



# "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*

## SANTIFICATION - TAILOR MADE

While Justification has been defined as our title to heaven; Sanctification has been explained as our fitness for heaven. One is imputed; the other imparted. It is thus stated:

The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.<sup>1</sup>

The second - our fitness for heaven, or imparted righteousness - is the main emphasis of this thought paper. To understand the objective of sanctification, we must ask ourselves some questions:

- 1) To what is righteousness imparted - the flesh?
- 2) If it fits us for heaven, what do we take to heaven?
- 3) What is our real "self", and how is it expressed?

There are certain texts in the Bible which perhaps we have never perceived as pertaining to sanctification which need to be noted. Paul emphatically declared that "flesh and blood cannot inherit the kingdom of God."<sup>2</sup> Jesus indicated - "The flesh profiteth nothing."<sup>3</sup> If righteousness were imparted to the flesh, what would one then have? Holy Flesh!

Noting the second question - what do I take to Heaven? We are plainly told:

A character formed according to the divine likeness is the *only* treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.<sup>4</sup>

If we ever enter the kingdom of God, we must enter with perfect characters, not having spot, or wrinkle, or any such thing.<sup>5</sup>

This character is referred to in the Spirit of Prophecy as "the spirit" that is returned to God at death, to be preserved until the resurrection.<sup>6</sup> In this understanding, we find our true "self" defined, and also understand that a second major factor

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<sup>1</sup>Ellen G. White, Messages to Young People, p. 35

<sup>5</sup>John 6:63                      <sup>4</sup>White, Ibid., pp. 100-101

<sup>6</sup>Ellen G. White, Ms., 76, 1900 (6BC:1093)

<sup>2</sup>I Corinthians 15:50

<sup>5</sup>Ibid., p. 105

of sanctification is the preservation of our individuality. What takes place concerning the dead at the resurrection, also involves the living who are translated. Paul associates both in the context that flesh and blood cannot inherit the kingdom of God. He writes with emphasis:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.<sup>7</sup>

All do not go through death - we shall not all sleep - to experience the physical transformation accompanying our entrance to Heaven at the Second Advent; but all are changed. The one who saw corruption in the grave, puts on incorruption, and the living one who is translated sheds the mortal form for the immortal habitation of the character formed in this life.

Consider the Great Example - even Jesus Christ. In becoming a member of the human race, He took "flesh and blood."<sup>8</sup> "A divine spirit dwelt in a temple of flesh."<sup>9</sup> And what that "temple of flesh" was like we are not left in doubt. "He took upon Himself fallen, suffering human nature, degraded and defiled by sin."<sup>9</sup> But in this earthly life, Jesus demonstrated two things in regard to character. "In His human nature, He maintained the purity of His divine character."<sup>10</sup> That which was His from all eternity remained undefiled, and in the humanity which He took, He developed a perfect human character. "Christ coming to earth as man, lived a holy life, and developed a perfect character."<sup>11</sup> But the flesh and blood, He took in becoming a man, He did not take to heaven with Him after the resurrection. "In Joseph's tomb He wrapped Himself in the garment of immortality,"<sup>12</sup> and ascended to heaven, bearing a sanctified, holy humanity."<sup>13</sup> Not until our Saviour returns will we be changed - exchanging "our vile body" for one "like unto His glorious body."<sup>14</sup>

If therefore, to the flesh or our body righteousness is not imparted, what part does it play, if any, in the work of sanctification. Paul tells us:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.<sup>15</sup>

This is one of the most misapplied Scriptures in the whole Bible. "Holy" has a ceremonial connotation which denotes dedication, as well as a moral significance when applied to character and acts of life. The text is definitely alluding to the sacrifices of the earthly sanctuary, and Paul is admonishing us to present our bodies in

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<sup>7</sup>1 Corinthians 15:50-52

<sup>8</sup>Hebrews 2:14

<sup>9</sup>Ellen G. White, Y. I., Dec. 20, 1900 (4BC:1147)

<sup>10</sup>Ibid., June 2, 1898

<sup>11</sup>Ellen G. White, The Desire of Ages, p. 762

<sup>12</sup>Ellen G. White, "The Only True Mediator", Nov. 28, 1897, (M. L. Andreasen Collection #2)

<sup>13</sup>Ellen G. White, In Heavenly Places, p. 13

<sup>14</sup>Philippians 3:21

<sup>15</sup>Romans 12:1-2

the same way, but as a living sacrifice. While the animal was to be without blemish, in no way could it be construed to mean that animals so used in services of the sanctuary had a moral value. The "without blemish" could typify only "character" not the flesh or body of the antitype. Phillips, Moffatt, and the N. E. B. use either the word, dedicated, or consecrated, in place of "holy" in the translation of this text, while the Amplified adds to these, devoted.

