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October/74.



"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

PREDICTIONS FULFILLED

In last month's thought paper - "A Warning Has Been Given" - we observed that Elders R. J. Wieland and D. K. Short in their well-known manuscript, 1888 Re-Examined, predicted that if Satan could lead us to mistake the doctrine of "faith in Christ" as taught by the churches of spiritual Babylon to be the genuine doctrine of righteousness by faith, then we, too, will become confused as to whom we are worshipping, the true or the false Christ.¹ In Chapter 12 of the manuscript, these writers develop further the True Christ vs. the False Christ in Modern Babylonian Teaching. They outline ten points wherein the enemy of souls has been successful in twisting truth as far as modern evangelical Protestantism is concerned.² We shall consider three of these points in this thought paper.

1) "Faith vs. Presumption" - Wieland and Short state - "During the course of his sermons at the 1893 General Conference Session, A. T. Jones warned against the idea of faith being an act of belief. Such a view would necessarily make faith a work, and change salvation by faith into a mere salvation by works."³ What then is true faith? These ministers explain:

True faith is aroused by a contemplation of the uplifted Cross, wherein the pride of the human heart is laid low, and a genuine sense of self-
abhorrence and conviction of sin grips the conscience. "The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with heaven." Such a work of God upon the human heart Paul spoke of as "the hearing of faith", an experience illustrated in the life of Abraham, when his heart-broken experience of true faith was counted for righteousness. But the right-

eous God could never count as righteousness any grasping act of "faith" such as is often enjoined upon sinners by popular Protestant evangelists. With them, faith becomes a mere trust, devoid of the heart-broken love and contrition which can be aroused in human nature only by the proclamation of the truth of the Cross.³

In another section of the Wieland-Short manuscript, this concept is explained in more detail. They have written:

Modern Protestants declare faith to be "trust in Christ" for the expiation of our sins. Such "faith" is of the nature of the trust one exercises in a bank, and "accepting Christ" is the acceptance of the benefits of the expiation of Christ, and "trusting" Him that one is saved. Any "doubt" that the "transaction" makes you holy is termed "unbelief."⁴

2. "I Am Saved." This teaching of modern Babylon is closely associated with the first doctrine we considered. By asking the question - "Are you saved?" - Evangelical teachers mean simply - "Have you accepted the fact that Christ's death has freed you and all mankind from future condemnation provided they will only believe that it has?" Others prefer to speak of this experience as "trusting in His precious blood", "receiving the atonement." But whatever is meant by the expression - "I am saved" - it is simply saying - "All is done, and the sinner has nothing to do but to believe it, and "appropriate" it. He who does so is saved, which is to teach that he who believes he is saved, is saved.⁵

3. "'Person' of Christ vs. The Word." On this point, Wieland and Short have written:

It is characteristic of those who mistake the truth of Christ's human nature, confusing Him with some mysterious extra-human God who did not know our sinful flesh, to indulge in rapturous homilies on the fantasy of "oneness" with His person. "Christianity is Christ" they affirm, and if one has the Person, he has all there is to have, for the Person becomes personality to the "believer." There is a very subtle danger in such a doctrine that can lead only to infatuation with a false Christ.

The true Christ abides in the heart of the believer through His words. If we had any parts of His physical body with us, or any of His physical blood, it would not profit us at all. "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "Let the word of Christ dwell in you richly in all wisdom, said the apostle...

The Spirit of Christ is not the Person of Christ; the Holy Spirit is not Christ as a Person. Therefore to indulge in confused raptures about the Person of Christ dwelling in us consciously is dangerous; Christ abides with us by His Spirit through the Word. Any other Christ may be one who induces feelings only, and thus be the false Christ. Modern Protestant evangelists are often confused, and stumble at the Word.⁶

In Chapter 13, entitled - "The True Christ vs. The False Christ in Contemporary Seventh-day Adventist Teaching" - these brethren cited references in published material current in 1950 to show wherein these things were being fulfilled. We need not go to these sources for we have present documentation of these points in a recent Review which was published as a "Special Issue" on the very subject of "Righteousness by Faith".⁷

The center-spread of the "special" issue was written by the editor-in-chief and discussed the teaching of righteousness by faith in the parables of our Lord. Much of the quoted material was from the book - Christ's Object Lessons. After setting forth four steps in the plan of salvation, the editor adds his own conclusion to what "faith" is in the experience of righteousness by faith. He states: "This is righteousness by faith. It is a supernatural change wrought by God as man cooperates with Him. This trusting, cooperating commitment of thought, feeling, and act is called faith."⁸ Compare this with what Wieland and Short noted as the modern Babylonian concept of faith.

