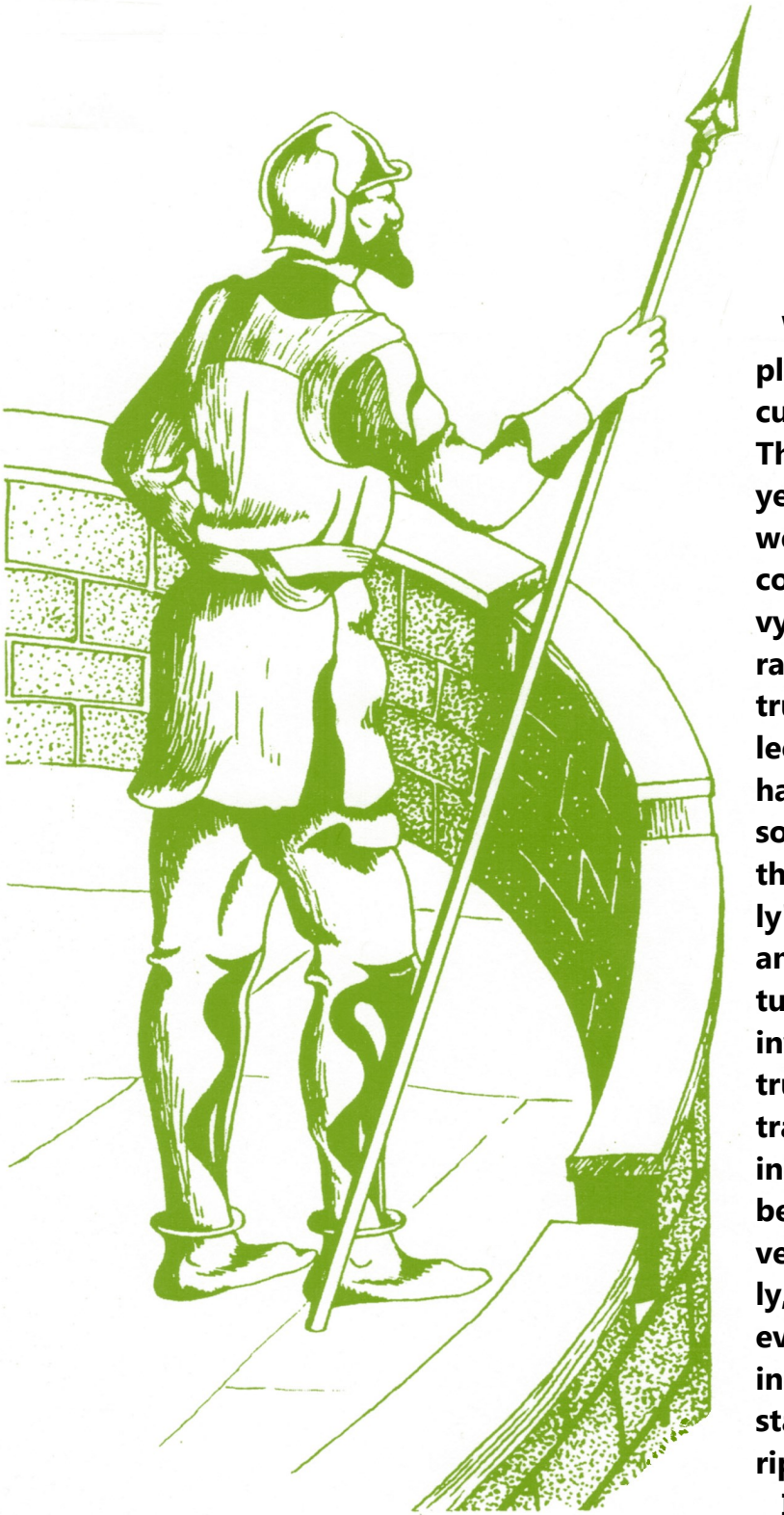
Issue # 27 ◆ Feb. / March 2018

"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
[Reprised] :
Lessons From The Levitical Ministration Type - Part 1

