



# "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*

## SANCTIFICATION - TAILOR MADE (Part 2)

In the beginning, God said, "Let us make man in our image, after our likeness."<sup>1</sup> In thus creating man, He endowed him with a power akin to that of Himself - an individuality, power to think and to act.<sup>2</sup> The object of redemption being the restoration of that image, God will preserve inviolate the same power He bestowed in the beginning. This fact is revealed in the promises to the ones who overcome and are victorious in the struggle with sin. The Spirit assures us that to "him that overcometh. . . I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."<sup>3</sup>

Herein - in the matter of individuality - is the basic difference between justification and sanctification. Justification is provided for all men because all have sinned. While we in our human judgment determine degrees of sin, and thus grade the sinners; in the eyes of God, all have sinned and come short of His glory. But sanctification fits our specific need - tailor made, if you please. Since "through the work of the Holy Spirit, . . . the believer becomes fitted for the courts of heaven,"<sup>4</sup> this Divine Spirit works with us according to our specific need. For example, for my mind to be clear to perceive the perfect and acceptable will of God, the Holy Spirit does not need to lead me in the crucifixion of the habits of smoking, drinking, nor the indulgence of tea, coffee, coca cola, or other such types of beverages, because I have no craving for such, and never have had, even though my father was for a time a merchant in many of these items. However, there are other weaknesses that I have which war against the soul, thus effecting my character development. It is this emphasis that the Holy Spirit brings home to my consciousness for crucifixion.

There are other areas which we call reforms, the knowledge of which God has graciously provided that we may follow to assist us in the goal of overcoming. But again, the individuality must be respected. The specific application of these reforms are not eternal verities, and must be so recognized. There are no two leaves alike, nor two snow flakes alike, neither will two individuals interpret all reforms alike. And it is not left with us to play the Holy Spirit to interpret to our brother or sister in the faith the reforms just as we choose to practice them. Let the Holy Spirit do its assigned work in fitting each believer for the courts of heaven, for it will be the Spirit who will give the stone with the new name that only each believer and overcomer can know.

Let us consider a specific reform - dress reform. First it is basically a health reform. It was given for the health of the body. The organs of the body were not to be pressured by the mode of dress. Adequate clothing was to be worn to keep the extremities of the body warm. Now every one who will do a little thinking knows

that the manner of dress will vary as to where one is living on the surface of the earth. One cannot prescribe the dress of the Eskimo for the person living in the tropics! Then if we should consider dress reform as distinct from health reform, the one basic element is modesty. Thus certain attire worn by modern woman is automatically ruled out, such as the mini-skirt. But I have seen those who "profess" godliness manifesting a behaviour as indiscrete as any of their sisters in mini-skirts. One's character is more than merely the length of the skirt. To appear outwardly religious does not spell sanctification but pharisaism.

What then is the true basis for sanctification? Jesus prayed - "Sanctify them through thy truth: thy word is truth."<sup>5</sup> This high priestly prayer of Jesus was answered when He the Spirit of truth came forth to guide into all truth. That we might know what is involved in truth, the book of John which speaks so much of this element quotes Jesus as declaring that the devil "abode not in the truth."<sup>6</sup> To be fitted for heaven we must come to abide in the truth which the enemy rejected. This brings us to what we could call "the eternal verities," for truth is of divine origin. 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 fulness 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. . .

When the truth as it is in Jesus molds our characters it will be seen to be truth indeed. . . It will elevate our aspirations, enabling us to reach the perfect standard of holiness.<sup>7</sup>

When we consider that truth and truth alone is the basis of our sanctification, we can begin to understand why the emphasis on reforms as the basis of sanctification has failed in achieving the objective of the Latter Rain. We have misplaced our priorities of concern. Those groups who have been so caught up in reforms have had little to say if anything about the apostasy and deviation from truth that has marked the history of the church since 1950. Their eyes have been blinded to the fulfilling of prophecy so that they could not properly relate to what was actually taking place in the sanctuary above, even though with their emphasis on reforms, they seek to stress the message of the sanctuary. Many of these units which emphasize reforms as the evidence of sanctification are marked by a devotion to a single man. Man worship is always the hall mark of a salvation by works program. When an individual is able to achieve a certain appearance of righteousness, and thus becomes satisfied with his attainments, he becomes very worshipful of the one who has led him or her to such a "victorious experience." Let us face the fact that man of himself can attain to reforms. There are vegetarians in this world who practice what we call heathen religions. And let us not forget that there are adherents to Eastern cults which have a style of dress more akin to the Biblical mode of dress than most of the dress reform devotees.

When pure, unadulterated truth "is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity." In all honesty one must conclude that those units within the church which profess such devotion to a single man, and emphasize reforms as the evidence of sanctification, while they may manifest many good works, and sacrificial devotion to projects, are not manifesting righteousness by faith, but a salvation by works program no different than all human religions.

