

*"Watchman,
what of the night?"*

"BEHOLD, THE BRIDEGROOM!
Come out to meet Him."

(Matt. 25:6 RSV)

ANOTHER COMFORTER

(Part One)

The designation of the Spirit of truth as "Another Comforter" reveals as no other name could, His relationship with Deity, and His work and ministry in the Plan of Redemption. But much study must precede the significance of this name since this designation was not given the Holy Spirit till one of the last books of the New Testament was written.

In reviewing the Seminar studies presented on the Doctrine of the Holy Spirit at the Adventist Laymen's Annual Fellowship, the reader needs to clearly understand the preparation behind the presentation. We adopted the approach of William Miller as he began his study of the Bible. Sylvester Bliss in his *Memoirs of William Miller* quotes Miller's own explanation of how he began his investigation of the Scriptures. Miller stated: -

I determined to lay aside all my prepossessions [presuppositions], to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. (p. 69)

After having read every text in the New Testament where the word, "spirit" or "Holy Spirit" is found, we determined that "spirit" is applied to different beings and forces at work in the world, and within man. Angels are designated as "ministering spirits." (Heb. 1:14) Demons are noted as "unclean spirits." (Rev. 16:13-14) A deep human emotion is based in what is termed, "spirit." (Mark 8:12) The perception of one's



presence, though the person is not present, is noted as being present in "spirit." (I Cor. 5:4)

This study was approached with one vital presupposition: The "form of God" in which Jesus existed prior to Bethlehem was SPIRIT for God is Spirit. (John 4:24) This SPIRIT exceeds that of angels for they are only "ministering spirits." (Heb. 1:14) This SPIRIT is immortal, eternal, and indestructible.

In noting each reference in the New Testament which referred to the Holy Spirit, we arranged the books of the New Testament in the chronological order in which they were written. [This review will not necessarily follow that format] This was done for two reasons: 1) The revelation which God gives is progressive; and 2) God in giving revelation limits Himself and the fullness of that revelation to the perceptive capacity of the human instrument who is willing to be the medium of revelation.

We asked ourselves why so little is known of the "nature" of the Holy Spirit? Then we asked ourselves why so little was perceived as to whom Jesus was until after the coming of the Holy Spirit? The answer to the second question helped us to perceive the answer to the first. Jesus came not to do His own will, but the will of God. (John 6:38) He came to glorify the Father. (John 17:4) He did not even come in His own name. (John 5:43) His was a life of selfless projection of the Father's glory - grace and truth. (John 1:14) Likewise the ministry of the Holy Spirit - He would not speak of Himself. He would glorify Jesus and the work which Jesus accomplished. (John 16:13-14)

For one to better understand the problem faced in the study of the Doctrine of the Holy Spirit, one needs to realize the two extreme views held within the Adventist community. The mainline Adventist follows - and usually without question - the Trinitarian Statement of Beliefs voted at Dallas, Texas, in 1980. It reads - "There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons." (Church Manual p. 32, 1981 edition) The first part of this statement is a direct quotes from the Constitution of the World Council of Churches and reflects Papal doctrine. The other position is the confused Gotha Statement which is the basis of the Reformed Movements which formed in Europe following World War I. This statement reads:

We believe that the Holy Spirit is the representative of Christ upon the earth. (John 14:16) Without Him it is impossible to comprehend and live according to the will of God. Also, it is impossible to rightly interpret the divine Word without the aid of the Holy Spirit (John 14:26; I Cor. 2:11). He is a power from the Father and the Son, and is active also through human beings (2 Pet. 1:21; 1 Pet. 1:11). (Principles of Faith, p. 3, Emphasis supplied)

The very first New Testament reference written in regard to the Holy Spirit clearly declares the Holy Spirit as distinct from a "power," per se. It reads:

For our gospel came not unto you in word only, but also in power, and in the Holy Spirit. (I Thess. 1:5)

This same distinction is also seen in I Cor. 2:4.

[We shall use the word "Spirit" in place of "Ghost" in all quotes from the Bible.]

Many references in the New Testament which mention the Holy Spirit speak of His work in making effective for the believer the salvation provided alone in Jesus Christ. Examples of this can be found in II Thess. 2:13; I Cor. 6:11 and Titus 3:5. Further the Holy Spirit is set forth as a Teacher who searches the deep things of God. (I Cor. 2:10,13) He bestows "gifts" as "He wills." (I Cor. 12:4, 11) He is the builder of the Church. (Eph. 2:22) He speaks. (I Tim. 4:1) He can be grieved. (Eph. 4:30) He can be insulted. (Heb. 10:29) He can be lied to. (Acts 5:3) All of these statements in regard to the Holy Spirit indicate not a power, nor a mere influence, but rather a Person.