CHURCH OF SWEDEN
God: "He," "She," or "It"? **Pg. 6**

Editor's Preface

We start out this New Year of 2018 with a planned continuing series of exposition and discussion reprising the study on the sanctuary truth. Though not all upcoming issues of WWN for the year will have this topic as its main article feature, we believe that the urgency of the present time, coupled with the myriad theological distractions vying for the heart and soul of God's people, warrants such a focus. The awareness that this vital truth needs to be frequently kept before the collective consciousness of WWN's readership's base has only increased. This conviction deepened with some of the responses this editor received after the release of the Iowa Foundation's last bimonthly's Issue # 26 of the thought paper. The questions and admissions regarding various aspects of sanctuary doctrine and history, which this publication invoked, further confirmed that the sanctuary truth is simply not being understood as the central, defining message embodied in the "everlasting gospel" of Revelation 14: 6-12 that God had bequeathed in sacred trust to the Seventh-day Adventist movement. (See 9T, pg. 19). [1] The Heavenly, High Priestly Ministry of Jesus Christ, if it is even known or acknowledged, is cumulatively being relegated in our doctrinal structure, understanding, and presentations to a position of peripheral, nonessential unimportance.

In order to begin comprehending why this has

occurred in Adventism, one must view this from two basic, successive vantage points - historically and procedurally. Loosely, for the sake of brevity, the crucial doctrinal compromises administratively advanced during the Seventh-day Adventist Evangelical Conferences in 1956-1957, and the resultant turmoil and confusion that followed the publication of the book *Seventh-day Adventists Answer Questions On Doctrine*, culminated in the challenge of Adventist theologian, Dr. Desmond Ford, to key aspects of traditional sanctuary teaching in 1979. In response, the Adventist Church (denomination) formed the "Sanctuary Review Committee" and held a series of meetings, in August 1980, at Glacier View Ranch located in Colorado (U.S.A.) where Church scholars and administrators met with Ford to examine and determine the merits of his views. In short, about a month later, Ford was defrocked and lost his denominational employment. The aftermath, however, revealed that not a few in the denomination, leaders and laity alike, sympathized with Ford's views and many left the Faith over primarily the sanctuary issue. The decades following the Evangelical Conferences of the 1950's had taken their toll. Desmond Ford had simply taken the compromises found in *Questions On Doctrine* to their logical conclusion. The procedural dearth concerning the sanctuary truth that we progressively witness today is merely the proverbial "chickens coming home to roost."

Tragically, the reaction of most who are even mindful regarding this state of affairs is to embrace an extreme position. Either abandoning the sanctuary message altogether on one side or tenaciously clinging to every detail of traditional teaching irrespective of biblical confirmation on the opposite side. All of this has been, and continues to be, totally unwarranted. The dictum from the Lord through His Messenger has not been heeded:

"The Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done." (HM, Art. B, par. 2). [2]

Accordingly, the first article is chiefly a compilation of expositions on the Levitical daily ministration written by Elder William Grotheer, and taken from previous WWN publications. The minor corrections, embellishments, and extensions to the text have been added by the present editor. The second article chronicles the advancement of "gender neutrality" within the national Evangelical Lutheran Church of Sweden.

THE DAILY HEBREW TABERNACLE SERVICE: The Courtyard Ministrations - Sacrificial Offerings

Overview: A "Pattern" (Model) Of The Reality --

The experience of the children of Israel at Mount Sinai reflected the experience of the human race. When God placed Adam and Eve in the Garden, He said to them - "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2: 16-17). It was a commanded covenant. It was obey and live, disobey and die. There was no mercy revealed. Our first parents chose to disobey, and had not One stepped in, as did Moses subsequently at Sinai, they would have died. A promise was given: "And I (God) will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3: 15). In

fulfilling this promise, Jesus, the Surety of a better covenant (Hebrews 7: 19-22) suffered in reality what Moses offered to suffer. (Exodus 32: 32). Jesus experienced the meaning of having one's name blotted out, when from the darkened, clouded skies that hung mercifully about Calvary, He cried: "My God, why hast Thou forsaken Me?" (Matthew 27: 46).

Adam's transgression necessitated another covenant. With a second Adam, God entered into a covenant. He would deal with humanity again, in and through Jesus. Paul wrote that "we have peace with God through our Lord Jesus Christ." (Romans 5: 1). The ancient prophet declared that "the counsel of peace shall be between the two of them." (Zechariah 6: 13, Lit.). [3] This Mediator between God and man ministers in the Heavenly Sanctuary, which is the sanctuary of the New Covenant. (Hebrews 8: 1-2).

A Continual Service --

Before a single act of work had been performed on the sanctuary - it was merely in blueprint stage - God gave instruction concerning the morning and evening sacrifice. The revelation of all other sacrifices - including the sin offerings - did not come till after the sanctuary was completed and erected. The only thing that preceded the instruction for the morning-evening sacrifices was the provision for the priesthood.

