



# "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*

## WHAT IS "WATCHMAN, WHAT OF THE NIGHT?"

Ten years ago when the first issue of "Watchman, What of the Night?" was mimeographed and mailed to a limited list of readers, it was conceived to be a "thought paper." Now a "thought paper" is simply "the intellectual product or organized views and principles of an individual, written to stimulate in-depth thinking on a particular subject." But as the months passed, and the number of readers increased so did the scope and focus of "Watchman, What of the Night?" Some of the material presented could be considered "critiques" defined as "a critical estimate or discussion" of a given subject, book, or events. Then some of the material released through the publication was simply documented facts and comments on these facts which the hierarchy of the Church would prefer the laity not know. One individual in public, harking back for a comparison from yesteryears referred to "Watchman, What of the Night?" as "the Drew Pearson of the Adventist Church." We sometimes wish that we did have the net work for information that some political writers seem to have, for if we did, we could give the laity much more information than we are able to do. Since the publication has graduated from a mimeographed edition to a printed publication, we have included all of the above types of writing in most issues. However, the first subject of this month's issue - "The Holy Spirit and the Reflection of the Image of Jesus in Man" - falls into the category of a pure thought paper for in-depth thinking on the part of the reader. What is written is not to be considered an infallible pronouncement but a suggested outline for thought and study.

We have been overly cautious in our study of the Holy Spirit because of what we have conceived the counsel of the servant of the Lord to be. In Acts of the Apostles (p. 51), we are told that "it is not essential for us to be able to define just what [not "who"] the Holy Spirit is." Then on the next page, she writes:

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

No man can define the nature of God. Zophar, one of Job's comforters well asked, "Canst thou by searching find out God? canst thou understand the Almighty unto perfection?" (Job. 11:7). Jesus said - "God is a Spirit." (John 4:24) He also prayed - "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) It has been written, "God is a spirit; yet He is a personal being, for man was made in His image." (8T:263). And

again - "The knowledge of God that works transformation of character is our great need." (Ibid., p. 329) Here is the key - a knowledge that works transformation of character. This is the same approach which must be accorded the study of the Holy Spirit. This is the approach which shall be used in the section of the thought paper on the subject of the Holy Spirit. We must avoid what the Holy Spirit is, not Who, even as we avoid what God is, not Who He is.

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## THE HOLY SPIRIT AND THE REFLECTION OF THE IMAGE OF JESUS FULLY

Ellen G. White was shown that - "Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."<sup>1</sup> In this one statement is the basis for "perfection" - the full perfection as revealed by Jesus in His earthly life. This "perfection" is connected with the reception of the seal of the living God, which involves the Holy Spirit for we are warned by Paul - "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."<sup>2</sup>

The first chapter of the Bible reveals the Holy Spirit as the active Agent in the creation of the world - "And the Spirit of God moved upon the face of the waters."<sup>3</sup> Yet in the New Testament, we are told that God "created all things by Jesus Christ."<sup>4</sup> Peter tells us that "in old time" prophecy came through "holy men of God" who "spake as they were moved by the Holy Ghost."<sup>5</sup> Yet in his first Epistle, he states that these same prophets were motivated by "the Spirit of Christ which was in them."<sup>6</sup> In the Old Testament, we find that Gabriel tells Daniel - "I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."<sup>7</sup> It is evident that the relationship between Christ and the Holy Spirit is very close - much closer than we have been prone to think.

Jesus Christ in His upper room dialogue with the Eleven, pictures the relationship between Himself and the Holy Spirit in an alter-ego concept. He told them:

I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.<sup>8</sup>

This pronouncement of Jesus is worthy of careful consideration. He told the disciples that they knew Him - the Spirit - for "He is presently abiding, sojourning in their presence (παρὰ with the dative) and shall be in them (a future experience that awaited them)." Then He declared - "I will not leave you orphans, I am coming to you." (Present indicative in Greek, not "I will" as in KJV.) The "interchangeableness" between Himself and the Holy Spirit dare not be passed by lightly.