The fourth book written of the New Testament canon (chronologically) closes with a three-fold benediction - "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." (II Cor. 13:14) Language cannot be clearer that the Holy Spirit is as much a Person as are either God or the Lord Jesus Christ. Yet in this same letter, Paul emphatically declares - "The Lord is that Spirit." (II Cor. 3:17) In this third chapter, Paul is contrasting the ministration of the letter under Moses, and the ministration of the Spirit under Christ. While declaring that the Lord is that Spirit, Paul differentiates between Lords in verse 18. Note it carefully using the margin which gives the literal Greek rendering. It thus reads -

But we all, with open face beholding as in a

glass the glory of the Lord [Jesus], are changed into the same image from glory to glory even as by the Lord the Spirit. (3:18)

The close identification between "the Lord Jesus Christ" and "the Lord the Spirit" is seen elsewhere in the New Testament. Paul declares that Isaac was born "after the Spirit." (Gal. 4:29) Yet in noting the Old Testament account, the "Lord" who appeared to Abraham in the plains of Mamre said - "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." (Gen. 18:10) It was repeated a second time by the same "Lord." (18:14) In Hebrews, it reads - "The Holy Spirit saith" (3:7) - "the Holy Spirit..said before." (10:15) - yet both quotes are from the Old Testament. Gabriel told Daniel that the only One who held with him in "the scripture of truth" was "Michael your prince." (10:21) This is further illuminated in the Epistles of Peter. There we are told that "holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:21) But in his first letter, Peter indicates that these holy men - prophets - "searched dilligently ...what manner of time the Spirit of Christ which was in them did signify." (I Peter 1:10-11) Thus the New Testament closely identifies the Holy Spirit - the Lord the Spirit - with Michael the "Lord" of the Old Testament.

Paul tells us that God sent forth TWO into the world. "God sent forth His Son, made of a woman, made under the law." "God [also] hath sent forth the Spirit of His Son" that we might understand Him as "Father." (Gal. 4:4,6) This same duality and relationship appears in the symbolism of the book of Revelation. When the door was opened in heaven, John beheld the Throne of God, and before the Throne were "seven lamps of fire" which are declared to be "the seven Spirits of God." (4:5) Yet when the Lamb "as it had been slain" is introduced from "the midst of the Throne" with "seven horns (fullness of power) and seven eyes (complete omnipresence)", - these are declared to be "the Seven Spirits sent forth into all the earth." (5:6)

In the book of Romans, the setting forth of the Holy Spirit is concentrated in Chapter 8. The message there has been largely ignored. We have contrasted this chapter with Romans 7, and ended the contrast with 8:16, as if an entirely different subject began. While the first part of Romans 8 speaks of "the sons of God" resultant from the leading of "the Spirit of God" (8:14), there is yet

another "manifestation of the sons of God." (8:19) In this the Spirit has an important part to play. Though we have "the first fruits of the Spirit" (8:23), we still have the fallen sinful nature. This, the Spirit helps - our "infirmities." This is the same word as found in Matthew 8:17, designating what Christ took in taking upon Himself our humanity. It is also the same word as found in Hebrews 4:15 which tells the why of the compassion of the great High Priest, Jesus Christ. It is the Spirit that is to make intercession for the saints according to the will of God. Until "the redemption of the body" at the second coming of Jesus Christ, the saints can know they will have an intercessor at the Throne of God - the Lord the Spirit. While the Man Christ Jesus steps aside (Compare I Tim. 2:5 & Rev. 15:8), the Holy Spirit continues His ministry until the living saints are translated.

In the synoptic Gospels - Matthew, Mark and Luke - the Holy Spirit is pictured in direct relationship to Jesus Christ in two experiences - His birth and baptism. The conception is spoken of as "out of the Spirit." (Matt. 1:18, 20b: "of" is the translation of the Greek preposition, *ek*, literally, "out of.") Luke records the announcement to Mary by Gabriel of God in "flesh appearing." Gabriel stated -

The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy [spirit] which shall be born of thee shall be called the God. (Luke 1:35)

The word, "thing" is supplied in the KJV because the adjective "holy" is in the neuter gender. But this adjective is the same as the adjective describing "Spirit" in the same verse, and thus the missing word to be modified could likewise be the word, "spirit." This concept is well stated in the Writings: "He (Christ) united humanity with divinity: a divine spirit dwelt in a temple of flesh." (4BC:1147) That "divine spirit" dwelling in a temple of flesh was called "the Son of God."