Concerning this continual burnt offering, God commanded: "This is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even ... This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there will I meet with the children of Israel, and [Israel] shall be sanctified by my glory." (Exodus 29: 38-39, 42-43, marginal reading).

Before instruction was given as to how sin could be confessed and forgiven, provision was made to continually cover Israel. Even as the morning and evening sacrifices of a lamb formed the foundation of the whole typical system, so Christ was "the Lamb slain from the foundation of the world" (Revelation 13: 8b), and on Him the whole redemptive process rests. While we were yet in sin, Christ died for us. It must also be realized that this was a covering for a covenant people. Those outside of Israel could only realize this blessing, when, they too, joined "themselves to the Lord" and took "hold of [His] covenant." (Isaiah 56: 6-7; compare with Ephesians 2: 11-13).

The daily place of meeting between God and His people, and where God would converse with Moses is defined as "the door (entrance, NEB) [4] of the tabernacle of the congregation." Thus the meeting which would bring "sanctification" to Israel was focused on the first apartment of the sanctuary. It was not the Shekinah glory of the Most Holy Place which Israel needed, but the glory of the revelation for which the symbols of the first apartment stood. When Christ came, the glory He revealed was the fullness of grace and truth. (John 1: 14) It was this truth that sanctifies. (John 17: 17). Only once each year was Israel to appear before God in the Most Holy Place, and then only through a representative. Grace and truth were revealed at the Altar and at the entrance of the tabernacle into the first apartment.

The Erecting Of The Sanctuary --

One year following the Exodus, the sanctu-

ary was ready for erection. This became the responsibility of Moses in the first month of the second year "on the first day of the month." (Exodus 40: 17). When all things were in order, Moses anointed "the tabernacle, and all that is therein." He also anointed "the altar of burnt offering" as well as "the laver" at the base of the altar. (Ibid. 40: 9-11). Thus Moses entered into the Most Holy Place *before* any services were performed by Aaron, the high priest. (Ibid. 40: 20-21).

Further, Moses set the bread in order on the Table of Shewbread, he lit the lamps of the Golden Candlesticks, he burnt incense upon the Golden Altar before the veil. Then upon the Altar of Burnt Offering, he offered sacrifice. All of this was done *before* Aaron entered into his priestly ministry. (Ibid. 40: 22-32). The final act was the erecting of the curtain about the court and tabernacle. (Ibid. 40: 33). Then the text reads: "So Moses finished the work." "The glory of the Lord filled the tabernacle" and from that time on the priestly ministry began. Immediately from the tabernacle, the Lord, in conversation with Moses, stated the instructions concerning the sacrifices and offerings to be performed by priests and people. (Leviticus 1: 1-2).

The significance of these typical acts dare not be overlooked. God had told Moses that He would raise up a "Prophet" from the midst of Israel "like unto thee" and in His mouth would be the words of God. (Deuteronomy 18: 15, 18-19). Thus Jesus Christ, that "Prophet," (see Acts 3: 22-26) when He too, had "finished" His work (John 19: 30) would go into "the true tabernacle, which the Lord pitched" (Hebrews 8: 2) and "anoint" the Holy Places of Heaven prior to the beginning of His service as the great High Priest after the Order of Melchisedec. All during His earthly ministry, Jesus was revealing what He would do and be. He lit the lamps. He was "that true Light, which lighteth every man that cometh into the world." (John 1: 9) He declared Himself to be "the light of the world." (John 8: 12). He was the true "[candle / lamp] of Israel." (2 Samuel 21: 17, marginal reading). He provided the bread for the table of the Lord. He said, "I am the living bread." (John 6: 51). The symbolic bread of the communion service represents His body which He gave for the life of man. (compare Luke 22: 19 with John 6: 51). He provided in that sacrifice, the "incense" to be offered with the prayers of the saints on the Golden Altar before the throne. (Ephesians 5: 2; Daniel 9: 24; Revelation 8: 3).

Combining in Himself not only the typical role of Moses, but also He is the High Priest ministering according to "the example and shadow" of the Aaronic priesthood. Yet much more, He is a Priest-King after the Order of Melchisedec. The prophet declared that in building "the temple of the Lord," He would "be a priest upon his throne." (Zechariah 6: 12-13). This throne, Paul tells us, is "the throne of grace" from whence we "obtain mercy, and find grace ... in time of need." (Hebrews 4: 14-16). It is the ministry of the light and bread of Heaven in answer to the prayers of the saints made acceptable through the meritorious righteousness of the High Priest which meets the need. It is the ministry of the First Apartment, and there on "the Throne of Grace", Jesus and the Father have joined together. "The counsel of peace shall be between them both." (Zechariah 6:13).

