

“Watchman, what of the night ?”



“ The hour has come, the hour is striking, and striking at you, the hour and the end!” Ezekiel 7:6 (Moffatt)



▶ THIS ISSUE'S READING

**“THE PAPAL SOCIAL
AGENDA - POPE FRANCIS'S
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UNIVERSAL BROTHERHOOD”
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[Reprised] :
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Editor's Preface

The present leader of the Roman Catholic Church, Pope Francis, was elected as 'Supreme Pontiff' on March 13, 2013. He was born in Buenos Aires, Argentina on December 17, 1936 and named Jorge Mario Bergoglio, the son of Italian immigrants. In high school he studied to become a chemical technician, worked briefly in the food processing industry, but felt called to service in the Roman Church. He entered the Jesuit novitiate in 1958 during which he became an academic, studying humanities in Santiago, Chile and achieving a licentiate (equivalent of a master's degree) in philosophy in Buenos Aires province. After graduation he taught literature and psychology in Jesuit high schools while working to earn a degree in theology. He was ordained a Catholic priest in 1969, took his final vows in the Jesuit order in 1973, and consequently served as superior of the Jesuit province of Argentina and Uruguay from 1973 to 1979.

Throughout the 1980s Bergoglio served as a seminary teacher and rector while pursuing graduate studies in theology in Germany. In 1992 he was appointed an auxiliary bishop of Buenos

Aires. He was named archbishop of Buenos Aires in 1998 (a post he held until his election to the papacy) and was consecrated a cardinal in 2001 by Pope John Paul II. Shortly after the resignation of Pope Benedict XVI on February 28, 2013, a papal conclave elected Bergoglio as Benedict's successor as Pope. This made him the first pope from the Americas and the first pope from the Jesuit order. He chose 'Francis' as his papal name (another first) but not as a tribute to Francis Xavier, a co-founder of the Jesuit order. Rather, it was chosen in honor of Saint Francis of Assisi - an Italian Catholic friar, deacon, mystic, preacher, founder of the Franciscan order, and patron saint of the poor. A devotee of the life and teachings of Francis of Assisi, reflected throughout Bergoglio's religious lifetime, was voiced by him in a media audience three days after his election to the pontificate in explanation of his choice to use said name:

"Some people wanted to know why the Bishop of Rome wished to be called Francis. Some thought of Francis Xavier, Francis De Sales, and also Francis of Assisi. I will tell you the story. During the election, I was seated next to the Archbishop Emeritus of São Paulo and Prefect Emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes: a good friend, a good friend! When things were looking dangerous, he encouraged me. And when the votes reached two thirds, there was the usual applause, because the Pope had been elected. And he gave me a hug and a kiss, and said: 'Don't forget the poor!' And those words came to me: the poor, the poor. Then, right away, thinking of the poor, I thought of Francis of Assisi. Then I thought of all the wars, as the votes were still being counted, till the end. Francis is also the man of peace. That is how the name

came into my heart: Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man ... How I would like a Church which is poor and for the poor!" ¹

Over the last eight years, Pope Francis's emphasis on a more progressive (liberal) approach to Roman Catholic social doctrine has attracted much of the world's attention. Though the aftereffects of Vatican Council II has been viewed by many as a liberalization of the Catholic Church, notwithstanding, the preceding popes since then, while quite publicly popular, have been generally noted as theologically, socially, and ideologically, "conservative." In seeming contrast, Francis appears more doctrinally flexible, socially inclusive, and religiously pluralistic. Throughout his pontifical reign he has, by word and example, voiced the papal stance on many of the world's contemporary issues and concerns. From climate change to social justice, gay marriage to income and wealth equality, his position and teaching on these matters is more controversial and yet more recognized and acknowledged universally both within and without Catholic circles. The secular news media has been quite patronizing to Francis's more 'liberal' approach to religious faith. This, coupled with his international apostolic visits to both Catholics and non-Catholics alike, has allowed him to promote his spiritual leadership among other religious faiths, seeking interfaith ecumenical cooperation and solidarity for the "common good." His influence and appeal has even extended beyond this to include atheists and agnostics as well. That this pope is positioning himself as the top ambassador for world peace and

global unified order is the appearance that he projects to all the people groups of earth.

The first article in this Issue of WWN is devoted to a concise assessment of a few major points raised in Pope Francis's newest encyclical letter, *Fratelli Tutti* ² that continues promoting age-long papal objectives in light of this pope's more present call for a "socialist" engaged world.