In Mark, there is a key reference to the Holy Spirit in relationship to the final witness. In Jesus' prophetic discourse, He stated -

When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but

the Holy Spirit. (Mark 13:11)

So fully will God's witnesses be infilled with the Holy Spirit at that hour, that when they speak, the voice which comes forth will be the Holy Spirit. It will be the "manifestation of the sons of God" as foretold in Romans 8:19. And Jesus gives the time when this shall occur - "the gospel must first be published among all nations." (Mark 13:10) He also tells us where this witness will be given - in councils, in churches, and before rulers and kings. (13:9)

The book of Acts could well be called the Acts of the Holy Spirit. In this book, the Holy Spirit is presented as One in full command of the Church, and its spokesmen, and as One functioning as the Vicegerent of the Lord Jesus Christ. The very introduction sets forth the role of the Spirit as the Vicegerent. After Jesus was taken up into heaven, "He through the Spirit" continued to give "commandments unto the apostles." (Acts 1:2) These apostles and others as "spokesmen" were "full of the Holy Spirit." (Acts 2:4; 4:8, 31; 7:55; 11:24; 13:9)

The Book of Acts presents the Spirit as in full command of the Church and its spokesmen. He speaks to Philip - "Go near and join thyself to this chariot." (Acts 8:29) Philip obeys, and another witness is born into the kingdom of God, the Ethiopian eunuch. Then the Spirit transports Philip to another place. (8:39) To Peter, as he meditated on the unusual vision he had received, the Spirit said, "Behold three men seek thee ...I have sent them." (10:19-20) To the leaders of the church in Antioch, the same Holy Spirit said - "Separate me Barnabas and Saul for the work whereunto I have called them." (13:2) And Paul on his second missionary tour desired to go to certain areas to preach the gospel, but was "forbidden of the Holy Spirit." (16:6-7) Thus the Spirit is pictured as functioning in His own right, as a Person directing the Church of the Living God.

The Book of Acts also reveals an experience which sets forth the Holy Spirit as God. When two members sought to deceive the Apostles, Peter said they lied "to the Holy Spirit." Then he explains the extent of that deception - "Thou hast not lied unto men, but unto God." (5:3-4) The Holy Spirit is not of the order of the created - men nor

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CHRIST OUR RIGHTEOUSNESS

Lesson # 7

The Righteousness of God

Question	Answer
1. What does Jesus say is the first thing to be sought for in life?	Matt. 6:33
2. What constitutes the righteousness of God?	Ps. 119:172
3. What is in the heart of those who know the righteousness of God?	Isaiah 51:7
4. How long will God's righteousness endure?	Ps. 111:3
5. What is unrighteousness?	1 John 5:17
6. What does the Bible declare sin to be?	1 John 3:4 (See note 1)
7. What law is it, which obedience to is righteousness, and disobedience to is sin?	Romans 7:7
8. What did the Psalmist love and meditate on?	Ps. 119:97
9. What attributes does Paul give to the Ten Commandment law?	Romans 7:12
10. How did Christ show the spirituality of the law?	Matt. 5:27-28 (See note 2)
11. What is the whole duty of man?	Eccl. 12:13-14 (See note 3)
12. Who shall be justified?	Romans 2:13 (See note 4)
13. How many of the commandments of God are important and to be kept?	James 2:10-12

NOTES

1. Since unrighteousness equals sin, and sin is the transgression of the law, then unrighteousness equals the transgression of the law. However, this is in negative terms. The inverse of the statement would express it in a positive way: RIGHTEOUSNESS EQUALS OBEDIENCE TO THE LAW OF GOD.
2. "He (Jesus) showed that even a look or a thought may be a violation of the law, and that it is indeed a discernor of the thoughts and intents of the heart." (Christ Our Righteousness, p. 52)
3. "The judgement passes upon every secret thing; the law of God is the standard in the judgement,-it determines the quality of every act, whether good or evil; therefore the law of God forbids evil in thought as well as in deed." (Ibid., p. 53)
4. "To justify means to make righteous, or to show one to be righteous." (Ibid., p. 54 Emphasis his.)

RIGHTEOUSNESS

- for WAGES?

- or a FREE GIFT?

