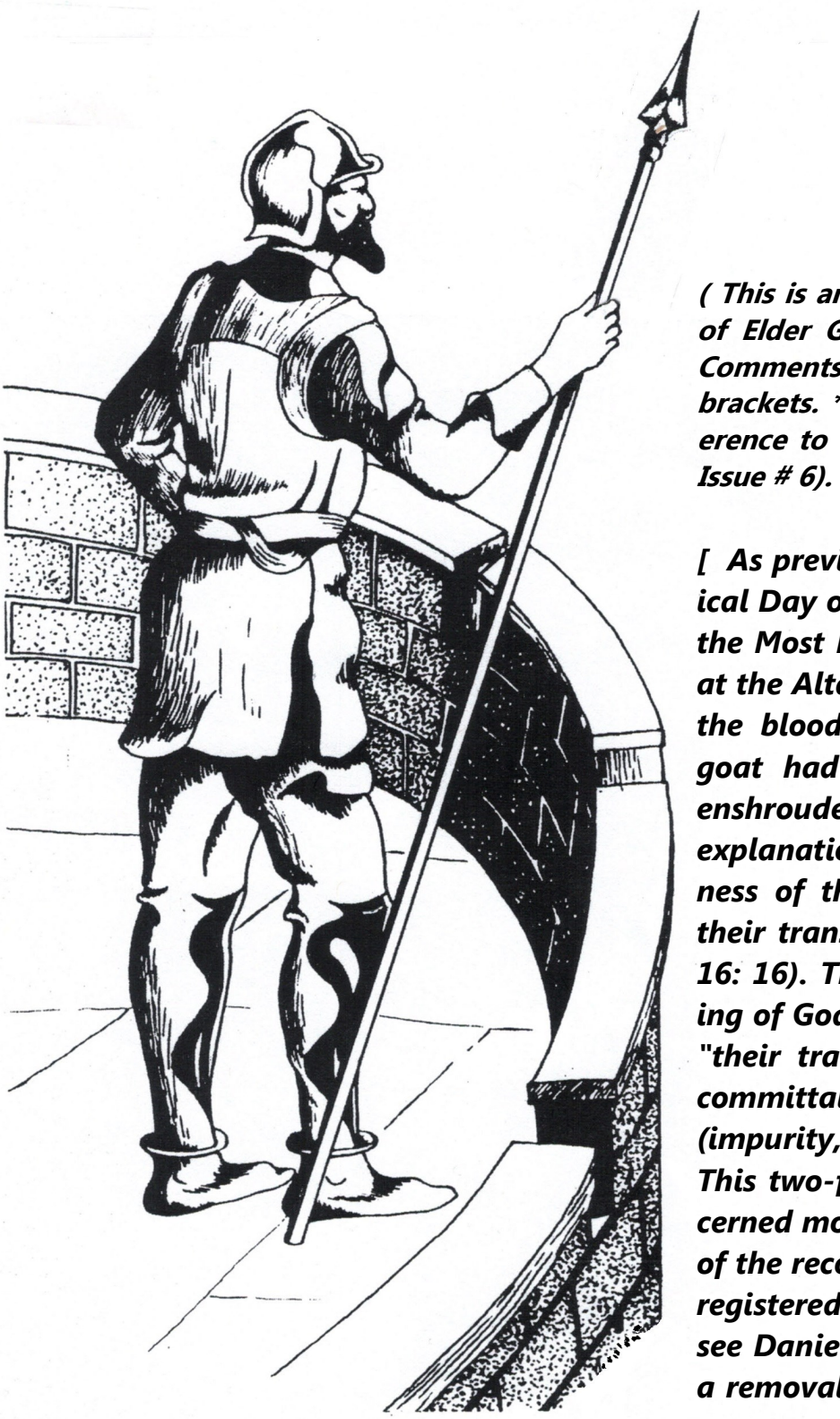
Issue # 7 ◆ Oct. / Nov. 2014

"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 SANCTUARY TRUTH

Part 5: The Atonement - # 3

"Jerusalem in the Crosshairs"
New Booklet For Evangelistic Outreach pg. 6

Editor's Preface

(This is an ongoing continuance of the installment of Elder Grotheer's study on The Eternal Verities. Comments of the present Editor are italicized within brackets. *Note: The first comment below is in reference to the last paragraph at the close of WWN, Issue # 6).