It must not be forgotten that when the ministry moves to the second apartment, mankind faces the Throne of Judgment (Daniel 7: 9-10), as preparation is made for Christ to take His "throne of glory." (Mat-

thew 25: 31; Revelation 11: 15-17). The sanctuary in type and shadow reveals how we can face the throne of judgment, and be included in the kingdom of glory.

The Basic "Gospel" In Leviticus --

The unfolding of the "gospel" revealed in the sanctuary is found in the book of Leviticus. In the instruction for the first offering - the law of the burnt offering - fundamental principles were enunciated. First, the offering was to be "voluntary" - no coercion. (Leviticus 1: 3). Even as God freely provided for man's redemption, so man's acceptance of the means of redemption must be from a willing heart. Secondly, it was to be offered at "the door (entrance) of the tabernacle of the congregation." The significance of this rule was noted in the overview above.

Thirdly, the offerer "put his hand upon the head of the burnt offering." (Leviticus 1: 4). The Hebrew word, (*samach*), means "to lean upon in full support." This word is also used in Amos 5: 19 describing a man who leaned with his hand upon a wall. This placing of the hand in full support upon the offering signified total dependence. Fourth, the offering was "accepted for him to make atonement." This principle is fundamental and applies to all offerings wherein the hand is laid upon the victim. It is especially significant when understood in relationship to the sin offering. In the Hebrew, one word, (*chatta'th*), is used for both "sin" and "sin offering." The sacrificial animal became sin, and was accepted in the place of the offerer. In the elementary burnt offering and in the sin offering, the one offering sacrifice slew the victim. (Leviticus 1: 5). The disposition of the blood differed, and in the elementary burnt offering, the whole of the animal was burned on the altar. (Ibid. 1: 7-9). Of Christ, Paul wrote - God "hath made him to be sin for us." (2 Corinthians 5: 21). Jesus is accepted in our stead to make atonement. Upon Him, we must place our full dependence.

There is deep meaning in the fact that the one bringing the offering, slew the sacrificial victim. I, by my sin, slew the Lamb of God. I, at Calvary, pounded the nails; I, too, pierced His side. I placed the crown of thorns - the curse because of sin (Genesis 3: 18) upon that holy brow. I mocked, I derided, and I scoffed because my pride would not accept such a provision. In all the actions and the attitudes of the people who literally surrounded Golgotha's hill, I can see myself as I am, or ought to be. But when I am willing to go "without the camp, bearing his reproach" (Hebrews 13: 13), I will find peace with God once more at one with Him - at the altar.

What Is Sin ? --

The basic purpose of the sanctuary rituals was to deal with the sin problem so that communion between God and man might be restored – an at-one-ment be realized. God desired to dwell among His people whom He had chosen. In the services prescribed were outlined how man could approach God, and God revealed through them how He planned to eradicate that which had separated - sin. But first, what is sin? We have a very pat definition for sin: "Sin is the transgression of the law." But it is more than that. The text reads - note *all* the words: "Whosoever committeth sin transgresseth *also* the law: for sin is the transgression of the law." (1 John 3: 4, emphasis added). Sin is more than merely the outward act by which the law is violated.

Consider, what God *is*, not *who* He is. In the song of Moses, God is declared to be "a God of truth and without iniquity, just and right is he." (Deuteronomy 32: 4). He with whom sin

began "abode not in the truth, because there is no truth in him." (John 8: 44). Deviation from truth leads to sin, and thus separation from God, who is truth. The way back to God must be a way of truth. That way is in the sanctuary. (Psalms 77: 13). This is why the sanctuary truth as entrusted to Adventism is so vital.

The most important service performed in the daily ministration of the sanctuary rituals was that performed in behalf of individuals: the sin offerings. The sin offering did not relate to sin or sinfulness in general, but to a particular manifestation. "If a soul shall sin through ignorance" (in error), prefaced the explanation of the law of sin offerings (Leviticus 4: 2). These were sins which arose out of the weaknesses of the flesh. Those committed with a high hand, that is, "presumptuously," were to be punished by extermination. The offender was to "utterly be cut off." (Numbers 15: 28-31).

» To be Continued.

1. Ellen G. White, *Testimonies for the Church, vol. 9* (Mountain View, CA: Pacific Press Publishing Association, 1948), 19.

