

“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 6: The Atonement - # 4

MORE “GREAT WORDS?”

Pope Francis on Evolution pg. 6

Editor's Preface

*(This is the final installment in an ongoing continuance 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 two paragraphs at the close of WWN, Issue # 7).*

[*By not considering all the antitypical details of the Day of Atonement ritual, we have not thoroughly contemplated the judgment scene in Daniel 7: 9-10 as prophetically proclaimed in Revelation 14: 7. Exactly who and/or what is the object under examination/investigation in the opening of this courtroom setting? Is "the Ancient of days" (God the Father) acting in judgment, or is He seeking a judgment for Himself? Have we correlated the consecutive historical incidents (including the judgment scene itself) revealed in the vision, with the sequence of actions during the proceedings of the courtroom deliberations? If so, then how do we account for the general failure among us to recognize that in-between the opening of the judgment in 1844 (Daniel 7: 9-10), and the coming of "the Son of man (Christ) ... to the Ancient of days" to receive "his kingdom" of glory (verses 13-14), are the events that would "then" transpire "because of the voice of the great words which the horn*



spake" during this time? (verse 11, emphasis added). Our tendency has been to skip over verses 11-12 and link verses 13-14 with verses 9-10. However, while it is true that Jesus was present when "the judgment was set, and the books were opened", He did not at that point receive "an everlasting dominion, which shall not pass away, and his kingdom ... which shall not be destroyed." Rather the proper textual sequence shows that at the convening of the judgment before the Ancient of days and the angelic host in the Most Holy Place of the heavenly sanctuary, Christ the Great High Priest entered upon His last work of intercessory ministry typified by the Day of Atonement ceremony. Next, Daniel successively beholds the blasphemous activity of the little horn on the earth as the final atonement is simultaneously progressing through its various phases. When Jesus completes His high priestly work, "judgment {will be} given in favour of the saints of the most High" (Daniel 7: 22 - NEB). The vindication of God's original plan in the creation of humanity, by cleansing His "house" from the record and defilement of sin, will thereby assure all the created intelligences that "affliction shall not rise up the second time" (see Nahum 1: 9). Probation for all time closes (Revelation 22: 11-12). Now, Jesus comes "with the clouds of heaven (angels - Compare Psalm 104: 1-3 with Psalm 68: 17) ... to the Ancient of days" - not to intercede as High Priest, but as a conquering King to receive His glorious Kingdom. Shortly after, there will come "a great voice out of the temple of heaven, from the throne, say-

ing, It is done" and Christ, with all the holy angels, will leave the heavenly temple and return to the earth in glory to separate the righteous from the wicked (Daniel 7: 13-14; Revelation 16: 17; Matthew 25: 31-34, 41). And while the righteous both dead and living receive their reward together at this time, we have not given due consideration to the exact nature of the reward bestowed upon the two classes. The terminology used by the Apostle Paul in 1 Corinthians 15:51-55 further highlights the uniqueness of the living saints (the 144,000) at the second coming of Christ as suggested by Elder Grotheer (compare with Revelation 14: 1-5).]

This then raises the question of when the commission of sin ceases. Those who go to the grave can by faith in the Surety, who is still interceding in the sanctuary above, claim the promise of victory (1 Corinthians 15: 57). But what about those who are alive when the intercession of the One "clothed with linen" ceases? Sin will also have had to cease in their lives. When and how will this be realized? {The book of Revelation is clear that there is a period of time between the cessation of the priestly ministry of Jesus Christ, and His coming as King of kings and Lord of lords. (Ibid.15: 8; 19: 11)}.

Seeking the answer to this question has been the basis of various aberrant movements within Adventism as well as divisions of thought resulting from the introduction of what is called "the new theology." One movement at the turn of the last

answer the same question which concerned the men of Indiana, albeit in a different setting, and free from the emotional extravaganza which marked the Holy Flesh Movement. His appeal was directly related to the study of the sanctuary. The typical service of the sanctuary on the Day of Atonement demands that the question involving the cleansing - both from the record of sin, and the uncleanness of the individual which is the source of sinning - be answered. The answer is not in the abandonment of the sanctuary teaching, for if done, as is being done, Adventism loses its uniqueness.