[As previously outlined, the services of the typical Day of Atonement involved a "cleansing" of the Most Holy Place, the Holy Place, and lastly, at the Altar in the Court. In the Most Holy Place, the blood of both the bullock and the Lord's goat had been sprinkled before the incense-enshrouded Ark of the Covenant separately. The explanation given was "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (Leviticus 16: 16). The final atonement involved a cleansing of God's people from both the record of sin: "their transgressions," and the reason for the committal of the sins recorded: "the uncleanness (impurity, defilement) of the children of Israel." This two-fold aspect of the final cleansing concerned more than just the blotting out (removal) of the record of sin - all of which is meticulously registered and kept in the "books" of heaven - see Daniel 7: 10; Revelation 20: 12 - along with a removal of the record of the guilt and confes-

sion of the transgressor - registered in blood on the Altar of Incense and the Altar in the Court - see Leviticus 4: 5-7, 16-18, 25, 30, 34. It also included the cleansing (purification) of the people of God from their defilement - "the cause for the record of the sins" - which "is not noted as cleansed until the third phase, the cleansing at the brazen altar (Ibid. 16: 19)." Up to this point, the typical Day of Atonement ceremony for the children of Israel consisted of the following three-phased progression of the Levitical High Priest: 1) a consecutive three-fold movement from the Court to the Most Holy Place before the Ark of the Covenant in which the ministration of (first) incense, (second) the blood of the bullock, and (third) the blood of the Lord's goat provided an atonement of cleansing for the removal of the record of their sin; 2) a movement from the Most Holy Place to the Holy Place before the Altar of Incense in which the ministration of the blood of the Lord's goat provided an atonement of cleansing for the removal of the record of their corporate guilt and confession; and 3) a movement from the Holy Place to the Altar in the Court in which the ministration of the mingled blood of both the bullock and the Lord's goat provided an atonement of cleansing for the removal of the record of their individual guilt and confession along with an atonement of cleansing for the purification of the children of Israel from their defilement.]

How can this be related to the prophetic picture of Daniel 7? First, one must recognize a basic premise. Sin began with a covering cherub in the very presence of God (Ezekiel 28: 14-15). The first point of reference for the final eradication of sin must be where sin began and the issue involved which sparked the rebellion. At this point, the statements of Scripture and the revelation found in the Writings must be combined. Man, created in the image of God (Genesis 1: 26), was to be only "a little while inferior to the angels" (Hebrews 2: 7, margin). {The Greek of this verse is *bracu ti*. Thayer observes that here Paul "transfers to time what the LXX in Psalms 8: 5 says of rank" (pg. 105.) [6] In the context of this verse, the same wording is used of Jesus (Hebrews 2: 9). In His condescension, time not rank was the factor. (See Hebrews 1: 4; Philippians 2: 9)}.

[The relationship between Daniel 7 and Leviticus 16 has long been a topic of debate. A major part of the theological foundation upon which the Adventist doctrine of the Sanctuary stands is dependent upon a strong exegetical link between the two chapter texts. Critics from both without and within Adventism contend there is little, of any, connection between the judgment scene depicted in Daniel 7: 9-28 and the Day of Atonement ceremony described in Leviticus 16: 1-34. And while it is true that a number of sound apologetical expositions have surfaced over the years demonstrating a direct, textual association existing within these scriptural passages, most have focused on the more complex (and less apparent) areas of proof such as etymology, linguistics, and related philological disciplines. Since both of these

chapters share a common contextual theme of 'judgment / acquittal' (compare Leviticus 16: 29-30 with Daniel 7: 9-11, 18, 21-22), should not the contextual approach to the subject, in the manner suggested here by Elder Grotheer, be duly considered? Moreover, is it not true that the Bible places the issues concerning judgment / acquittal within the larger context of the struggle between Christ and His angels and Satan and his angels (what we refer to as the "Great Controversy" motif, Revelation 12: 7) - which ultimately culminates in the final outcome and its results (Ibid. 20: 11-15; 21: 1-8)? In light of these contextual observations, would not the simpler, more evident approach to this matter "recognize" this "basic premise" (i.e., the Judgment must begin where and over what sin began) and proceed to bring all the biblical details together in these and other related texts into a harmonious, exegetically sound, exposition? As we shall continue to see, this is exactly what Elder Grotheer has done.]

From the Writings we learn that "human beings were a new and distinct order" (*Review & Herald*, Feb. 11, 1902)[7] and "designed to be a counterpart of God" (*Review & Herald*, June 18, 1895).[8] Further, we are informed that "when God said to His Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man" (*Spiritual Gifts*, Vol. 1, pg. 17). [9] This sparked the rebellion in Heaven. The whole angelic host became involved, and each made a decision.

It is with the angelic host that the scene of judgment in Daniel 7 begins. All are assembled. God who changes not desires that His original plan be activated. Will the angels of heaven accept the exaltation of the redeemed? The picture is far different now than when first suggested. The books are opened, and there is recorded the dark history of man's continual transgression and uncleanness. Will the angels consent that these who have sinned be placed above themselves who have never sinned? What plea can God make? Here the significance of the service of the Day of Atonement enters. First, Jesus who gave Himself, typified as the high priest who provided his own bullock, asks, "Did I give enough?" Across the minds of the angelic hosts races the recall of the agonies of Gethsemane and Calvary. Then God, who placed His co-Equal in the channel of human inheritance, and gave Him for the fallen race, asks, "Have I given enough?" The angels recall those hours of darkness when God Himself suffered in inexplicable anguish at the Cross. Yes, they assent, the purpose of God may proceed, and they will join in the final work for man.

