



# "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 EXERCISE OF THE WILL ( Part One)

There is hardly a professed Christian who cannot recite John 3:16. This should be equally true as concerns John 5:30. Jesus declared:

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of Him that sent Me.

Jesus Christ in becoming man, placed Himself in exactly the same position we are in. Of ourselves we do not have the power to do right. Jesus accepted the same risks as a free moral agent, even as man is a free moral agent. "The second Adam was a free moral agent, held responsible for His conduct."<sup>1</sup> "He was a free agent, placed on probation, as was Adam and as is man."<sup>2</sup> In this state of being, He confesses, "I can of my own self do nothing." How then did He succeed, when we have failed and continue to fail?

"As I hear, I judge" - was the first step in the victory of Jesus. "Hearing" is a very important word in the New Testament. We are warned by Paul:

Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word of hearing did not profit them, not being mixed with faith in them that heard it.<sup>3</sup>

Then in writing to the Romans, Paul stated - "So then faith cometh by hearing and hearing by the word of God."<sup>4</sup> The Greek word for "hearing" is from the verb - ακουω (akouō) - I hear. When this verb is prefixed with the preposition, υπο (hypo) meaning "under", the resultant word - υπακοη (hypakoē) - means, obedience. (The same prefix is to be found in our English word - "hypodermic" - meaning, under the skin. When the word of God "gets under the skin" there is a reaction.) When I "hear under" the word of God, thus placing myself under what I hear, obedience follows. There is another form of ακουω with the prefixed preposition - παρα - which means hearing amiss, refusing to hear, and the resultant word - παρακοη (parakoē) means disobedience.

The preposition - παρα - which united with, ακουω, I hear, is the basis of the word meaning, disobedience, also has the force of "motion terminating in rest at, near, by, or by the side of." In other words, I can hear the word of God, even letting it come near to my side, and yet I will hear amiss unless I come

under that word, or let the word "get under my skin". This was the problem in 1888, and it has continued to be the problem ever since in the matter of righteousness by faith. We read:

The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart.<sup>5</sup>

In the life of Jesus, He said, "I hear" and what I hear, I weigh; "I judge." Then He declared that His judgment was just - in other words, His decision ended in righteousness. Why? Because He did not seek to do His own will but the will of Him that had sent Him. Herein is the secret of why Jesus succeeded and we have failed so miserably, so often. It concerns the WILL! "God has made provision that we may become like Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace."<sup>6</sup>

There are some very vital statements concerning the will and its exercise to be found in the Spirit of Prophecy. These we need to note and consider. Take your copy of the book, Ministry of Healing, and on page 176 (Trade Edition) read the section entitled, "The Power of the Will." From these paragraphs, there are three consequential concepts that need to be emphasized:

- 1) "Everything depends on the right action of the will."
- 2) "We cannot change our hearts. . . we can give Him our wills."
- 3) "Through the right exercise of the will an entire change may be made in the life."

In the chapter, "Like Unto Leaven", from Christ's Object Lessons, p. 96, is to be found the following concerning the limitation of the will:

In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. . . The grace of God must be received by the sinner before he can be fitted for the kingdom of glory. . . The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

Observe closely - by the mere exercise of the will man cannot transform himself. "The change can be made only by the Holy Spirit." This is why we need to dig deeper into the work of the Holy Spirit in the Latter Rain than we have ever done before. While we can give God our wills, this act does not bring the change, but only places us where the change can be made by the Holy Spirit.

A third reference - also from Christ's Object Lessons - reads as follows:

Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. The real difficulty arises from the corruption of an unsanctified heart, and the unwillingness to submit to the control of God. . . (p. 331)

As the will of man co-operates with the will of God, it become omnipotent. Whatever is to be done at His command may be accomplished by His strength. All His biddings are enablings. (p. 333)

In the next thought paper, we shall consider the results from the surrender of the will, and the key to that surrender.

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<sup>1</sup>Ellen G. White, SW, Sept. 29, 1903 (6BC:1074)

<sup>2</sup>Ellen G. White, Ms. 29, 1899

<sup>3</sup>Hebrews 4:1-2

<sup>4</sup>Romans 10:17

<sup>5</sup>Ellen G. White, Review & Herald, May 24, 1892

<sup>6</sup>Ellen G. White, Thoughts from the Mount of Blessing, p. 116 (76)

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#### A SHADOW OF COMING EVENTS???

In the August issue of Ministry, there appeared an article by Elder R. H. Pierson, entitled, "The Alpha of Apostasy." In seeking to give authority as to what he says took place at the time of the "Alpha" apostasy, Pierson states "there are certain identifying marks. . . on which the Spirit of Prophecy, some church historians, and interested researchers agree." (p. 6) He then proceeds to list what these marks were. Let us examine some of them.