In a letter written in 1895, the servant of the Lord stated:

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit as the Omnipresent.<sup>9</sup>

Further study of the Spirit of Prophecy reveals that the Holy Spirit is noted to be "the soul of His [Christ's] life."<sup>10</sup> In sending forth the Holy Spirit to the waiting disciples on the day of Pentecost, He "imparted of His fulness" to them.<sup>11</sup> "The impartation of the Spirit is the impartation of the life of Christ."<sup>12</sup>

The first point where we meet the Holy Spirit and Jesus Christ is at the Incarnation. Joseph was told - "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."<sup>13</sup> Luke records the message of the angel Gabriel to Mary. She was told - "Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus."<sup>14</sup> This Jesus was to be the "Son of God." The Agent in the accomplishing of this advent of God in human flesh was declared to be "the Holy Ghost" - "the power of the Highest."<sup>15</sup> These verses can be understood in one of two ways. Either the Holy Spirit created the humanity of Jesus in the womb of Mary into which Michael entered to become Jesus Christ; -or the Holy Spirit effected the transition of Divinity into the body formed in the womb of Mary. The second position harmonizes with Paul's declaration - "But Himself He emptied, a form of a slave taking"<sup>16</sup>- and with the truth revealed in the Spirit of Prophecy.

We are told:

The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to man, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem.<sup>17</sup>

The result of this process is also noted - "He united humanity with divinity: a divine spirit (sic) dwelt in a temple of flesh."<sup>18</sup> The nature of that humanity into which the Divine Spirit came to dwell is also carefully stated - "He took upon Himself fallen, suffering human nature, degraded and defiled by sin."<sup>18</sup> It is this understanding that gives meaning and reality to the challenge that "those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."<sup>1</sup> And what was Jesus? - "a divine spirit dwelt in a temple of flesh." What does it mean to "reflect the image of Jesus fully"? It means simply that the Divine Spirit again comes to dwell in another temple of flesh fully! It is Christ - "His fulness" - "His life" - "the soul of His life" - in you the hope of glory. Or to state it in another way - "The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ."<sup>19</sup>

BUT there is another "painful process". "I am crucified with Christ." It should be evident to us from all our experience that this temple of flesh in which we

dwell cannot fulfill the requirements of the Law. That which we would, we do not, and that which we wish not to do, that we do. There is only one answer - to be planted together in the likeness of His death. I, too must say, and mean it - "Father into thy hands, I commend my spirit," and having said thus, give up unconditionally. And the same Spirit that raised Christ from the dead will also make alive our "mortal bodies" so that the righteousness of the Law might be fulfilled in us.<sup>20</sup> Paul puts it this way -

Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.<sup>21</sup>

The reason for this is clearly stated - "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."<sup>22</sup> This is righteousness by faith - and what is it? "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 own nothingness, they are prepared to be clothed with the righteousness of Christ."<sup>23</sup>

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- <sup>1</sup>Ellen G. White, Early Writings, p. 71  
<sup>3</sup>Genesis 1:2  
<sup>5</sup>1 Peter 1:21                      <sup>6</sup>1 Peter 1:11  
<sup>8</sup>John 14:16-18  
<sup>9</sup>Ellen G. White, Letter 119, 1895  
<sup>10</sup>Ellen G. White, Our High Calling, p. 150  
<sup>11</sup>Ellen G. White, Education, p. 95  
<sup>12</sup>Ellen G. White, The Desire of Ages, p. 805  
<sup>13</sup>Matthew 1:20  
<sup>15</sup>Luke 1:35                      <sup>16</sup>Philippians 2:7 Lit. Gr.  
<sup>17</sup>Ellen G. White, Ms. 29, 1899 (7BC:915)  
<sup>18</sup>Ellen G. White, Youth's Instructor, Dec. 20, 1900 (4BC:1147)  
<sup>19</sup>Ellen G. White, Review & Herald, April 5, 1906  
<sup>20</sup>Romans 8:11, 4  
<sup>22</sup>1 Cor. 4:7  
<sup>23</sup>Ellen G. White, Review & Herald, Sept. 16, 1902
- <sup>2</sup>Ephesians 4:30  
<sup>4</sup>Ephesians 3:9  
<sup>7</sup>Daniel 10:21  
<sup>14</sup>Luke 1:31  
<sup>21</sup>1 Cor. 4:10-11

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#### ADDITIONAL NOTES

The theological term, trinity, is found nowhere either in the Bible or the Spirit of Prophecy writings. Other words are used which some conclude mean the same thing. But in one's study of the Godhead, certain revelations of the Spirit of Prophecy must be noted. In Early Writings (p. 149) there is pictured the communion that took place between "the Father" and "Jesus" over the plan for man's redemption. The "order" in heaven prior to the entrance of sin is described on

page 145 - "Satan was once an honored angel in heaven, next to Christ." In our theological definitions we have stated the order as Christ the second Person of the Godhead, and the Holy Spirit as the third. But by no stretch of the imagination can we conceive that Lucifer, a created being, was the Holy Spirit.