[Sin did not originate with the transgression of Adam and Eve in Eden. Sin began with an angel of the highest order and authority at the very throne of God. This "anointed cherub that covereth ... wast perfect in {his} ways from the day that {he} wast created, <u>till</u> iniquity was found in {him}." (Ezekiel 28: 14-15 - emphasis added). His creation, along with all the angels in their various orders, preceded the crea-

tion of humanity for at the creation of this world, "when {God} laid the foundations of the earth ... the morning stars sang together, and all the sons of God shouted for joy" (see Job 38: 4-7). At this time, the angels were already in existence. They witnessed God exercise His creative power apart from their own creation. It appears that the decision to use that power again - particularly in the purpose, planning, and execution of "the formation of man" in "the image of God" - is what caused the "war in heaven" (Revelation 12: 7). All was perfect up "till" that point! Traditionally, we have viewed the judgment scene in Daniel 7 as an "investigative judgment" which occurs in heaven before the second coming of Christ. This 'basic' observation is biblically sound. The text explicitly indicates an opening of books in a judicial setting (examination / investigation), presided over by God ("the Ancient of Days"), surrounded by the angelic host in heaven, and beginning within a pre-advent context (see verses 8-11, 26-27). And by correlating the enlarging prophecy of Daniel 8, we have also correctly pinpointed the starting time for this judgment - the cleansing of the sanctuary at the close of the 2300 prophetic days in 1844 A.D. (see Daniel 8: 14). It is the specific meaning of the judgment which we need to bring into closer scrutiny. We have generally taught that this is a judgment of all who have ever professed faith in Christ to determine who is genuinely worthy to be saved. Those who have confessed and forsaken all their sins, at the time their names come up in the investigation, will have their sins blotted out of the "books" and their names retained in "the book of life." On the other hand, those whose sins have not all been confessed will have their sins retained in the "books" and their names blotted out of "the book of life." In other words, it is the last determination among professed believers, whether dead or living during the examination, to decide who will be finally saved and who will be finally lost. Now, most of us would agree that as long as a true believer is alive, Jesus gives us full assurance of everlasting salvation provided we do not irrevocably fall away from the faith sometime before our death. Christ promises: "In very truth, anyone who gives heed to what I say and puts his trust in him who sent me has hold of eternal life, and does not come up for judgment, but has already passed from death to life." (John 5: 24, NEB). [10] Therefore, " he that overcometh {who remains "faithful unto death"} shall not be hurt of the second death" - for Jesus "will not blot out his name out of the book of life, but ... will confess his name before {the} Father, and before his angels." (Revelation 2: 10b-11; 3:5). In summary, this was the main point our Lord illustrated in the parable of the rich man and Lazarus - showing that our eternal destiny is irreversibly "fixed" (determined) when we die. (see Luke 16: 22-26 and note how the allegorical portrayal of the animate consciousness of these two characters after their death is crucial in making the point)! Rather than understanding the judgment of Daniel 7 as little more than a final accounting or inventory of the status of the professed people of God - i.e., whether they are genuine-

ly saved or not - beginning in 1844; should we not recognize instead, that it was actually the beginning of the final eradication of sin, starting at the judgment throne of God in the Most Holy Place of the heavenly sanctuary? Sin originated there among the angels concerning the creation of man and God's ultimate purpose for man in that creation. Can God's original plan for humanity go forth? Can the redeemed, all of whom have sinned, be elevated to a position above the angels who have never sinned? "Will the angels of heaven accept the exaltation of the redeemed?" What will prevent the rebellion from breaking out again? In a simple analogy: It is one thing to give a truly repentant criminal another chance and release him out into the society, it is quite a different thing to make him Governor of that society. Needless to say, any parole board operating within that society would deliberate long and hard on that proposal no matter how repentant the reformed criminal was. If the proposal was implemented, resentment, distrust, and disloyalty among the citizenry could arise and prove disastrous. Extraordinary measures would have to be taken to avert the possibility of such a crisis, which could produce more criminality. The resolving of this issue among the angels is what the three-fold movement of the Levitical High Priest within the Most Holy Place of the earthly sanctuary typified.]