Lest one think that this is too critical a judgment of many sincere people, I ask you to pause, and consider, how many of these folk have been in the vanguard of lifting up their voices to warn God's people during the last two decades about the apostasy in the midst of Israel. They were no where to be found except to seek to denigrate those who were carrying this burden. We must realize that -

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.<sup>8</sup>

O how soothing to hear - "Don't say anything about 'mother'" - all unmindful that those who are to be sealed will have the name of their new "mother" which is above written in their foreheads.<sup>9</sup> This false theory continues - "Just practice your reforms, and the social gospel programs which you can achieve and do in your own power. Do not utter a word of criticism except against those who are seeking to expose the apostasy in the church. Thus you will achieve perfection." This is "another gospel." It is a gospel of works which if a man doeth he shall find his livelihood by that mode of existence.

We must lift up our voices like a trumpet and show God's people their transgressions and the house of Jacob their sins. Apostasy must be pointed out and truth proclaimed so that God's people may become free of human devotion to serve only the living God. When that devotion is realized in the lives of each professed follower of the Lord Jesus, sanctification will be realized, for sanctification "means habitual communion with God."<sup>10</sup> This Lucifer broke when he abode not in the truth, and this is what he severed between man and his God, when he lured him away in the Garden of Eden. This devotion of man to man is still his chief stock in trade, but "ye shall know the truth, and the truth shall make you free."<sup>11</sup>

<sup>1</sup>Genesis 1:26

<sup>2</sup>Ellen G. White, Education, p. 17

<sup>3</sup>Revelation 2:17

<sup>4</sup>Ellen G. White, Selected Messages, bk. i, p. 395

<sup>5</sup>John 17:17

<sup>6</sup>John 8:44

<sup>7</sup>Ellen G. White, In Heavenly Places, p. 140

<sup>8</sup>Ellen G. White, The Great Controversy, p. 520

<sup>9</sup>Revelation 3:12, Galatians 4:26; Ellen G. White, Early Writings, p. 15

<sup>10</sup>Ellen G. White, Review and Herald, March 15, 1906 (7BC:908)

<sup>11</sup>John 8:32

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X - 5 (May, 77)

#### WHY THIS EMPHASIS?

As you have read the study - "Sanctification - Tailor Made" - in the last two thought papers, you have perhaps wondered why this approach and emphasis. Since coming to Arkansas to live, I have had contact with more dissident groups than any place I have ever lived before in either the United States or Canada. Most of these groups have

based their divergence from the corporate body in Takoma Park on the matter of reforms. With some it is dress reform; with others it is certain combinations of foods which they perceive to be a part of health reform; and with still others it has to do with what they define as drugs in medications. In the teachings of these points in various combinations, each group considers its understanding as the very basic element in sanctification. By some - not all - these distinctions are paraded to show that they are not as other members are. But not only do they parade this type of personal holiness, but they believe that they must play the part of the Holy Spirit and convict others to do just exactly as they feel compelled to do. And if others do not respond to such human conviction, they are cast off as hell-bound, and in some instances verbally castigated. This is termed Christianity.

Then I am aware as I travel on itineraries, and meet with various groups in different places - these for the most part are "regular" Adventists concerned with the apostasy and ecclesiastical high-handedness of the corporate body - I sense a need that some - again not all - of these folk need to understand more fully the reforms so that with clearer minds they might understand the will of God. How is one to relate to this dilemma? If one places the reforms in their proper perspective as I have tried to do in these last two thought papers, he is considered a "liberal" and accused of being anti-reform, although seeking to walk in the light shining upon his pathway. But to emphasize that reforms and the practice of the same is sanctification produces a salvation by works program.

Basically, this whole question hinges on what a man understands his relationship to God to be. If he perceives all as his brothers and sisters who have accepted the Truth as it is in Jesus, and in this human fellowship, all constitute a "kingdom of priests" with equal access to the Father through the great High Priest, then all are equally "servants" of the Most High God. If this be true, and I accept this premise as fundamental truth, then what Paul says in Romans 14 should serve as a guide line in this whole question. He wrote:

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. (Romans 14:4)

Here again is this very simple, but fundamental concept of salvation - "God is able". It is God who has provided so great salvation - I have not! All that I can do is to point men and women to the Cross of Calvary, and say - "Behold the Lamb of God which taketh away the sin of the world." When men and women behold this great eternal Sacrifice, they will have little time regulating the lives of their fellow brothers and sisters who are bowed with them at the foot of the Cross. They will have all that they can do to see to it that they are presenting themselves as a living sacrifice, which is their reasonable service as servants of God.