The spark that ignited the rebellion in the life of Lucifer is revealed to be the decision of the Godhead "to make man in our image." "He wished to be consulted in regard to the formation of man." (Ibid.) After the issue was settled in heaven, "the Father and the Son carried out their purpose which was designed before the fall of Satan, to make man in their own image." (Spiritual Gifts, Vol. III, p. 33) "Human beings were a new and distinct order." (R&H, Feb. 11, 1902) They were made "capable of partaking of the divine nature," (Ibid., April 21, 1885) and "designed to be a counterpart of God." (Ibid. June 18, 1885) When one considers the objective of God in the creation of man, the formation of man as described in Genesis takes on a new meaning. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) Elihu clearly understood his origin, and when he told Job - "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4 - he reinforced his conviction by stating that if God were to "gather unto Himself His Spirit and His breath; all flesh shall perish together and man shall return again to dust." (Job 34:14-15)

Sin destroyed the original intent that God had for man in the beginning. Thus it was essential for a second Adam. "And so it is written, The first man Adam was made a living soul; the last Adam, a quickening spirit." (I Cor. 15:45) Paul declares this second Adam to be "the Lord from heaven." (I Cor. 15:47) He also states this Lord to be the Spirit. "Now the Lord is that Spirit." (II Cor. 3:17) It is now God's purpose that we be changed into the "same image from glory to glory, even as of the Lord the Spirit." (verse 18, margin)

The place that God intended Adam to occupy, the second Adam occupies. But to the ones overcoming - even as He did - to those who will die to self to reflect His image fully, the 144,000, He grants to sit with Him in His throne. (Rev. 3:21) And the only way for this to be done is to be filled with the Holy Spirit.

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#### A WARNING

Brinsmead has written:

Any believer who really has the Holy Spirit will know that even his new obedience cannot stand before the Law of God and satisfy its divine standard. (Present Truth, June, 1977, p. 40)

Paul - expositor of "New Testament Christianity" if there is really a contrast between it and the Old Testament teaching of the prophets - wrote:

For what the law could not do, in that it was weak through the flesh,

God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled [filled-full] in us, who walk not after the flesh, but after the Spirit. (Romans 8:3-4)

Now sin is the transgression of the Law. (I John 3:4) "The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning." (Desire of Ages, p. 311) This treasure of the impartation of the Holy Spirit we carry in earthen vessels "that the excellency of the power may be of God, and not of us." (II Cor. 4:7)

To deny that the Holy Spirit can produce a character in fallen humanity that is acceptable before God is approaching dangerously close to the commission of the unpardonable sin! It is throwing into the face of God that the redemption provided in and through Jesus Christ is really inadequate to meet the sin problem. It is saying that God misnamed His Son, when He instructed through the angel that He be called, Jesus - One who was to save His people from - not in - their sins. It is saying that when Paul set forth Jesus in the book of Hebrews (7:25) as One who is able to save to the uttermost he was presenting to the Hebrew believers an inadequate Messiah, and thus deceiving them. It is saying that when Jude prayed - "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24-25) - he was praying amiss. It is saying that when Heaven declares - "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12) - that heaven is the center of falsehood, and after all the devil was right, - man cannot keep the commandments. It is saying that Jesus who "was to complete His work, and fulfill His pledge 'to make man more precious than gold; even a man than the golden wedge of Ophir'" (Desire of Ages, p. 790), is unable to fulfill the conditions of the Everlasting Covenant. (Heb. 10:15-18). It is saying that when Christ asks - "I will that they also, whom Thou has given Me, be with Me where I am," and a "voice" is heard to say - "They come! they come! holy, harmless, and undefiled" (Great Controversy, p. 636), God is setting forth propaganda to deceive the universe, and that these will be the seed to start a rebellion the second time.