Why can we not differentiate between the true and the false? What is the real problem? No where in the whole Review is a call to repentance in acknowledgement of the rejection by our spiritual fathers of the precious messages sent by heaven to the church in 1888 and in the decade following. We seek to excuse those who rebelled against heaven in the rejection of the messages of Jones and Waggoner, as being overwhelmed because the "fresh new emphases" were "too good to be true!"⁹ The reality was that "all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before

them [at Minneapolis] they would have treated Him in a manner similar to that which the Jews treated Christ."¹⁰ Because we will not come to the Cross, and look on Him whom we have pierced, we are willing to content ourselves with the Babylonian concept of faith, as an act of trust, instead of that genuine faith which produces a righteousness that comes from hearing the preaching of the offense of the Cross. It has been well written:

A new and enduring light will shine from the cross of Christ. A true sense of the sacrifice, and intercession of the dear Savior will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. . . This is the true religion of the Bible. Everything short of this is a deception.¹¹

In the same Review is an article asking the question - "Dare a Person Say, 'I Am Saved?'"¹² This article even quotes - yes, the Spirit of Prophecy counsel which cautions those who accept the Savior, "however sincere their conversion," not to say or feel that they are saved. Then the writer goes to great lengths to mitigate this inspired counsel! He indicates that it is primarily for "newly converted believers." Is it because of this - those who are long-time Adventists can then presumably say it - that we are still in the Laodicean state, rich and satisfied in the confidence of "our salvation" knowing not that we are indeed blind, miserable and naked - wretched! Evidently we can, for the author concludes - "That's why Christians may in good conscience answer 'Yes' to the question, 'Are you saved?' if by that we mean, 'God has accepted me as His child.'"¹³ When one according to this teaching becomes a child of God, he cannot be disinherited, for he has been adopted into the family of God. He is saved now and forever!

This fatal teaching when applied to a denominational-wide tenet - "We are the chosen people of God" - is that which is working contrary to a genuine experience in righteousness by faith and that which is maintaining in its place the Laodicean unrighteousness by presumption. As the Jews of old, we believe that our

standing is so secure that we are willing to defy earth and heaven to take from us our supposed rights. "But by lives of unfaithfulness [we are] preparing for the condemnation of heaven and for separation from God."¹⁴

The lead article of this special Review on "Righteousness by Faith", invited the reader to "Meet the Master." The writer's position cannot be missed. He states - "I have come to the conclusion that the experience of Christ dwelling within, as described in many Scriptures, is really not theology at all; it is simply the result of the presence of a Person. How can there fail to be a transformation in the life if the Person is there?"¹⁵ To this author, this is what 1888 was all about. He further writes:

Could it be that some of us have been so absorbed with defining the doctrine, with tracing its history, with debating whether it was accepted or rejected by the church in 1888, that we have missed what it's all about? Have we been so busy analyzing the doctrine that we have missed the Person?¹⁵

And to borrow the words of Wieland and Short as they described this doctrine of modern Babylon, the artifice was an indulgence in "rapturous homilies" of the fantasy of "oneness" with His Person.

Yes, the predictions of what would take place if we failed to come face to face with the experience of 1888 are being fulfilled before our very eyes in our general church paper, yes, in a very special issue devoted to the very subject! Now it is true that there is much good and truth in some of the articles. The article - "Why God Is Urgent - and Yet Waits"¹⁶ - though based upon what is termed "the harvest principle", the application of which opens some very serious questions, is founded upon the same basic premise which has been set forth by the late Elder M. L. Andreasen in his book - The Sanctuary Service - in the chapter entitled, "The Last Generation." In this chapter from Andreasen's book, there is found some real truth that we need to carefully consider.

It is the mingling of truth with error which makes this special issue so deceptive. It is saying good Lord, and good devil in the same publication. This is what was scored by the servant of the Lord in the alpha apostasy, and now in the time of the omega, this same thing again becomes prominent.¹⁷ There is only one prayer to pray for God's professed people at this time - "Anoint, O Lord, our eyes with eyesalve that we may see."¹⁸

¹R. J. Wieland & D. K. Short, 1888 Re-Examined, published in A Warning and Its Reception, p. 165. (All paging as given at bottom of page.)

²Ibid., pp. 186-203

³Ibid., p. 192

⁴Ibid., p. 220

⁵Ibid., p. 193

⁶Ibid., pp. 195-196

⁷Review & Herald, "Righteousnes by Faith Special Issue," Vol. 151, No. 20

⁸Kenneth H. Wood, "Jesus Made the Way Plain in Parables", Review & Herald, Vol. 151, No. 20, p. 24.

⁹C. Mervyn Maxwell, "Christ and Minneapolis 1888", Review & Herald, Vol. 151 No. 20, p. 16

¹⁰Ellen G. White, Special Testimonies, Series A, No. 6, p. 20

¹¹Ellen G. White, Testimonies for the Church, Vol. 4, p. 625

¹²Jonathan Butler, "Dare a Person Say 'I Am Saved?'" - Review & Herald Vol. 151, No. 20, p. 19

¹³Ibid., p. 26

¹⁴Ellen G. White, Christ's Object Lessons, p. 294

¹⁵George E. Vandeman, "Meet the Master", Review & Herald, Vol. 151, No. 20, p. 3

¹⁶Herbert E. Douglass, "Why God Is Urgent - And Still Waits", Review & Herald, Vol. 151, No. 20, pp. 21-23.

¹⁷Ellen G. White, Special Testimonies, Series B, No. 2, p. 10. (See footnote in previous thought paper for full quotation, #13.)

¹⁸See Revelation 3:18

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Have you given your fellow church members the warning contained in Testimonies for the Church, Vol. 5, - "The Seal of God"? If not, why not? The hour is late; "Jesus is about to leave the mercy seat of the heavenly sanctuary."

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Oct. 74 (VII-10)