1. Dr Kellogg became infected with the liberal theological thought of his day.

Sister White wrote - "In the book, Living Temple there is presented the alpha of deadly heresies." (Special Testimonies, Series B, No. 2, p. 50) Does this book teach "the liberal theological thought of his [Kellogg's] day" as Pierson suggests without specific documentation? Or does this book show the truth of what she wrote concerning the "Alpha"? Note her words concerning the "mysticism" of the book - "The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error." (Ibid., p. 52)

If you have the book - Living Temple - compare the section, "God the Explanation of Nature" (pp. 28-29) with the first part of the chapter - "God in Nature" as found in the book, Education, and the truth of the statement concerning the closeness of the tracks of truth and error becomes very apparent. In public presentations of the "Alpha" apostasy, I have asked the congregation to close their eyes, and think carefully on what I read. Afterwards, I asked them which book, I read certain paragraphs from, Living Temple, or Education. The reaction was rather startling. Check for yourself the following statements. Tell which are from Education, and which are from Living Temple:

God is the explanation of nature, - not a God outside of nature, but in nature, manifesting Himself through and in all objects, movements, and varied phenomena of the universe.

A mysterious life pervades all nature, - a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit.

The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things.

There is, in all the world about us, an infinite, divine, though invisible Presence, to which the unenlightened may be blind, but which is ever declaring itself by its ceaseless, beneficent activity. "The heavens declare the glory of God; and the firmament showeth His handwork."

Of these four statements, the ones from Education, you will find on pages 99, and 100.

Pierson wrote that Kellogg was infected with the "liberal" theological thought of his day. Liberal theological thought does not lie close to the track of fundamental conservative teaching based on the Word. These two concepts are poles apart! But the concept that Pierson is trying to put across is readily seen by noting his second proposition:

2. His [Kellogg's] heresy was taught in the Battle Creek Sanitarium, the Battle Creek College, and the medical school.

It is well known that the center of "liberal" teaching in the Seventh-day Adventist Church is at Loma Linda - among some of the hospital staff, and in the medical school. Is Pierson now trying to prepare the ministry of the church, and through them the laity of a possible break-away or loss of Loma Linda to the Church? Is this article by Pierson a "shadow of coming events"? Pierson is reading back into history present circumstances so he can have a plausible parallel between the "alpha" apostasy and what he would have the "omega" understood to be. He states - "Kellogg's new doctrine appealed to the intellectual elite." But Pierson does not name them! However, Sister White described the

the ones deceived by quoting highest authority:

These words were spoken to me in the night season. The sentiments in Living Temple regarding the personality of God have been received even by men who have had a long experience in the truth. . . That those whom we thought sound in the faith should have failed to discern the specious, deadly influence of this science of evil, should alarm us as nothing else has alarmed us.

It is something that cannot be treated as a small matter that men who have so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God.  
(Special Testimonies, Series B, No. 7, p. 37)

As far as history reveals, it was the warning voice of Sister White, and Sister White only, that alerted the Church to the deadly danger of the "Alpha" apostasy, not the brethren in the General Conference. They were more concerned about the preservation of their control of the Church in the power struggle between them and Kellogg.

Pierson gives some other marks of the "Alpha" apostasy:

3. The new doctrine offered differing theological presuppositions that would have necessitated bypassing Adventism's message.
4. Basic Adventist theology would have been changed. This would have undermined the foundations of the Adventist faith.

On these points he is correct, although not documented. The servant of the Lord stated in Special Testimonies, Series B, No.2, pp. 54-55:

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of this new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God is worthless.

Herein lies a very important point! We need not look to the future for a change

in basic Adventist theology. This is past history - fulfilled during the last two decades! (See Review, May 5, 1977, Editorial, p. 12 & Thought Paper, July, 1977, article, "The Historic Position", pp. 4-6)

On my library shelf, I have placed Kellogg's book - Living Temple - which contains "the alpha of deadly heresies" and on each side of this book two other books - Questions on Doctrine and Movement of Destiny. In the above quotation one of the marks of the alpha was - "Books of a new order would be written" - so also in the omega. Keep in mind that Pierson himself placed his imprimatur on the book, Movement of Destiny. (p. 13). Now he is crying about a coming "omega", when he has been a party to the "omega" that has already come into the teachings of Adventism. Further, Pierson was also one of the leaders from the General Conference who signed the Palmdale Accord which compromised basic truths of the Adventist Movement. (See Review, May 27, 1976, pp. 4-7)

But this is not all. The liberal intelligensia of the Church have a voice via their publication - The Spectrum - which is the voice of the Association of Adventist Forums. This association was given the blessing of the officers of the General Conference - and this would include Elder Pierson - at the 1967 Fall Council. All of this has been documented in the monograph - The Times of the Gentiles Fulfilled, pp. 23-24, with the significance of this and other actions of the General Conference leadership in the light of fulfilled prophecy.