Actually, the position of Brinsmead as noted above is basically the position of most of those who perceive of themselves as "historic" Adventists. The fact remains; we are still here and the evidences of fulfilling prophecy tells us that God is not going to delay the end much longer. The answer must be found. The answers being set forth focus on "the latter rain." This is a nebulous concept from the Judean harvest but with significance in the light of Peter's call to repentance to those assembled on Solomon's porch of the Temple area (Acts 3:19). {This text, Brinsmead used with emphasis}.

The Writings indicate that the objective of "the latter rain" is to bring the "seed to perfection" (TM, pg. 506).⁵ In the same chapter, "Pray for the Latter Rain," is found the suggestion that this experience is involved with the reception of the advancing light of truth: - "Only those who

are living up to the light they have, will receive greater light" (pg. 507). The result is clearly written - "We are to be wholly transformed into the likeness of Christ" (pg. 506). The "how" is also defined - "It is God who began the work, and He will finish His work, making man complete in Jesus Christ" (pg. 507). Paul wrote that in Christ "dwelleth all the fulness of the Godhead bodily. And ye are complete in Him" (Colossians 2: 9-10). This returns us again to the "in Him" concept of the Pauline epistles, and that Christ is the "Surety of a better covenant." We are His "house," the new house of Israel, a people of the covenant, and the promise is - "He shall save His people from their sins."

With all the failures of the past century to find the answer which the typical service of the Day of Atonement demands, one hesitates to even offer a suggestion as to what the answer might be. However, we would do well to consider a suggestion found in the Writings which reads - "Zechariah's vision of Joshua and the Angel {Chapter 3} applies with peculiar force to the experience of God's people in the closing up of the great day of atonement" (5T, pg. 472).¹⁴

In analyzing this vision, the first revelation is that Satan will resist every effort not only to understand the final atonement, but also its realization. Joshua, the ministering high priest in the days of Zechariah, is seen standing before the Lord, and "Satan standing at his right hand to resist him" (verse 1). Satan is just as envious and

just as set in his opposition to the plan of God for man as when God first suggested it in the beginning. He seeks to set himself at "the right hand" for power and control. In the vision the Lord first rebukes Satan before turning His attention to Joshua. "Is not this a brand plucked out of the fire?", He asks. Joshua has no means to escape - his clothes are flammable - "filthy garments" ripe for the fire. Then the Lord commands those who stood before Him - those who have assented for God to carry out His original intent for man - "Take away the filthy garments from him" (verse 4).

Here is the first test to those who would be cleansed. They can either yield their "filthy" garments, and become naked before whom they stand, or they can hold to them so as to cover their nakedness. This is the critical test - self is involved. It is embarrassing to have to admit that all the "righteousnesses" which sustain our egos are nothing but "filthy rags" (Isaiah 64: 6). But unless we are willing for this to happen, the next step cannot be taken. The Lord will not put His righteousness over our righteousnesses. He alone is righteous and He does not intend to share that righteousness in which there is not a thread of human devising with the fig-leaf devisings of men.

When Joshua yielded up his filthy garments - the angels of the Lord will remove them if we permit - the Lord declares - "Behold, / have caused thine iniquity to pass from thee, and / will clothe thee with

change of raiment" (verse 4). The emphasis is on what God can and will do, not on what man can do, for his is only to surrender so that it can be done for him. On the typical Day of Atonement, it was the high priest alone who accomplished the atonement. The worshippers were to afflict their souls and do no work (Leviticus 23: 29-30). Soul affliction - how few understand what this is all about. *Self* denial - and this does not mean in material things of life - but the actual emptying of self even as He did, whose mind we are suppose to accept (Philippians 2: 5-7 RSV).³ How painful to those who profess they can keep the commandments of God, and tell the Lord, "All these things have I kept from my youth up: what lack / yet?" (Matthew 19: 20).

After being clothed with the garments provided and a fair mitre being set on his head, the messenger of the Lord solemnly affirmed the intent of the Lord of hosts - "Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by" (verse 7).

The result - "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at" (Heb. "men of wonder"). Through the bestowal of the final outpouring of God's grace,* human beings still clothed in flesh of sin, will fully reflect the image of Christ, for God will bring forth His servant, the BRANCH in each - "Christ in you the hope

of glory." The final atonement will have been accomplished. "For we through the Spirit wait for the hope of righteousness by faith" (Galatians 5: 5).

* "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work." (TM, p.508).⁵ ❖

MORE "GREAT WORDS?"