What if in my spiritual growth I see the need for reforms which my brother does not yet see? Should I seek to enforce these upon him, or should I practice them, and speak forth in testimony what such reforms have done for me, giving my reason for so doing based either on the Bible or the Spirit of Prophecy? Paul answers - "Hast thou faith? have it to thyself before God." And lest one should feel that he is not obligated to honor reforms, Paul adds - "Happy is he that condemneth not himself in that which he alloweth." (Romans 14:22) What we need to realize is that - "The

kingdom of God is not meat [food] and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." (*Romans 14:17-18*).

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#### ANOTHER ISSUE

Since we have been discussing in this Thought Paper, reforms in relationship to sanctification, it might be well to note another "standard" that has been commented on in the latest issue of *Spectrum*. (Vol. 8, #2, pp. 59-61) Dr. C. G. Tuland suggests: "Let's Stop Arguing Over the Wedding Ring." In this article, he tells of an experience he had with a "fellow minister" in discussing certain texts - 1 Peter 3:3-4, and 1 Timothy 2:9-10 - as to whether they applied to the wedding ring. He challenged the minister's use of these texts as Biblical support for prohibiting the wearing of the wedding ring. The challenge is absolutely correct. These texts cannot be used to support the non-use of wedding rings.

The doctor, as he seeks to set forth Biblical support for the use of wedding rings, compares the use of the wedding ring to the signet ring used by rulers in antiquity, and to a similar type of ring mentioned by Christ in the parable of the Prodigal Son. In this he is on just as weak a foundation as he thought his "fellow minister" to be. Unless, Dr Tuland has not given all the data that he knows concerning the wedding ring, his position would indicate that he had not done sufficient research before he went into print.

The wedding ring is not to be opposed simply because some one may consider it jewelry, but because it comes to us as a part of the most licentious rites of paganism. One needs only to go to the Library of Congress, and spend a few hours with rare books on phallic symbolism, in what was called the "Delta" room at the time of my inquiry, to not only read about the use of the wedding ring in antiquity, but also to see pictures from the art of those times depicting its meaning and use. Some of the pictures from antiquity rival modern pornography.

Cardinal Newman wrote in An Essay on the Development of Christian Doctrine:-

We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. . . The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water;. . . sacerdotal vestments, the tonsure, *the ring in marriage*, turning to the East, images at a later date,. . . are all of pagan origin, and sanctified by their adoption into the [Catholic] Church. (p. 373)

Even non-Adventists in countries where the wearing of the wedding ring is supposed to be a mandatory custom, know of its origin. Eileen Morris, Bride's Counselor at Eaton's Wedding Bureau, Toronto, Ontario, Canada, in 1949 stated:

The wedding ring is an optional part of the marriage ceremony. If a bride doesn't wish to wear one, it isn't required. The ceremony is valid should she choose to delete "With this ring I thee wed." Actually the giving and receiving of a wedding ring is a pagan custom, simply added to church ceremony. (Chatelaine, April, 1949, "Weddings Can Be Different", col. 4)

In setting forth certain concepts in regard to the eating of food sacrificed to idols by the Gentiles, Paul stated a principle that is applicable to all that comes from the devilish rites and practices of paganism. He wrote:

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils. (*I Cor. 10:20-21*)

If therefore, a person knowing the pagan background of the wedding ring, can still "conscientiously" wear the same, and partake of "the Lord's table", God will judge. But to salve over the conscience by telling our people that the wearing of the wedding ring is no different than the signet ring of antiquity is just as intellectually dishonest as the misuse of certain Scripture references. For this God will also judge.

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SABBATH, MAY 7 - Here on the Campus at the Foundation Administration Building the following schedule will be followed:

Sabbath School - 9:30 a. m. The Lesson Study will be - "Model Witness"

Worship Study - 11:00 a.m. - Daniel, Chapter One

Nature Walk - (Weather Permitting)

Study & Discussion - 3 p. m. "The Image of Daniel 2"  
How do we apply the statement - "The mingling of church and statecraft is represented by the iron and the clay."  
Ms. 63, 1899

Remember to limit the noon "carry-in" to fruit and sandwiches. No pies, cakes or rich pastries, please. If you are travelling through, plan to share the Sabbath service with fellow believers from the State who come together every first Sabbath of the month.

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THE NEXT THOUGHT PAPER - In the June issue we plan to begin the presentation of the study in the series on Righteousness by Faith, entitled - "The Divine Provision."

