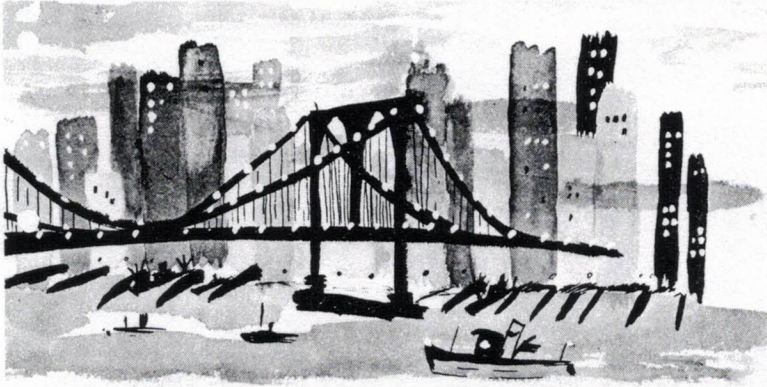


✓  
December 174.



"Watchman,  
what of the night?"

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

### WE - YOU AND ME - AND RIGHTEOUSNESS

While we are one, a whole being, and function as a whole organism, nevertheless, we have three aspects - our bodies, or physical natures; our minds; and our spiritual natures, or character. This latter aspect is determined by the functioning of our minds in relationship to our acceptance of the power which God is willing to bestow in our spiritual development.

Paul has admonished us - "Let this mind be in you, which was also in Christ Jesus."<sup>1</sup> In previous writings, Paul had presented the relationship of Jesus to man. God had sent forth His Son "in the likeness of sinful flesh."<sup>2</sup> A human body had been prepared for Him in the womb of Mary.<sup>3</sup> He partook of the same flesh and blood as the rest of the children of Adam, being made in all things like unto His brethren.<sup>4</sup> He condemned sin in the flesh, and presented to the Universe and man an Example of that righteousness which alone is acceptable to God.<sup>5</sup> Thus for us to likewise realize this righteousness, we must have the mind of Christ Jesus.

Christ achieved the victory through the emptying of self, making Himself void.<sup>6</sup> He laid aside the glory which He had with the Father prior to Bethlehem, and accepted only the glory of truth and grace as the necessary revelation of that righteous character which we are to possess.<sup>7</sup> Thus for us to come into possession of genuine righteousness by faith, we, too, must make void our self-identity, our natural personality, and receive "the new man, which after God is created in righteousness and the holiness of truth." This experience becomes ours *now* by being "renewed in the



spirit of [our] mind[s]"<sup>8</sup> "The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men."<sup>9</sup>

Closely related with this righteousness and holiness of truth, in fact inseparable in the development of character is the knowledge which is from above. Jesus declared - "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."<sup>10</sup> True righteousness by faith comes through this word - for "faith cometh by hearing, and hearing by the word of God."<sup>11</sup> The foundation of the spiritual nature which is renewed "after the image of Him that created him" is the knowledge of God as revealed in the Word.<sup>12</sup> This, too, is a present experience to be realized *now*.

With our minds renewed after the mind of Jesus, and our knowledge founded in the wisdom of God's word, our characters will then once more reflect the image of God who created us. This leaves only the body. Paul speaking of this experience wrote - "Ourselves also, which have the first fruits of the Spirit [renewed minds and character], even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."<sup>13</sup> And when will this be? Paul answers:

For our conversation [life] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.<sup>14</sup>

Let it be clearly understood, that our bodies - the flesh, with its "motions of sins" and warfare against the law of our minds<sup>15</sup> - is still with us, and will continue to be with us until we exchange the body of our humiliation for Christ's glorious body. This does not mean that we will not have the power to "mortify the *deeds* of the body"<sup>16</sup> but nowhere in the Bible is it taught that the forces resident in the body are changed till the second coming of Christ. How do we relate to and understand this? Paul explains:

The earnest expectation of the creature waiteth for the manifestation



of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.<sup>17</sup>

The word translated, vanity, signifies, frustration and futility. How aptly this describes the condition of men - even those who may desire to do right - the things which he would, he does not; but that which he would not do, that he does. Paul stated that God has subjected man in this condition. Indeed, God drove man from the garden.<sup>18</sup> But God did not leave man in a hopeless state. However, man's hope could not rest in any power which he possessed of himself, for as stated by Paul, - "how to perform that which is good, I find not."<sup>19</sup> Here is where many make a fatal mistake. They want to perform in their own strength the deeds of righteousness. This cannot be, and the glory be of God.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their nothingness, they are prepared to be clothed with the righteousness of Christ."<sup>20</sup> When we do see our nothingness, then we are prepared to be saved by hope, not an hope in our intrinsic righteousness, for we have absolutely none, but in the power of God. So long as we are in the body of our humiliation with its infirmities and motions toward sin, we are all potentially vile sinners; yet through the power of God, it will be said of us - "They come! they come! holy, harmless, and undefiled."<sup>21</sup>

Since God has Himself subjected the creation in hope, what is the basis of the assurance that has been given wherein we can hope? In other words, what can we expect between the time we first accept Christ as our Saviour from sin, and the time when we are freed from the body of our humiliation as Christ's personal return the second time? What does it mean to have the first fruits of the Spirit? Again we turn to Paul. He wrote that - -

we should be to the praise of His glory, who first trusted [hoped - margin] in Christ. In Whom ye also trusted, after ye heard the word



of truth, the gospel of your salvation: in Whom also after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.<sup>22</sup>