The flesh which embraces the lower, corrupt nature cannot of itself act contrary to the will of God.<sup>16</sup> But if it is not placed in continual sacrifice - daily crucified - it is impossible for the mind to exercise its proper function, and thus a character to be formed according to the will of God. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. . . The tendencies of our physical nature, unless under the dominion of a higher power will surely work our ruin. The body is to be brought into subjection. The higher powers of the being are to rule. . . The kingly power of reason, sanctified by divine grace, is to bear sway in our lives."<sup>17</sup> In fact the whole objective of Christ from Bethlehem to Calvary was that "He might restore to man the original mind which he lost in Eden through Satan's alluring temptation."<sup>18</sup>

If I, therefore, set the means to obtain the objective as an end in themselves, I am structuring a false plan of redemption - creating a salvation by works program - in the area of sanctification. While the following are absolute truths: -

A diseased body and disordered intellect, because of continual indulgence in hurtful lusts, make sanctification of the body and spirit impossible.<sup>19</sup>

The diet has much to do with the disposition to enter into temptation and commit sin.<sup>20</sup>

The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls.<sup>21</sup>

- yet if I make Health Reform an end in itself in an attempt to create a "holy" body so that this body will be translated, and seek to accrue merit by my vaunted devotion to the reform, I am only embedding myself more deeply into the Laodicean state so that even the Spirit of God will not be able to reach me. It is even possible that in my celebrated righteousness so that I can testify that I am not as other men are, I will commit the unpardonable sin. In my devotion to reforms, I may fall short of the weightier matters of the law. A devotee to reform is not synonymous with a sanctified person.

Health Reform - and this includes dress reform, Educational Reform, or any other Reform is a means to an end, and not an end in itself. This body - flesh and blood - does not inherit the kingdom of God.<sup>22</sup> It is but the tabernacle in which I dwell.<sup>23</sup> I but use it to serve in the development of the character which God requires for the

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<sup>16</sup>Ellen G. White, The Adventist Home, p. 127

<sup>17</sup>Ellen G. White, The Ministry of Healing, p. 130

<sup>18</sup>Ellen G. White, Letter 121, 1897 (7BC:926)

<sup>19</sup>Ellen G. White, Counsels on Diet and Foods, p. 44 (#52)

<sup>20</sup>Ibid., p. 52 (#69)

<sup>21</sup>Ibid., p. 57 (#79)

Heavenly Life. Let me illustrate. I know that Health Reform involves strict vegetarianism. But certain combinations, good in themselves, and certain vegetables alone distress me, as well as certain fruits, with the result that I can become very irritable. As noted above - "The diet has much to do with the disposition. . . to commit sin."<sup>20</sup> Can I, therefore, even though practicing basic Health Reform, develop under such circumstances, a Christ-like character? The answer is - NO! This brings us to a very important aspect of sanctification. Sanctification is tailor made by the Holy Spirit to fit the individuality of each person. This we shall discuss in the next thought paper.

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<sup>22</sup>Some may question the emphasis in this paper on I Cor. 15:50 - that flesh and blood cannot inherit the kingdom of God." One can recall that Jesus declared after His resurrection when the disciples thought they had seen a spirit - "a spirit hath not flesh and bones as ye see me have." Luke 24:39. A very careful reading of Ms. 76, 1900 (6BC:1093) will clarify the apparent contradiction, and also help us to better understand that the "flesh and blood" Jesus took in becoming a man was not the same "flesh and bones" of which He spoke in Luke 24:39.

<sup>23</sup>We need not believe in the immortality of the soul to accept what Paul says in II Cor. 5:1-4. This earthly tabernacles passes away. It returns again to dust, but a glorious body awaits us on the resurrection morning - "a house which is from heaven" - one of an heavenly origin. It will be then that the character formed in this life will find its eternal abode in a body "bearing the same individuality of features" but made of "much finer material" than the dust of the earth, for it is raised a spiritual body. See 6BC:1093 as cited above.

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X-4 (April, 77)

#### A CURIOUS REPORT

Now widely circulated - so it appears - is what is claimed to be an Objective Digest Report which purports to answer the question - "What Is Happening in Australia?" An introductory letter signed by a Jack D. Walker of Goodlettsville, Tenn., introduces the author of the report - Ray Martin - as "a fellow Adventist believer." He seeks to convey that Mr. Martin has prepared this report "soberly and deliberately." However, every reader needs to note that it comes from the Brinsmead press, and is thus slanted in favor of the heretics of Avondale College in Australia. Robert D. Brinsmead, himself, has clearly written in a "Thought Paper" which he did not wish to be circulated among church members that he was in wholehearted agreement with Dr. Ford, who is (or was) head of the Bible Department at Avondale College.<sup>1</sup>

Since it is claimed that this report was "deliberately prepared" [There are two meanings to the word - "deliberate"], we must ask why it did not adhere to the title given, and maintain an "objective" posture rather than being a propaganda sheet tarnished with deception. As one reads this report, there can be no doubt as to the author's negative response to the editorials appearing under the pen of the former associate editor of the Review, Dr. Herbert Douglass. These editorials upheld the historic position of the Church in regard to the incarnation, and presented the fact that God will have a people living in the last generation who will demonstrate His power to give victory over sin. These two points are anathema to Ford and Brinsmead.