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## A MOST WELCOME DEBUT

Recently there has come from the press what is planned to be a series of pamphlets entitled - 1888 Review. The "Introduction" in the first issue clearly sets forth the objective of this new publication. After noting that "God gave to His servants (Waggoner and Jones) a testimony that presented the truth as it is in Jesus", the editor suggests that this testimony, because it was given "for the purpose of remedying the deplorable condition of looking to man, trusting in man, and being educated to expect help from man," was the basic reason why the 1888 message was rejected, and its bearers despised. See T. M., p. 93. The "Introduction" concludes - "This is a mystery which must be uncovered - - - for the 1888 message included more than has been presented as Justification by Faith, and Righteousness by Faith."

Those who are presently going about the country preaching on 1888 in our churches, and at minister's meetings would do well to study the implications of this very first issue of 1888 Review. Instead of feeding our people a "half a loaf" of bread - and some of it adulterated as in the case of Venden - it would be well to give our famishing laity meat in due season by supplying a "full course meal" for a change.

The first article in the first issue of 1888 Review is a sermon that Elder A. T. Jones presented at the 1901 General Conference Session. On this message we shall comment in another Thought Paper when discussing some other present issues. The other article is a sermon by Elder D. L. Bauer entitled, "Break Every Yoke." He summarizes the issue concisely when he stated - "The conflict was joined in the Adventist church in 1888 between God's free men and the servants of men. And it has been going on ever since." Then he adds - "What more can I say? It is with heavy heart that I appeal to you to "BREAK EVERY YOKE." (TM:480) This is God's word to you."

Write for your copy - 1888 Review, P. O. Box 6314, South Lake Tahoe, CA., 95729. The cost is 50¢ per copy - but you will want two copies, one to share with a fellow member of the church. So send \$1.00 and get two postpaid.

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## CONFUSION COMPOUNDED!

Dr. Herbert Douglass has indicated that the Sabbath School Lessons for the Second Quarter, 1977, "were planned in 1971 by the S. S. Dept. as part of a synoptic approach to church instruction." These lessons have become an anathema to those who had espoused the teaching on the Incarnation to be found in Questions on Doctrine and Movement of Destiny. This group "tried several times to stop its [The Quarterly's] publication as well as Jesus, the Benchmark of Humanity. [They] demanded hearings and got them. But each time the brethren found nothing contrary to Adventist thought in them."

This factual information is most interesting. Note the date - 1971. From this time till publication, various committees ruled that the lessons were in harmony with the historic thought of Adventism. But - in 1976 - the leadership of the Church represented by the President of the General Conference, the Editor and an Associate Editor of the Review, the Chairman and Secretary of the General Conference Biblical Research Committee fixed their signatures to the Palmdale Accord which stated that

whether one believed that Christ took on Himself the sinless nature of Adam prior to the Fall, or whether Christ took upon Himself the fallen nature of the seed of Abraham, it was unimportant, for "the central concept is to recognize Jesus as the Saviour of all mankind." (*Review, May 27, 1976, p. 5*) Further, "On May 30, 1973, the officers of the General Conference appointed a small but representative committee to give in-depth study to various aspects of the message of righteousness by faith. . . Involved in this study were some General Conference administrators who are genuine Bible students in their own right. Also on the committee were members of the Seminary faculty at Andrews University, other leaders in various phases of our work in the General Conference, two editors, members of the Biblical Research Committee and of the E. G. White Estate here in the General Conference office, theologians, historians, research men, and some very capable laymen." (*The Ministry, August, 1976, p. 5*)

In the published report of this Committee, the same conclusion - almost word for word as the Palmdale Accord - is drawn in the matter of the Incarnation. It reads: "Whichever of these views the Christian may hold concerning the details of Christ's humanity, we believe that the central concept is to recognize Jesus as the Saviour of mankind." (*Ibid. p. 6*)

Then, if this is not enough confusion, one has only to recall that the President of the General Conference placed his imprimatur on the book, Movement of Destiny, in writing that this book "is a must for every worker, every theological student, and every church officer - in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future." (*p. 13*). This book taught that Christ "took the sinless nature of Adam before the Fall." (*p. 497*) Now in a letter published in The Adventist News Service, M. G. Townend, Sabbath School Director of the Australian Division quotes the President of the General Conference as follows: - "I have personally gone through the lessons within the last few days, and I have received a blessing from the thoughts presented." These lessons teach that Christ took upon Himself the nature of the seed of Abraham, in other words, the fallen nature of man. (*Senior Quarterly, "Jesus the Model Man", p. 19*) Put all of this together, if you can. This is confusion compounded!

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#### YOUR HELP APPRECIATED

In the January Thought Paper, we stated - "YOUR HELP NEEDED." We asked for names either sent by you, or your showing of the thought paper to others, and giving them the opportunity to write in and ask for their names to be entered on the mailing list. The response has been most gratifying. Each month now there has been a steady increase in the total mailing list. We thank you. Keep up the good work. We are committed to accurate, honest reporting with full documentation, and basic, historic Adventism.