



"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

THE DIVINE PROVISION (Part Two)

In seeking to find the answer as to what was "the divine power" which Christ brought with Him into humanity, we need to determine what it was not.

It was not His previous Omnipotence. He stated clearly during His ministry - "I can of mine ownself do nothing."¹ (This verse of itself is one of the key verses of the entire Bible which gives the formula for our personal salvation as exemplified in the life of Jesus Christ. We should know and understand it better than even John 3:16. This verse we shall analyze in depth in a coming thought paper when we discuss the exercise of the will.) In commenting on the experience of Jesus when He was awakened by His terrified disciples to meet a storm of Lake Galilee, the servant of the Lord has written:

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of mine own self do nothing." He trusted in the Father's might. It was in faith - faith in God's love and care - that Jesus rested, and the power of that word which stilled the storm was the power of God.²

It was not His previous Omniscience, that knowledge which knows the end from the beginning. This, too, He had laid aside. He told His disciples privately on Olivet when speaking of His second advent - "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."³ His earthly method of gaining knowledge was by the same means which all earth children have - through the Holy Scriptures.⁴

What then was the "divine power" which He brought with Him? We are told:

The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.⁵

These "life-giving energies" were of divine origin. He brought them into His human nature. They were the "treasure of heaven." Two of these invaluable treasures - these "life-giving energies" - become evident as we read: - "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."⁶

A "Thought for Contemplation"

As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, or his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image. - Ellen G. White, Review and Herald, March 15, 1887

Paul declared that Jesus Christ was "all the fulness of the Godhead bodily"⁷ - that fulness which could reside in humanity, and humanity not be destroyed. He came to bring to the sons of men that fulness which they too, must receive if they would become conquerors as He conquered. Commenting on Col. 2:9, Sister White wrote:

In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame?⁸

The significance of this fact dare not be overlooked. Jesus was the fulness of the Godhead bodily, but it was a fulness that we too, can and must possess. In other words, "the divine energies" which He brought into His human nature representing the whole "treasure of heaven" constitute the fulness of the Godhead as embodied in the "form of a servant" which Christ accepted in becoming man. And two of these "energies" of divine power were defined by John as "grace and truth."

We shall first consider Truth. Truth lies at the very heart of the controversy between Christ and Satan. One of the sharpest exchanges between Jesus and the Jewish hierarchy was concerning truth. To the Jewish leaders, Jesus said:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I told you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

To this, the leadership replied - "Say we not well that thou art a Samaritan, and hast a devil."⁹ One can comprehend the "heat" of this exchange when one considers the fact that to use the expression - "thou art a Samaritan" - is equivalent to calling a person a "nigga" today. Keep in mind that Jesus Himself did not hesitate to place those who deviated from truth in the category with the devil, and said the devil was their father, even though they were the religious leaders of the nation. This point should not be missed by the hierarchy today.

Previous to this verbal exchange, Jesus had stated -

"Ye shall know the truth, and the truth shall make you free."

He received the reply - "We be Abraham's seed, and were never in bondage to any man: [a lie in itself] how sayest thou, Ye shall be made free." Then Jesus placed truth in its clear relationship to sin. He said - "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."¹⁰ To deviate from truth - to accept apostasy - is not only to sin, but to continue in sin, and thus come into bondage to him who abode not in the truth. When we remember that the righteousness of Christ is "pure, unadulterated truth"¹¹ then it should dawn upon our understanding how vital is the issue between truth and apostasy.

Let us consider the power of truth - the divine energy - which Christ brought from heaven, which we must have if we are to overcome as He overcame. We read:

Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fullness of joy. When it is cherished in the heart the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being.¹²

All truth is to be received as the life of Jesus. Truth cleanses us from all impurity, and prepares the soul for Christ's presence. Christ is formed within, the hope of glory.¹³

The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore, he is constantly seeking to substitute false theories, fables, another gospel. From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth.¹⁴

In Part Three of this study on "The Divine Provision", we shall consider the divine energy of "Grace", and the fruitage of these energies - hatred of sin, and love of righteousness.