The second article is an ongoing continuation of our coverage on *The Sanctuary Truth*. This issue resumes the study of "The Yearly Hebrew Tabernacle Service: The Most Holy Place Ministrations: In the Second Apartment" as typically performed by the Levitical high priest on the Day of Atonement. In accordance with previous installments, this exposition is also drawn from earlier WWN publications penned by Elder William H. Grotheer and re-presented by the present Editor with minor corrections and revisions.

POPE FRANCIS'S LATEST ENCYCLICAL LETTER: "FRATELLI TUTTI"

Critical Synopsis, Observations, And Implications Of The Document As A Whole –

Fratelli Tutti (Italian meaning "All Brothers") is the third encyclical letter issued by Pope Francis, preceded by *Lumen Fidei* (Latin meaning "The light of Faith") and *Laudato Si'* (Italian meaning "Praise Be to You"). The title is taken from one of Francis of Assisi's main writings, *Admonitions*, and the encyclical is subtitled "On Fraternity and Social Friendship." The letter is quite lengthy and mainly divided into 287 paragraphs, containing 8 titled chapters, under each of which are arranged various major and minor sub-sections. It concludes with a listing of end-

notes which reference the 288 footnotes scattered throughout the encyclical. The document was signed by Pope Francis on October 3, 2020, at the tomb of Francis of Assisi and published by the Vatican the next day on October 4, which is also the Feast Day in honor of Francis of Assisi on the Church's liturgical calendar.

The first 8 paragraphs of the document, which contains one major sub-section, serve as an introductory to the following 8 chapters of the main body of the letter. It is here that this pope extols the life and teachings of Francis of Assisi, his papal namesake. He notes that:

"Francis (of Assisi) felt himself *a brother to the sun, the sea and the wind*, yet he knew that he was even closer to those of his own flesh. Wherever he went, he sowed seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters." (emphasis added).

Francis of Assisi was, like many of the Roman Catholic "saints," a mystic. Most of the "mystics" venerated by Catholicism were, among other occultic tendencies, pantheists. That the present pope greatly admires the mystics was noted in our evaluation of his last encyclical (*Laudato Si'*) in WWN, Issue # 13. ³ He then moves on to relate:

"... an episode in the life of Saint Francis (of Assisi) that shows his openness of heart, which knew no bounds and transcended differences of origin, nationality, colour or religion. It was his visit to Sultan Malik-el-Kamil, in Egypt ... undertaken at the time of the Crusades ... to meet the Sultan with the same attitude that he instilled in his disciples ... without renouncing their own identity they were not to 'engage in arguments or disputes, but to be subject to every human

creature for God's sake'. ... Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. ... Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all. *Francis has inspired these pages.*" (emph. added).

Aside from his admiration of the occultic / pantheistic notions of the mystics, the pope also trumpets the tolerance and respect shown by Francis of Assisi toward those of differing faiths. Though he and "his disciples" did so "without renouncing their own identity" (their professed Christianity?), one wonders how far they were willing to go in order to not "[impose] doctrines" but, rather, to "simply spread the love of God." The line between treating those of other (or 'no') faiths with the proper Christian virtues mentioned, and crossing over into a form of religious relativism - all under the (supposed) banner of "love" - can at times be a very deceptive one. The conversation that Jesus had with the Samaritan woman at the well (John 4: 5-30) provides a correct example of how Christ dealt with such an encounter with one of a different faith. Courteous, respectful, and patient with the woman throughout, when she attempted to engage Him in religious discussion, He "simply spread the love of God" by uncompromisingly tell her the truth. Speaking in regard to the faith of the Samaritans, He said:

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (Ibid. 4: 22).

This is an important observation as this pope is a major contributor to the widespread belief that love is more important than doctrine, especially with the connota-

tion that love and doctrine are in some manner at variance with each other. In Pope Francis's version of this idea, it is basically religious "fundamentalism" that creates the (presumed) rift between doctrine and love. Throughout the years of his pontificate, he has on a number of occasions spoken out on "the dangers of religious fundamentalism." More recently, on November 18, 2019, at a meeting with members of the Argentine Institute for Interreligious Dialogue in the apostolic palace of the Vatican, Francis:

"... denounced the fundamentalist mentality which 'we cannot accept nor understand and cannot function anymore. ... 'We must beware of fundamentalist groups; each (religion) has their own. ... 'Fundamentalism is a plague and all religions have some fundamentalist first cousin.'" ⁴