Three angels go forth with the final call of the Everlasting Gospel, announcing first the setting in which it is being given - "The hour of the judgment of Him is come" (Lit.). [11] Worship Him; "Be ye reconciled to God." Cease in rebellion; keep His commandments. The man "clothed with linen" completes His work, and returns to the Throne, declaring, "I have done as thou has commanded me" (Ezekiel 9: 11). This is the second time He has uttered these words. Once before He prayed - "I have finished the work which thou gavest me to do" (John 17:4). But this time instead of from the cross the cry, "It is finished," there will come from the temple of heaven, from the throne "a great voice" declaring, "It is done" (Revelation 16: 17). In the symbolism of Daniel, the Son of man comes to the Ancient of days to receive His kingdom - His "house" for which He has given so much. The at-one-ment is completed. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Revelation 11: 15).

[As we noted earlier in this study (see Issue # 6, pgs. 6-7), by limiting the typical High Priest during the Day of Atonement ceremony to a single-phase movement, rather than the three-phase movement revealed in the type, we have also failed to perceive the fuller contextual link between the Three Angels' Messages of Revelation 14 and the judgment scene of Daniel 7. The same three-step progression made by the High Priest is followed in the successive proclamations of the Three Angels. The First Angel begins with the announcement of God's judgment: "the ... hour is come" (which corresponds to the first phase of the final atonement performed in the Most Holy Place). Next, the Second An-

gel consecutively follows with a corporate warning to the "nations" (which corresponds to the second phase performed in the Holy Place). This is consecutively followed by the Third Angel with a warning to the individual: "If any man" (which corresponds to the third phase performed at the Altar out in the Court). After the vision of the Three Angels, the next scene pictured in Revelation 14 is a symbolic depiction of the second coming of Christ to gather His people and destroy the wicked (compare verses 6-13 with verses 14-20). This corresponds to the next act of the High Priest after he had "made an end of reconciling the holy place (Most Holy Place), and the tabernacle of the congregation (Holy Place), and the altar (out in the Court), he shall bring the live goat" (see Leviticus 16: 20). This part of the ritual involving "the live goat" ("the scapegoat", verses 8, 10 - "Azazel", marginal reading) is the closing act which ends the Day of Atonement ceremony. It symbolically portrays the final vindication of God's people and the banishment / destruction of Satan (verses 21-22, 30) - the same similar sequential theme described in Revelation 14: 14-20.]

While the "house" is not limited to the last generation, but includes all who have availed themselves of "the redemption that is in Christ Jesus" (Romans 3: 24), there is a uniqueness in regard to the last generation which one dares not overlook. This distinction is clearly defined in Paul's discussion of the resurrection in 1 Corinthians 15. The redeemed "shall all be changed" (verse 51). While those who have been corrupted by death, are raised to incorruption (*afqarsia*), those alive at the event put on immortality (*aqanasia*) (verse 53). It is this latter word, which emphasizes the uniqueness of the final generation. It is used three times in the New Testament, all in the writings of Paul; twice in 1 Corinthians 15: 53-54, and once in 1 Timothy 6: 16. In this latter reference, it declares that "the King of kings and Lord of lords ... only hath immortality" (verses 15-16). It is evident that to the victors who do not taste death, God shares a unique part of Himself, they in reality become a "counterpart of God."

» *To be Continued.*

🗣 LET'S TALK IT OVER

The purpose behind ALF of Iowa's decision to publish the new booklet, "Jerusalem in the Crosshairs," was to dispel the general confusion that exists in the world, and in the Church, regarding national Israel and the city of Jerusalem. Plainly put, centering all hope on Old Jerusalem and events occurring in the Middle East is leading many astray. In particular, prophetic speculation based upon faulty principles of biblical interpretation necessitated a conviction to set the record straight. Teachings of so-called prophecy experts from varied backgrounds and persuasions have convinced people that God has more than one salvific program for humanity throughout history. They maintain that distinctions between these programs must be understood and strictly maintained. This is the interpretive principle

used in their approach to Scripture. This false method outrightly denies and rejects the basic unity of the Bible. The various promises and covenants throughout God's Word are not separate, different ways of dealing with one group of people independent of another group. Rather, they are all integral, component parts of a single covenant made by God with Christ, "the Lamb slain from the foundation of the world" (Revelation 13: 8b) : "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews 13: 20). Christ is the beginning, basis, and goal of all the biblical covenants as they all point to and find their complete fulfillment in Him (2 Corinthians 1: 20). And through Him, God's eternal plan and purpose for all the created intelligences will be finally realized: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him" (Ephesians 1: 10). We pray that the booklet will be a powerful outreach to unmask the popular fallacies concerning the present city of Jerusalem and the unsound methods used to foster these beliefs.

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"Jerusalem in the Crosshairs" is now offered as a free PDF file download on the ALF of Iowa and Adventist Laymen websites listed at the end of this page. For those without Internet access, the booklet is available in printed form. The first copy is free upon request. Additional copies can be purchased in the following quantities and corresponding price breaks:

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"Watchman, what of the night?" is published by the Adventist Laymen's Foundation of Iowa, Inc., P.O. Box 665, Nora Springs, IA 50458-0665, USA.

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