¹John 5:30

²Ellen G. White, The Desire of Ages, pp. 335-336

³Mark 13:32

⁵Ellen G. White, Review & Herald, Sept. 4, 1900 (5BC:1127)

⁶John 1:14

⁷Col. 2:9

⁸Ellen G. White, Ms. 16, 1890 (7BC:907)

⁹John 8:44-48

¹⁰John 8:32-34

¹¹Ellen G. White, Testimonies to Ministers, p. 65

¹²Ellen G. White, In Heavenly Places, p. 140

¹³Ellen G. White, Ms. 103, 1902 (7BC:957)

¹⁴Ellen G. White, The Great Controversy, p. 520

THE HISTORIC POSITION

Recently - May 5, 1977 - an editorial appeared in the Review, which stated emphatically that the present series of Sabbath School lessons on the humanity of Jesus Christ authored by Dr. Herbert Douglass teaches "the view set forth in all Adventist literature until recent times." (p. 12) This confession was so amazing that I wrote to the Editor and asked three questions:

- 1) Where could I turn for source proof of what you have written in regard to the historic position of the church on the Incarnation?
- 2) At what point would you begin your concept of "recent times"?
- 3) Have any of the denominational publishing houses published any material on the Incarnation documenting the fact of what was the view held on the Incarnation is our teaching or history?

In answer to these questions, I received an honest and forthright reply. To Question #1, Kenneth Wood, the editor wrote:

Enclosed is a list of references. One list includes only non-inspired church leaders and writers. The other includes only references from Ellen G. White. Neither list is exhaustive, but both are adequate to show what the general teaching of the church has been.

My letter was dated May 4, and Elder Wood's reply was dated May 12. It is evident that these bibliographical lists were not compiled during those eight days. How long they have been in existence was not stated. But the fact that these lists are in existence shows that the hierarchy of the Church over the past twenty years either knew or could have known that they have been teaching the laity error in regard to the Incarnation.

The first list noted by Elder Wood is entitled - "The Humanity of Jesus - Witness of Church Leaders." It contains references from thirty-two church leaders ranging from E. J. Waggoner in 1890 to Norval Pease in 1969. The reference by Waggoner is to his book, Christ and His Righteousness, pp. 25-29. This is most significant, for these pages are the section which Froom in his book, Movement of Destiny, misrepresents in an attempt to have Waggoner teach the heresy that was being set forth in the book. And it was this book by Froom that was approved by Pierson, Wilson, and some sixty scholars of the Church. (See Letters on p. 37, The Times of the Gentiles Fulfilled, monograph published by the Adventist Laymen's Foundation.) In other words the leadership of the Church knew Waggoner did not teach what Froom was seeking to make Waggoner teach, and yet they placed their imprimatur on this book, and fed it to the laity as something great and marvelous for them to swallow!

Another "church leader" listed in this bibliography is - believe it or not - Elder M. L. Andreasen. And even more unbelievable is the source material noted for him - none other than his Letters to the Churches, Series A, a series so anathema to the hierarchy of the Church that these were not published by any denominationally owned publishing house. Even to this day you cannot procure these letters through any Book and Bible House. The only place where copies of this book can be now obtained by the laity is through the Adventist Laymen's Foundation.

Besides the thirty-two church leaders noted in List #1, there are two other sources given: - 1) Sabbath School Lesson Quarterlies from 1896 to 1914, and 2) Bible Readings (1914 - 1949). The dating on Bible Readings is nothing short of remarkable, for it is saying that all printings after 1949 no longer contain the historic teaching of the church in regard to the Incarnation. The paper-back Missionary Edition which was given wide circulation was printed according to the altered edition and is thus a misrepresentation of our historic faith. The fact of the change in Bible Readings was documented several years ago in the research manuscript published by the Adventist Laymen's Foundation, entitled, An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church. (pp. 64-66)

In List #2, referred to by Elder Wood, - "The Humanity of Jesus - Witness of Ellen G. White" - there were one hundred and two references dating from 1869 through 1915 the time of her death. In the book - Desire of Ages - one of the references - there are thirty-six page referrals given. What a testimony in the light of the eighteen distorted references Froom uses in his book, Movement of Destiny (p. 470), in seeking to have the servant of the Lord agree with his heresy!