At no point can we dispense with the Holy Spirit from the moment of the new birth until we exchange our body of humiliation for Christ's glorious body. We dare not grieve "the Holy Spirit whereby [we] are sealed unto the day of redemption."<sup>23</sup> Then are the bodily infirmities - that law which is in our members which wars against the law of our mind, bringing us into captivity to the law of sin and death - eradicated? No! That which is resident in our bodies - through the working of the great law of heredity - remains till the change at the coming of our Lord; but we are kept from yielding to this law in our members through the unrestrained Spirit of God, Who "would come with no modified energy, but in the fulness of divine power."<sup>24</sup>

The first and last acts of Christ's intercession was and will be the request for the outpouring of the Holy Spirit. This last act of intercession will be the Latter Rain - which is simply the outpouring of the Holy Spirit without measure. Even as it was necessary for Christ to have the Spirit without measure when in the incarnation, He accepted the body of our humiliation,<sup>25</sup> so likewise, it will be necessary for the saints of the last generation to have the same gift when Christ steps aside as man's Mediator in the Father's presence. He who was sent as the Divine Paraclete to present at the judgment bar of the human heart the truth of God for man's acceptance, will, when Christ steps aside as man's mediator for sin, become for those who accept the Truth, their Divine Intercessor at the Throne of God. This Paul presents as the ultimate of salvation based in hope prior to the final change into Christ's glorious body. He wrote:

Likewise the Spirit also helpeth our infirmities: for we know what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts



knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.<sup>26</sup>

That will of God is defined as being "conformed to the image of His Son."<sup>27</sup> By the mighty power of the Holy Spirit, we will be kept from sinning. The image of Jesus will be revealed in us. But this glory of the life of Jesus is to be made manifest in our mortal flesh - earthen vessels - so "that the excellency of the power may be of God, and not of us."<sup>28</sup>

Our sonship, our freedom from the bondage of sin, is founded in one hope, and one hope only - the power of the Holy Spirit of God, which Christ through His great sacrifice has obtained for us. It is our relationship to the Holy Spirit which will determine whether we obtain that righteous character acceptable to the Father. Of this Paul wrote:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.<sup>29</sup>

Consider also:

We have great victories to gain, and a Heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influences of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.<sup>30</sup>

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<sup>1</sup>Philippians 2:5

<sup>2</sup>Romans 8:3

<sup>3</sup>Hebrews 10:5; Galatians 4:4

<sup>4</sup>Hebrews 2:14,17

<sup>5</sup>Romans 8:3-4

<sup>6</sup>Philippians 2:7 Greek

<sup>7</sup>John 17:5; 1:14

<sup>8</sup>Ephesians 4:23-24 margin

<sup>9</sup>Ellen G. White, Fundamentals of Christian Education, p. 200

<sup>10</sup>John 6:63

<sup>11</sup>Romans 10:17

<sup>12</sup>Colossians 3:10



- <sup>13</sup>Romans 8:23                      <sup>14</sup>Philippians 3:20-21                      <sup>15</sup>Romans 7:5,23  
<sup>16</sup>Romans 8:13                      <sup>17</sup>Romans 8:20                      <sup>18</sup>Genesis 3:24  
<sup>19</sup>Romans 7:18  
<sup>20</sup>Ellen G. White, Review & Herald, September 16, 1902  
<sup>21</sup>Ellen G. White, The Great Controversy, p. 636  
<sup>22</sup>Ephesians 1:13-14                      <sup>23</sup>Ephesians 4:30  
<sup>24</sup>Ellen G. White, The Desire of Ages, p. 671  
<sup>25</sup>John 4:34                      <sup>26</sup>Romans 8:26-27  
<sup>27</sup>Romans 8:29                      <sup>28</sup>II Corinthians 4:11,7                      <sup>29</sup>Romans 8:14-17  
<sup>30</sup>Ellen G. White, Testimonies for the Church, Vol. 5, p. 267

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VII-12 (Dec. 74)

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NOTES AND NOTICES

Delay in Correspondence - Due to the fact that I will be away from the office, and out of the States for about four weeks, plus the fact that we are approaching the annual year-end clog of the mails, please be patient in receiving answers to the letters written, and the orders placed for publications.

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A Plain Statement - Read Christ's Object Lessons, p. 155, and note the first two paragraphs. Observe closely the sentences: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading." Also - "Our only safety is in constant distrust of self, and dependence on Christ." Did you note carefully the reading in the Week of Prayer Review for Monday, November 4? A plain statement - "No sanctified tongue will be found uttering these words ["I am saved."] till Christ shall come, and we enter in through the gates into the city of God." - was interpreted thus: "It is immediately obvious that this paragraph warns against saying today that we shall be saved when Jesus comes." (Emphasis his) The God of Israel declares: "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13

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The Seal of God Tract - Hundreds of names have been sent in to receive this tract taken from Testimonies for the Church, Vol. 5. Have you provided that your brothers and sisters in the church where you reside have an opportunity to receive this inspired warning from the Messenger of the Lord to the Remnant. You may have only ten names, but we will put them together with other names so that a bulk mailing can be made, which would include yours. Do it today, delay no longer in getting this warning to the household of Israel.