Pope Francis Weighs In On Evolution Theory

On October 27, 2014, in the midst of the plenary session of the Pontifical Academy of Sciences held at the Vatican, Pope Francis addressed the assembly during a ceremony unveiling a bronze bust in honor of Pope Emeritus Benedict XVI. Praising his predecessor as "a great Pope" whose "love for the truth is not limited to theology and philosophy, but is open to the sciences," Francis focused his attention more specifically to the topic of the assembly - "the evolution of the concept of nature" - and remarked:

"When we read in Genesis the account of Creation, we risk imagining that God was a magician, with such a magic wand as to be able to do everything. However, it was not like that. He created beings and left them to develop according to the internal laws that He gave each one, so that they would develop, and reach their fullness. He gave autonomy to the beings of the universe at the same time that He assured them of his continual presence, giving being to every reality. And thus creation went forward for

centuries and centuries, millennia and millennia until it became what we know today, in fact because God is not a demiurge or a magician, but the Creator who gives being to all entities. The beginning of the world was not the work of chaos, which owes its origin to another, but it derives directly from a Supreme Principle who creates out of love. The Big-Bang, that is placed today at the origin of the world, does not contradict the divine intervention but exacts it. The evolution in nature is not opposed to the notion of Creation, because evolution presupposes the creation of beings that evolve."¹⁵

While lauded by many as a new concession by the Roman Church toward the acceptance of a more "scientific" worldview of origins, the truth is that this is nothing more than a reaffirmation of theistic macro-evolution held by a growing majority of the Papal leadership at least since 1950. Though denied by Catholic traditionalists, Popes Pius XII, John XXIII, Paul VI, John Paul II, Benedict XVI, and now, Francis, have all increasingly advocated the acceptance of this theory. The notion of creation through long eras involving natural selection by survival of the fittest is directly opposed to the biblical view of creation as outlined in Genesis, Chapters 1-2. This denial of the literal six, twenty-four hour days does violence to the historicity of the scriptural text ("evening was, morning was, day one," etc. - Lit. Heb.) and thereby undermines the foundation that all divine Revelation stands on. So far, this teaching has not been officially sanctioned by the

Roman Magisterium as Dogma. Nevertheless, one cannot ignore the fact that this issue is possibly on the 'fast track' toward another one "of the great words which the horn spake" (?) - see Daniel 7: 11. ❖

GLP

► FOOTNOTES for Issues # 5 thru # 8:

1. William H. Grotheer, *"Watchman, what of the night?"* (Ozone, AR: Adventist Laymen's Foundation of Mississippi, Inc., XXXI - May 1998 & XXXI - June 1998).
2. *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Association, 1957), 390.
3. *The Revised Standard Version Bible* (New York, NY: American Bible Society, 1952, 1971), 1044, 1023.
4. *The New King James Version Bible* (New York, NY: American Bible Society, 1990 by Thomas Nelson, Inc.), 1091.
5. Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press Publishing Association, 1962), 30, 506-508.
6. Joseph Henry Thayer, D.D., *The New Thayer's Greek - English Lexicon Of The New Testament* (Peabody, MA: Hendrickson Publishers, 1979, 1981 by Jay P. Green, Sr.), 105.
7. Ellen G. White, *Present Truth and Review and Herald Articles, vol. 4, 1899-1903* (Washington, D.C.: Review and Herald Publishing Association), 380.
8. White, *Ibid., vol. 3, 1893-1895* (Washington, D.C.: Review and Herald Publishing Association), 265.
9. White, *Spiritual Gifts, vol. 1, 1858* Facsimile Reproduction (Hagerstown, MD: Review and Herald Publishing Association, 1945), 17.
10. *The New English Bible* (Cambridge University Press, 1972), 107, 907.
11. Jay P. Green, Sr., *The Interlinear Hebrew - Greek - English Bible, vol. 4* (Peabody, MA: Hendrickson Publishers, 1885), 683.
12. William H. Grotheer, *The Holy Flesh Move-*

ment, 1899-1901 (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., 1973, 2013).

13. Robert Daniel Brinsmead, *God's Eternal Purpose* (Conway, MO: Ministry of Healing Health Centers, 1959), 199.

14. Ellen G. White, *Testimonies for the Church, vol. 5* (Mountain View, CA: Pacific Press Publishing Association, 1948), 472.

15. Pope Francis, *"Pope Francis' Address at Inauguration of Bronze Bust of Benedict XVI,"* (Vatican City: October 27, 2014), <http://www.zenit.org/en/articles/pope-francis-address-at-inauguration-of-bronze-bust-of-benedict-xvi>.

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

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