To my second question, Wood replied - "In the middle 1950's and beyond, in other words, approximately the past twenty years." This too, is most revealing, for the mid 1950's was the time of the infamous Barnhouse-Martin conferences, and the resulting publication, Questions on Doctrine. It was in this book that the historic doctrine of the Incarnation as taught by the Church was officially altered (p. 383). But the laity of the church were fed with propaganda that this book truly represented the teachings that had been their spiritual heritage that many continued to sleep in the fatal security that all was well and that they could trust their religious leaders. Those who raised their voices - including Elder M. L. Andreasen - were severely dealt with. Actions and innuendoes not far removed from methods employed by Rome to combat dissenters were the order of the day. I write from experience for I was and have been the recipient of such action from one of the men so glowingly set forth in Froom's Movement of Destiny as he reviews that period in our church history. (pp. 476-477)

To really understand the pressure applied, and the ecclesiastical weight brought about to put across this changed position on the Incarnation - as well as other of our basic teachings - one has only to consider what Martin wrote in his book - The Truth About Seventh-day Adventists. In so doing it must be kept in mind that in the front of this book was "A Statement" by Elder H. W. Lowe, who at that time was Chairman of the General Conference Biblical Study and Research Committee. He wrote - "This author [Martin] has earned our gratitude and respect by his earnest endeavor to set forth correctly our doctrinal positions. . ." (p. 15) On what did Martin base his book, and why? We shall let Martin speak for himself. He wrote:

The author has labored conscientiously to present accurately the history and theology of the Seventh-day Adventist denomination. He has based his findings squarely upon what the leaders of Adventism have stated to be the true position of their church today. He has also assumed the basic honesty of the leaders whose Christian cooperation and fellowship he has enjoyed. Since the General Conference issued Questions on Doctrine, and it is fully empowered to represent Adventist thought, this volume certainly is the primary source upon which to ground an evaluation of Adventist theology. (p. 10 emphasis his)

And why did he so accept, Questions on Doctrine? Note his words again:

An interesting and relevant sidelight is the fact that copies of Questions on Doctrine were actually sent around the world to every conference and division of the Adventist denomination, and to every major school and editorial house for their approval, an approval which was overwhelming and resounding. (p. 228)

To this observation he added the footnote:

Added to this, the General Conference, meeting in Quadrennial session in Cleveland in 1958, thought the book was sufficiently in harmony with Adventist views to preclude any necessity of even reviewing the issue. Its approach was apparent to all, as was its acceptance. (p. 228)

For the past ten years, the position of the leadership of the Adventist Laymen's Foundation has been that a major change was officially made in our historic doctrines - the Incarnation being one of them. This the editor of the Review now confirms. Both Barnhouse and Martin were given assurances that "Adventists have repudiated the concept of the sinful nature of Christ, the 'mark of the beast' for Sunday keepers, the infallibility of Ellen G. White. . ." (p. 228) These changes were pressured on the laity and ministry, and any who stood up against these alterations in our basic faith, be he minister or laymen, was handled with the high hand of ecclesiastical authority that would even make the present Pope cast a jealous eye upon some of these, his "separated brethren."

To the third question, Elder Wood responded simply - "Not to my knowledge." There is only one source from which you can obtain a carefully documented review of the history of the teachings on the Incarnation in our Church, and that is through the Adventist Laymen's Foundation. At the time that Froom's book, Movement of Destiny, was receiving the official imprimatur of both Elders Pierson and Wilson, the Foundation released the documented research manuscript - An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church. All of this history, and the editorial in the Review, plus Elder Wood's answers should start telling the laity something concrete. Because a book, manuscript, or monograph is not printed by a denominational publishing house, it does not mean that it is an "off-shoot" publication. On the other hand it can mean that you will obtain truth long before the ecclesiastical authorities of the church are willing to admit truth. The words of the Lord through the ancient prophet are very apropos: -

Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jer. 17:5

When we learn to trust the Lord as we should, we will then follow the counsel given to us by His servant, which reads:

When a view of Scripture is presented, many do not ask, Is it true, - in harmony with God's word? but, By whom is it advocated? and unless it comes through the channel that pleases them, they do not accept it. . .