Then this "objective" report quotes from a letter written by Dr. Douglass, and the supposed reaction which followed the disclosure that the letter had been written. The Report's analysis reads:

*On March 11, 1975, Dr Herbert Douglass wrote a letter on a Review letter-head to a lay church member in Australia (whom he had never met), saying, "I can imagine that the picture looks somewhat bleak 'down-under' when the prevailing winds seem to blow from a new and strange Ford-Brinsmead mateship. . . Please keep me up-to-date regarding publications and whatever that reveal the outreach of the above mateship. . ." Some Australian leaders were shocked to learn that a man in the Review office was prepared to go over their heads to oppose Ford and foment trouble Down-Under. The Division President protested strongly to the GC President, and Douglass was reprimanded for his letter.<sup>2</sup>*

After reading this and other comments regarding Dr. Douglass, I decided to write to him, expecting that a heralded "objective" report would at least be basically honest. His response was positive and forthright. He stated:

*No, Elder Pierson never "reprimanded" me for a letter I had written to a lay church member in Australia. Nor am I weaseling around any other word that means the same thing. . .*

*But no, again, Elder Pierson did not nor did any delegated officers "reprimand" me or even speak to me about this letter. The facts are that what I had said was well-known by others as well as myself and the observation has been completely validated by developing events. Both Bob Brinsmead and Des Ford have made no secret about their compatibilities.<sup>3</sup>*

Thus by a clarification of Point #16 in a supposedly objective report, a shadow is cast on the veracity of the whole.

However, we must ask some questions in an area where a direct quotes is used. Dr. Desmond Ford unequivocally stated in a meeting in Sydney, Australia that Elder Pierson confessed to him at the Palmdale meeting where certain basic truths were compromised for the sake of a precarious unity:

*"Des, I am not a theologian. I am saying what I have been taught. I have been in the Sabbath-school classes as a student. That's all."<sup>4</sup>*

Since Elder Pierson is not as open, direct, and forthright as Dr Douglass, and will not answer letters which have been written to him on other occasions, there is no way that this writer can ascertain whether he said this or not. And unless Dr Ford is an absolute liar, this confession remains on record as to how tragic the situation is in Takoma Park.

The Apostle Paul scored the Jewish converts because at a time when they should have been teachers, they had "become such as have need of milk and not strong meat." He then concluded - "For every one that useth milk hath no experience in the word of righteousness: for he is a babe."<sup>5</sup> And my Bible and your Bible declares - "Woe to thee, O land, when thy king is a child."<sup>6</sup> The church has been in a state of crisis since 1950, but tragic indeed, when we come to the crisis of crises over such basic doctrines as the incarnation and righteousness by faith, he who stands as the self claimed "first minister" of the church is a theological babe, and professes not to

have studied the truth for himself, but has merely parroted what others have told him. Either Elder Pierson needs to state without reservations or weaseling that he did not say what Dr Ford said he said, or if he did, he needs to resign.

The so-called Objective Digest Report closes with an undocumented quotes from a "Protestant clergyman" which stated - "There are other troubling evidences that a new SDAntism is aborning." If this be so, then the full responsibility must rest on the leadership of the church, who have betrayed the trust placed in them by the laity and have compromised the basic truths of Adventism.

<sup>1</sup>Robert D. Brinsmead, "The Current Righteousness by Faith Dialogue", p. 1

<sup>2</sup>Ray Martin, Objective Digest Report, p.4, #16

<sup>3</sup>Dr Herbert Douglass, Letter to Wm. H. Grotheer, dated February 6, 1977

<sup>4</sup>Martin, op. cit, p. 6, #25

<sup>5</sup>Hebrews 5:12-13 margin

<sup>6</sup>Ecclesiastes 10:16

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A CORRECTION - In the March thought paper, p. 4, I quoted a letter written by W. G. Dowling. In one sentence I omitted a word, which altered the intent of the writer. The sentence from the letter should have read - "You will probably recognize that it was not quoted in full in the Western Australian newspaper, however, I think that we can say it was a correct report of the statement." The Adventist believer to whom the letter was written was promised a statement by Sr. White which it was alleged would permit the church to alter its stand in regard to membership in labor unions. In a letter dated March 1, 1977, this person states - "I am still waiting Ellen White's statement as promised by Pastor Dowling." It was suppose to come from the office of the Australian Division's Religious Liberty Department.

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FIRST SABBATH OF THE MONTH MEETINGS ON THE CAMPUS - The morning study for the first Sabbath in April will be - "The Holy Spirit and the Final Atonement." We had a very excellent response to the first such meeting in March. Beginning in May, we intend to start studies on the Book of Daniel, using the morning services to note the messages from the historical sections of the book, and the afternoon discussion hours for a review of the prophecies of the book. We shall continue to limit our noon "carry-in" to fruit and sandwiches. This has proved effective to keep the afternoon meeting alive in contrast to the results which comes from a large spread including cakes and pies.

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