NO! Absolutely not! God IS ABLE to keep us from falling; Jesus does save to the UTMOST all that come unto God by Him. "How shall we escape if we neglect so great salvation?" (Heb. 2:3)

To us has been given the Holy Sabbath - a memorial of the creative power of God. The same Spirit that moved upon the face of the waters to bring forth a creation which God declared to be "very good" (Gen. 1:2, 31) is the same Spirit which breaths upon the hearts of man to bring forth a character which God will declare to be "very good". As we go forth to proclaim the Sabbath "more fully" (EW, p. 33) it will not be that we shall state more clearly that the seventh-day is the Sabbath, but that the Sabbath is the memorial of the power of God to keep us from falling and to present us faultless before the presence of His glory, from which man has come short. (Jude 24; Rom. 3:23)

It is interesting to note that had the "alpha of apostasy" succeeded in the days of Kellogg, "the Sabbath, of course, would be lightly regarded, as also the God who created it." (Special Testimonies, Series B, No. 2, p. 55) Are we not, therefore, in the very midst of the omega which lightly regards the God who is able to keep us from falling, and denies the very objective for which the Sabbath stands - the sign of the Lord God who sanctifies? And this doctrine that the Holy Spirit cannot keep us from sinning is not alone a Brinsmead concept, but the concept of men within the Church who are teaching against true perfection - LaRondelle and Hepenstall. (See book - Perfection, the Impossible Possibility, the sections written by these two men.)

The warning is needful. Beware of those teachers in and among us who are teaching doctrine that can lead to the unpardonable sin, the denial of the completed work of the Holy Spirit, the completed atonement - the final atonement. See Early Writings, pp. 251, 253.

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AN ECUMENICAL MOVEMENT FOR SABBATH KEEPERS

In a recent issue of The Sabbath Sentinel (August, 1977) a report reveals that a private conference was held between the president of the Bible Sabbath Association, Dr. Terril D. Littrell, and Robert D. Brinsmead, during a Present Truth Seminar held in Chicago, July 11 - 17. The last two paragraphs of this report are very revealing. They read:

President Littrell was invited by Mr. Brinsmead to meet with him for a private conference in which they talked of plans for the future which would involve more Sabbatarians of different backgrounds. It was agreed that Dr. Littrell and Mr. Brinsmead would correspond this forthcoming year concerning working together to promote an ecumenical spirit among God's people who desire to walk in complete obedience to the Word of God.

The Bible Sabbath Association International takes a broad interest in the transdenominational efforts of Robert Brinsmead and stands ready to assist him in any way possible.

More and more two words begin to appear to express the objectives of present day religious movements - "ecumenical" and "transdenominational". In 1975, Christianity Today (Feb. 28) featured an article entitled - "A Profile of the Charismatic Movement." One paragraph of this profile reads:

One of the most striking features of the charismatic movement is the resurgence of a deep unity of spirit across traditional and denominational barriers. For though the movement is occurring within many historic churches - and often bringing unity among formerly discordant groups - the genius of the movement is its transdenominational or ecumenical quality. (p. 11)

How apropos are the words of God to Isaiah -

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread. (Isa. 8:11-13)

In the joint communique of Littrell and Brinsmead, it was emphasized that the ecumenical spirit was to be fostered "among God's people." The objectives of the Bible Sabbath Association state - "The only qualification [to be a part of the Association] is belief in the seventh-day Sabbath." This is a worthy qualification in itself, but we must never forget that the identifying criteria for unity among "God's people" are two-fold - the commandments of God which involves the Sabbath, and the "testimony of Jesus" which "is the spirit of prophecy." (Rev. 12:17; 19:10).

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X-11 (Nov. 77)

#### NOVEMBER MONTHLY FELLOWSHIP

Sabbath, November 5

Sabbath School - 9:30 a.m. - Lesson Study will be on the Flood.

(This again will be an experimental series of lessons we are using the Fourth Quarter)

Worship - 11 a.m. - Topic - "The Philosophy of History" This will be the last of the series from the book of Daniel

Afternoon Meeting - Questions and Answers (primarily on prophecy, but other subject will be open to questioning.)

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