The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men

to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits, because it is truth. (Testimonies to Ministers, p. 106)

TEN MINUTES PAST MIDNIGHT

Today, as I sit typing this final section of the present thought paper, is June 7, 1977. This is the tenth anniversary of the fulfillment of the prophecy which Jesus gave as recorded in Luke 21:24:

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

During this decade, the leadership of the Seventh-day Adventist Church has failed to come to grips with this fulfilled prophecy. They have hoped the fact that Jerusalem is again under Jewish control would disappear as a bad dream, and then they could say - "See, Jerusalem is again back under Gentile control, so the prophecy is not fulfilled." However, recent elections in Israel should cause us to know that as far as the State of Israel is concerned, they have no intentions of relinquishing Jerusalem. Time (May 23, 1977, p. 44) reports that "Israel considers Jerusalem non-negotiable" in any peace discussion between themselves and their Arab neighbors.

In the light of this fact, we would do well to think carefully through the significance of this prophecy of our Lord, and if the conclusions and presentation which the Adventist Laymen's Foundation's monograph - "The Times of the Gentiles Fulfilled" - contain are not valid, then wherein this research is not accurate, needs to be pointed out. We recognize the element of human fallibility in any such research, but to this date nothing has been presented in any way invalidating the basic and salient points established.*

Time marches on to the dawn of the eternal day, and a people remains unprepared to meet that final day of transition because their spiritual leaders will not face up to the significance of fulfilled prophecy. When God heralds a new relationship with men and nations signifying that anew phase has begun in His dealings with the sons of men, we all need to sit up and take notice. When the Christians living in Judea and Jerusalem saw the armies of Rome surround the city in 66 A. D., they did not sit idly by, waiting, hoping, that what they saw was just a bad dream, and that with the retreat of Cestius, they had another chance and could go ahead with business as usual. If they had done so, what a different story would have been written regarding the Christians when Titus resumed the siege four years later in 70 A. D.

* An editor of the Review (Nov. 25, 1976, p. 10) has stated that a political event is too risky to use as a basis for the fulfillment of prophecy, as the fortunes of nations alter past events. Even if Jerusalem should fall again into Gentiles hands or become an "international city" as envisioned in papal foreign policy, the fact that Jerusalem was from 70 A. D. to 1967 under Gentile control, and on June 7, 1967 it passed again under Jewish power, and has so remained these ten years cannot be invalidated, nor ignored.

Our Monthly Convocation - July 2, 1977

Sabbath School - 9:30 a.m. Assembly Room of the Administration
Building

Subject - "Prayer"

Worship - 11:00 a.m. - The third study on the book of Daniel en-
titled - "The Image"

The Afternoon service will be the celebration of the Ordinances of
the Lord's Supper.

The noon meal will be limited to fruits and sandwiches. Any visitors spending the
Sabbath in the area are welcome to join in this fellowship.

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Waggoner's Studies in Romans

We have sought to republish this important facsimile reproduction of the
studies that Dr. E. J. Waggoner gave at the 1891 General Conference using
the negatives of the first edition, but have found them totally unsatis-
factory. We have now arranged for the complete resetting of the type, and
this new improved copy of the original will cost only \$1.00. We should
have these available in the early Fall.

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Your Patience Requested

We have changed from the use of a mimeograph to an off-set press to produce
the monthly thought paper. Naturally, we are learning the details of print-
ing - ink flow, the exact timing to make the plate sharp for good copy etc.
During this process, our pages will vary in tone - some too light, and some
too dark, and some in between. We hope to have this mastered shortly, so we
request your patience during our learning period.