While we - the Adventist Laymen's Foundation - do not hold with the liberal intelligensia in their position on Creation, and their attitude toward the Spirit of Prophecy, it is obvious that the positions taken by them are so evident in their contrast with the historic position of Adventism that under no circumstances could it be said that what we would consider heretical was a counterfeit which resembled the true. However, during these past two decades the leadership in Washington have countenanced teachings contrary to historic Adventism, and in so doing have sought to project the same as basic Adventism. The prime example of this type of cover-up is the book, Movement of Destiny, which by its title purports to be basic truth, but is in reality full of deadly heresies and misrepresentations. This too, has been documented. When the book, Questions on Doctrine, was questioned, those who opposed its heresy were told that it was just a matter of semantics - so closely did the track of error lie beside the track of truth! The laity for the most part still remain deceived by this projection of error under the guise of truth. In other words, the curia on the Sligo have already been party to the omega of apostasy.

One must keep in mind that what Elder Pierson is really alluding to is a power struggle on who shall control, and what shall be controlled. Pierson in his artifice in the Ministry bemoaned that in the time of the "alpha", - "the leaders of the new 'movement' were determined to take over the leadership of the sanitarium and perhaps of the church from the men who had been duly elected to bear these responsibilities." If then, Loma Linda should pass from the control of the curia on the Sligo, do keep in mind that over these years the majority of the board of Loma Linda have been composed of men who were "duly elected."

God has borne long with His church and His people, but in so doing He has allowed "a state of things to come" that some of the brethren in Washington would "fain"

see counteracted, but it is now "too late." (See 5T:77). Let not this prophecy be missed:

When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them. (5T:77-78)

And why will this be? We are told:

Here we see that the church - the Lord's sanctuary - was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as the guardians of the spiritual interests of the people, had betrayed their trust. (5T:211)

What then is the purpose of the "pot calling the kettle black", except to continue to deceive the laity of the Church, and keep them in blind submission to the curia on the Sligo.

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#### RIGHTEOUSNESS BY FAITH SIMPLIFIED

Consider two questions:

- 1) Can man atone for his sins?
- 2) Can man cleanse himself from sin? In other words does he have the power to habitually live the perfect life as required by God, which means perfect conformity to the will of God as expressed in the law?

The answer to both of these questions is an emphatic - NO! How then can his sins be forgiven him, and he be cleansed from sin? The answer to this question is in a single verse - I John 1:9. Let us analyze it in the context in which it is written.

"If we confess our sins, He is faithful and just -  
1) to forgive us our sins, and  
2) to cleanse us from all unrighteousness."

Both cleansing and forgiveness is based on a single experience - confession. Now note the context of this verse: - "If we say we have no sin (i.e., we are not sinful, and do not need cleansing) we deceive ourselves, and the truth is not in us." I John 1:8. Again - "If we say we have not sinned (i.e., we have not committed acts of sin), we make Him a liar [He says, "All have sinned." Rom. 3:23], and His word is not in us. (I John 1:10.) Thus I John 1:9 is set in the context of our two problems - our past sins, and our sinful nature - neither of which we

can atone for, nor cope with. We can only confess - "I have sinned against heaven and in thy sight and am no more worthy to be called Thy son." And - "I am a sinner in need of cleansing."

The first confession most professed Christian believe they have made, or at least theoretically consented to. But the second confession produces the following different reactions:

- 1) I can achieve cleansing through hard battles with sin, and through the adoption of a specific regimen I will attain perfection.
- 2) I can never attain perfection of character, therefore, I will do the best I can, and the forgiveness experience will cover till my vile body with its sinful nature is changed at the Second Advent.
- 3) The complete crucifixion of self, so that the Holy Spirit can work unhindered.

The third reaction - which is the answer to righteousness by faith - is rarely seen, and seldom experienced, because we constantly interpose a perverse will. We dare not forget - "Kneeling in faith at the cross, he has reached the highest place to which man can attain." (AA, p. 210) This fact, all who have studied the basis of Seventh-day Adventism should have known. In the sanctuary service, the place where the works of man stopped was before the altar where he confessed over his sin offering, his sins. And if we would but stop to restudy the type, we would find that on the Day of Atonement - the day of cleansing - the individual came to the sanctuary, but what part did he do in his cleansing? "Ye shall afflict your souls." Lev. 23:27. The word, "afflict", in the Hebrew carries the significance - "to humble one's self before anyone, to submit to him." (Gesenius)

The battle, the struggle is not with sin itself - that Jesus has done and overcame the world - but with self that it might be ever kept on the altar as a "living sacrifice". "The battle which we have to fight - the greatest battle that was ever fought by man - is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love." (MB, p. 203)

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Monthly Convocation - September 3, 1977.  
Sabbath School Lesson Study - "The Gift of Prophecy"  
Worship Hour - "The Judgment of Truth" Daniel 5

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ANOTHER TAPE - A-10 - Side #1 - Sanctification - Tailor Made  
Side #2 - Applied Sanctification

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