2. White, *The Home Missionary* (Periodical: "Ye are the Light of the World," July 1, 1897, Article B), paragraph 2.

3. Jay P. Green, Sr., *The Interlinear Bible, vol. 3 / A Literal Translation of the Bible* (Peabody, MA: Hendrickson Publishers, 1985), 2165.

4. *The New English Bible* (Cambridge University Press, 1972), 86.

GENDER NEUTRALITY? ... OR ... GENDER CONFUSION!

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deuteronomy 22: 5). In direct defiance of the biblical principle of deliberate gender confusion stated in this text, the following article is from The Guardian newspaper, U.S. edition, November 24, 2017) --

"The Church of Sweden is urging its clergy to use gender-neutral language when referring to the supreme deity, refraining from using terms such as 'Lord' and 'he' in favour of the less specific 'God.' The move is one of several taken by the national Evangelical Lutheran church in updating a 31 year old handbook setting out how services should be conducted in terms of language, liturgy, hymns and other aspects. The decision was taken on Thursday at the end of an eight day meeting of the Church's 251 member decision making body, and takes effect on May 20, 2018 on the Christian holiday of Pentecost.

"A former state church, headquartered in Uppsala, some 37 miles north of the capital, the church has 6.1 million baptised members in a country of 10 million. It is headed by a woman, Archbishop Antje Jackelén. Jackelén told Sweden's TT news agency that a more inclusive language had been discussed as early as the 1986 conference. 'Theologically, for instance, we know that God is beyond our gender determinations, God is not human,' Jackelén said.

"The change was met with criticism, however. Christer Pahlmblad, an associate theology professor at Sweden's Lund University, told the *Kristeligt Dagblad* newspaper in Denmark that the move was 'undermining the doctrine of the Trinity and the community with the other Christian churches.' 'It really isn't smart if the Church of Sweden becomes known as a church that does not respect the common theology heritage,' he said."

While it is true that God is beyond our finite gender comprehensions and definitions, the attempt to define the Godhead apart

from the clear gender specific terms used in the Bible in favor of total genderless designations is not motivated by the enlightenment of scripturally progressive truth. Rather, it is being advanced primarily from extreme social, political, and economic sources that promote worldly agendas which are actually hostile toward biblical principles. Currently, the advocates pushing for gender neutrality (along with most other sexually related "alternatives") are inspired by an intense anti-theological bent which desires to assimilate the Christian Faith into a culture of blurring gender distinctions that views any form of male headship as "sexist."

In the Scriptures, the male appellations for God ('father,' 'son,' 'he,' 'him,' etc.) are not used to embrace some type of unjust or oppressive patriarchy - though they have often been corrupted by males throughout history to serve that purpose. Rather, the language of the Bible, which predominately reveals God to us in male terminology, is mostly used to describe the proper relationships that God ordained through order and function for humankind in their creation. In particular, being the only created intelligences in the Bible said to be made "in the image of God" (Genesis 1: 27), both the male and female together - as "one flesh" in marriage - originally reflected (ideally) the fullest expression of the divine image. (compare Genesis 1: 26-28; 2: 18-24 with Matthew 19: 3-8). And though this oneness in union with one another implies equal worth individually, this is not absolute sameness in order of creation or functionality in creation. Gender neutrality attempts to thrust this perverse "sameness" upon humanity with a unisex worldview that looks upon gender distinctiveness as disparaging and adverse rather than complimentary and supportive.

While much more could be said on this matter, does it not behoove God's people to completely stay away from all such corrupt ideologies that tamper with the Word of God? The best way to avoid these "abominations" is to "seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3: 1) - interceding, at this late hour, the final atonement as our heavenly high priest and soon coming King! ❖ GLP

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

"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.

Founder — Elder William H. Grotheer
Editor, Publications & Research — Gary L. Patrick
Associate Editor — Dennis J. Tevis
Proofreader — William E. Caloudes

WEBSITES

www.alfiowa.com
www.adventistlaymen.com
www.adventistalert.com

E-MAIL

Editor - alfia@myomnitel.com

Webmaster - webmaster@adventistlaymen.com

This Thought Paper may be duplicated in its entirety without permission. Any portion(s) can be reproduced by adding the credit line - "Reprinted from WWN, ALF of Iowa, Nora Springs, IA, USA."

Current copy free upon request; previous and duplicate copies - $0.75 ea. (USA) ; $1.50 ea. USD (out-side of USA).

Office phone # (641) 749-2684.