletin*, April 10, 1903, page 150.12)

It might be well to call attention to the principles of organization that were given to us in 1897 and 1901. One word that came to us in 1897, which the General Conference accepted, and upon which it acted in that Conference, and which has become a constitutional principle, was spoken in these words: “It is not wise to choose one man as president of the General Conference;” and the new constitution does propose that very thing.

Now, that came to us in 1897, and it was accepted by the Conference. The committee, of which I happened to be a member with others, acted upon it, and you know that we brought in a report of that committee, and the Conference adopted it, of having three presidents instead of one. You know the reasons that were given in Conference for it.

This providing one man as president of the General Conference, when the General Conference is bigger now than it was in 1897, is just that much more a reversal of the principle to which God was calling us, and that much more of an emphasis of the principles from which He was calling us, as could be. So much for 1897. (*General Conference Bulletin*, April 10, 1903, page 151.7)

Another thing: Brother Magan said something about church history. Please remember that was the first organization of the church. The elders met as equals. One was chosen chairman, and simply making the chairmanship perpetual is what bred the Papacy. That is the historical truth. It is proper to have a presiding officer, proper to have a chairman of the meeting; but when you perpetuate that thing, and that officer begins to claim it as his right, and, if you don't elect him chairman next time, feels that you have dropped him, and so on. you have the spirit of the Papacy, though it is not yet developed.

So I say again, that is the way the church began the chairmanship only of assembled elders, for there were a number of them; and the making of that chairmanship perpetual is what bred that which is to-day the Papacy. I don't say that these brethren mean that, but I say simply what this testimony said,—in this there are things that the responsible ones have not realized and do not realize, and we want to learn it and look it in the face, and not put ourselves in the way where it will be possible to have this thing repeated. (A. T. Jones, *GCB* April 10, 1903, page 154.1)

God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. (*Patriarchs and Prophets*, p. 115.2)

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle. (*Education*, p. 225.1)

. . . the planets and comets will constantly pursue their revolutions in orbits given in kind and position, according to the laws above explained; but though these bodies may, indeed, persevere in their orbits by the mere laws of gravity, yet they could by no means have at first derived the regular position of the orbits themselves from those laws.



This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centres of other like systems, these, being formed by the like wise counsel, must be all subject to the dominion of One; . . .



This Being governs all things, not as the
soul of the world, but as Lord over all; and
on account of his dominion he is wont to
be called Lord God παντοκράτωρ, . . .

(Sir Isaac Newton, *Principia: The
Mathematical Principles of Natural
Philosophy*)



A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character. (*The Ministry of Healing*, p. 409.2)