Many people today want to know the answer to the question that our title asks. They say to themselves: "Is righteousness really a gift of God or isn't there at least some of my works that are needed for my acceptance with God?" As I pondered this question I decided to see how many texts that I could list on a piece of paper that would present the Bible answer. Now I must admit that I had already drawn my conclusion before I started to list the texts. However, as I asked for the Holy Spirit to bring to my mind what He would have me to know, text after text came to my mind. One of the clearest passages that came to mind was Romans 6:23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Here in this text are many lessons that we as Christians need to explore. Only two will be briefly examined here. The first part of the text tells us that death is something that is earned because it is the "wages of sin." When we sin, we are in effect working for Satan. The wages that he pays for those in his service is death. (Also see Rom. 6:16)

The rest of the text never mentions "wages". Why? Because God wants us to understand that we can never receive eternal life based upon any works that we may do except one! When Jesus was asked by the people, "What shall we do that we might work the works (plural) of God? Jesus answered and said unto them, This is the work (singular) of God, that ye believe on Him whom He hath sent." (John 6:28-29) The Bible teaches that eternal life is "the gift of God."

The Bible declares that righteousness is a "gift" (Romans 5:17). Many today would read John 3:16 to say, "For God so loved the world, that he sold his only begotten Son, that whosoever would do many good works could be saved." What a perversion that is! The Son was not sold, or lent, but He was given to us. Well did Isaiah write of

Him: - "Unto us a son is given." Christ was given to the whole human race, not to just a special few, but to all that believe. These thoughts brought me to Romans 10:6-9 (quoted below). But how could the true relationship of saving faith be best expressed for the readers of the Thought Paper in connection with the good works that the Scriptures plainly teach? Such an example is Ephesians 2:8-10. Frequently we quote verses 8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." However, we fail to quote verse 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

As I pondered this, the still small voice brought to my mind an article written by Dr. E. J. Waggoner first published in the Aug. 1, 1890 issue of Bible Echo. This article came to my attention in the book Lessons on Faith where the article was reprinted. As I thought of this article entitled "SAVING FAITH" I felt that perhaps the words of Dr. Waggoner could best express what I wanted to convey. Therefore, that article is here reproduced for your study and consideration. A.S.

SAVING FAITH

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes; and to the last two we say, No; and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true, and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of

the jailer at Philippi. Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight, and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him, nor yet the dread of Roman justice if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great Judgement, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity, and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

On one occasion the Jews said unto Jesus, "What shall we do, that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29. Would that these words might be written in letters of gold, and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary; yet faith is all-sufficient, because faith does the work. Faith comprehends everything, and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent, and that it is only a passive thing, to which active works must be added. But faith is active, and it is not only the most substantial thing, but the only real foundation. The law is the righteousness of God (Isa. 51:6, 7), for which we are commanded to seek (Matt. 6:33); but it cannot be kept except by faith, for the only righteousness which will stand in the Judgement is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Read the words of Paul in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Making

void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts, by their disobedience. Thus in Num. 30:15, a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith, as of little moment.

But does not the apostle James say that faith alone cannot save a man, and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead, and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear, and the man will not boast of either one; for by faith boasting is excluded. Rom. 3:27. Boasting is done only by those who trust wholly in dead works, or whose profession of faith is a hollow mockery.

Then how about James 2:14, which says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not? - Because he hasn't it. What doth it profit if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God, but who deny him by their works. Titus 1:16. The man to whom James refers is one of this class. The fact that he has no good works - no fruit of the Spirit - shows that he has no faith, despite his loud profession; and so of course faith cannot save him; for faith has no power to save a man who does not possess it. #

Another Comforter - From p. 4, col. 1
angels - but of the Uncreated - God.

To Be Continued.

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The Two Republics

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WHAT IS MAN?

"And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [living creature]."

Like the beasts, he was taken from the ground. He is but "dust and ashes." He cannot boast at all, not even over the beasts that are placed under him; for it is simply by the power of God, who can make of the same clay a vessel to honor and one to dishonor, that he is any different from them. The earth is the source whence all animate creatures spring. "All are dust, and all turn to dust again." After death and decomposition the dust of the prince cannot be distinguished from the dust of the pauper, not even from that of his dog. If at the last he does not share the fate of the beasts, and go into oblivion, it is only because he has had humility enough to accept the wisdom that come from God; for "man that is in honor, and understandeth not, is like the beasts that perish." "Oh, why should the spirit of mortal man be proud?"

Man is made from the dust, that he may remember that he is nothing in himself; but also in the image of God, that he may know the infinite possibilities before him - association with God Himself; of himself having no more might than the dust upon which he walks, but capable of the greatest things through the power and goodness of God. And strange as it may seem, his capabilities are the greatest when he is most sensible of his weakness. "When I am weak, then am I strong. (The Gospel in Creation, pp. 137-138)

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