The presumption that "fundamentalism" foments hatred, violence, and similar evils is growing rapidly in today's society. And because biblical Christianity has been synonymously linked with fundamentalism throughout Christendom, Bible believing Christians are increasingly being viewed suspiciously as extremist fanatics capable of like depraved thinking and actions against the "good will" and "common good" of the social order. To be clear, sadly there are many examples of professed Bible believers that have committed terrible atrocities all in the name of their faith. However this behavior is certainly not confined to, or anymore prevalent in, fundamentalist branches of Christendom than in the more modernist / liberal groups. The one thing that genuine followers of Jesus, those led by the Spirit of God to adhere to scriptural truth, will always have to contend with is satanic attacks against themselves for their faith. (see Matthew 5: 11; John 15: 20, 16: 2; 2 Timothy 3: 12-13; 1 Pe-

ter 4: 12-16: Revelation 12: 17; etc.). The servant of the Lord has insightfully foretold:

"When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. 'We are made a spectacle unto the world, and to angels, and to men.'" (RH, January 9, 1894).⁵ [note: Scripture quoted is 1 Corinthians 4: 9b].

Francis closes out these introductory paragraphs by acknowledging a contemporary source of "inspiration" in the production of this encyclical in particular, the Grand Imam Ahmad Al-Tayyeb. Al-Tayyeb is an Egyptian Islamic scholar and co-signer with Francis on February 4, 2019, in Abu Dhabi, United Arab Emirates, of a document entitled *Human Fraternity for World Peace and Living Together*.⁶ This document appears to have served as an earlier template for the pope in writing this letter:

"The present Encyclical takes up and develops some of the great themes raised in the Document that we both signed. I have also incorporated, along with my own thoughts, a number of letters, documents and considerations that I have received from many individuals and groups throughout the world."

A large portion of this document is quoted in paragraph 285 toward the end of this encyclical along with, in paragraphs 286 and 287, additional sources, both non-Catholic and Catholic which are named by Francis as also contributing to the inspiration of this letter:

"... our brothers and sisters who are not Catholics: Martin Luther King, Desmond Tutu, Mahatma Gandhi and many more. Yet I would like to conclude by mentioning another person of deep faith ... I am speaking of Blessed Charles de Foucauld" (a French Catholic priest and hermit) who "directed his ide-

al of total surrender to God towards an identification with the poor, abandoned in the depths of the African desert. In that setting ... He wanted to be, in the end, 'the universal brother.'" » *To be Continued.*

THE YEARLY HEBREW TABERNACLE SERVICE: The Most Holy Place Ministrations: In the Second Apartment

The Day Of Atonement (Resumed From WWN, Issue # 44) ⁷ —

Keil-Delitzsch, in their *Commentary on the Old Testament*, state:

"He was to put on, not the state-costume of the high priest, but a body-coat, drawers, girdle, and head-dress of white cloth, having first bathed his body, and not merely his hands and feet, as he did for ordinary service, to appear before Jehovah as entirely cleansed from the defilement of sin and arrayed in clothes of holiness. The dress of white cloth was not the plain official dress of the ordinary priests, for the girdle of that dress was colored (Ex. 39: 29); and in that case the high priest would not have appeared in the perfect purity of his divinely appointed office as chief of the priesthood, but simply as the priest appointed for this day. Nor did he officiate (as many of the Rabbins suppose) as a penitent praying humbly for the forgiveness of sin. For where in all the world have clear white clothes been worn either in mourning or as a penitential garment? The emphatic expression, 'these are holy garments,' is a sufficient proof that the pure white color of all the clothes, even of the girdle, was intended as a representation of holiness...

"The white material, therefore, of the dress which Aaron wore, when performing the highest act of expiation under the Old Testa-

ment, was a symbolical shadowing forth of the holiness and glory of the one perfect Mediator between God and man." (Keil-Delitzsch, Commentary on the Old Testament, Vol. 2, pgs. 396-397 - emph. added).⁸

It must be repeated that not only did Aaron minister (offer) his bullock as a symbol of the sacrifice of Him which was to come, but he was clothed entirely in "linen." This places a final atonement concept upon the vision of Ezekiel and the service performed by the man "clothed with linen, with a writer's inkhorn by his side." (Ezekiel 9: 2).

A second sin offering was also presented on the Day of Atonement besides Aaron's bullock. However, this offering was to be taken "of the congregation of the children of Israel." (Leviticus 16: 5). Two goats were to be presented "before the Lord at the door of the tabernacle of the congregation." (Ibid. 16: 7). Over them lots were to be cast, and only one of them - "the goat upon which the Lord's lot fell" was to be "a sin offering." (Ibid. 16: 9). No hand was laid upon the Lord's goat in confession. Having been taken from the congregation, the goat stood "for the people." Again, another aspect of the sacrifice of Christ is portrayed. He would be that "Prophet" taken "from among their brethren" who would speak for the Lord. (Deuteronomy 18: 18). Jesus Christ not only "offered himself without spot to God" (Hebrews 9: 14), but "God so loved the world, that he gave his only begotten Son." (John 3: 16). This dual aspect of the one act on Calvary has been given only slight consideration in the theology of the sanctuary.

Before entering with any blood into the most holy place, Aaron was to take "a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet

incense beaten small, and bring it within the vail." (Leviticus 16: 12) Then he returned to the Court and brought the blood of the bullock into the presence of God. Having ministered it, he returned to the Court, killed the Lord's goat, and brought of its blood into the most holy place and performed with it the same ritual as with the bullock's blood. (Ibid. 16: 14-15).

There are two reasons given for the atonement in the most holy place: 1.) "because of the uncleanness of the children of Israel," and 2.) "because of their transgressions in all their sins." (Ibid. 16: 16). Inasmuch as the removal of the uncleanness did not take place until the third step in the ministry at the altar in the court (Ibid. 16: 19), and since the acts of sin would not cease till such a cleansing would be accomplished, one is left with the conclusion that the atonement in the most holy was of an objective nature, making provision for the accomplishment of the cleansing so that sin would cease.

After completing the three-fold entry into the most holy place, the high priest brought of the goat's blood to the altar of incense in the "tabernacle of the congregation" (Ibid. 16: 16b). As a part of the instruction for the use of the altar of incense, the Lord had indicated that "Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements." (Exodus 30: 10). It was here that the record of corporate confession of sin had been placed in the daily ministrations. (Leviticus 4: 7, 18). This ministrations for the cleansing of corporate guilt was the second step or phase of the Day of Atonement ritual.

Next, the final step or phase involved the high priest going "out unto the altar that is before the Lord, [to] make an atonement for

it" (Ibid. 16: 18). A question arises as to whether this is referring to the altar of incense, or the brazen altar out in the court. It is argued that "before the Lord" must be understood as before the veil which separated the most holy from the holy.

» *To be Continued.*

1. Pope Francis, *Address Of The Holy Father Pope Francis* (Rome / Vatican City, Italy: Audience To Representatives Of The Communications Media, Paul VI Audience Hall, Saturday, March 16, 2013), paragraph 7. http://www.vatican.va/content/francesco/en/speeches/2013/march/documents/papa-francesco_20130316_rappresentanti-media.html

2. Pope Francis, *Fratelli Tutti, On Fraternity and Social Friendship* (Vatican City / Rome, Italy: Encyclical Letter of the Holy Father Francis). http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

3. Gary L. Patrick, "Watchman, what of the night?" (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 13 - Oct. / Nov. 2015, "The Sunday Issue, Redux The Papal Position: Re-examined in Light of Pope Francis' New Encyclical Letter on the Environment - Laudato Si'). [https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN%20IOWA_10\(15\)_11\(15\).pdf](https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN%20IOWA_10(15)_11(15).pdf)

4. Junno Arocho, *Religious fundamentalism is a 'plague,' pope says* (Washington, DC: Catholic News Service, Nov. 19, 2019). <https://cruxnow.com/vatican/2019/11/religious-fundamentalism-is-a-plague-pope-says/>

5. Ellen G. White, *Present Truth and Review and Herald Articles, vol. 3, 1893-1898* (Washington, D.C.: Review and Herald Publishing Association), 112.

6. Pope Francis / Grand Imam Ahmad Al-Tayyeb, *A Document on Human Fraternity for World Peace and Living Together* (Abu Dhabi, United Arab Emirates: Apostolic Journey of His Holiness Pope Francis, February 3-5, 2019). http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html

7. Gary L. Patrick, "Watchman, what of the night?" (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 44 - Dec. 2020 / Jan. 2021, "The Sanctuary Truth [Reprised] Lessons From The Levitical Ministration Type - Part 9), 5-7. https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_Issue_44.pdf

8. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament, Volume 2, The Pentateuch* (Grand Rapids, MI: William B. Eerdmans Publishing Company, April 1991), 396-397.

*All Scripture quotations are from the King James Version unless otherwise indicated.

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