

“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)



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GOD'S CHARACTER AND THE LAST GENERATION"

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THE SANCTUARY TRUTH

[Reprised] :

**Lessons From The Levitical
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Editor's Preface

During the finishing preparation for the previous issue of *WWN* (# 31), this editor was informed of a book recently published a few months earlier, in April 2018 by the Pacific Press Publishing Association, dealing with the topic of "Last Generation Theology" (L.G.T.). Entitled *God's Character and the Last Generation*, it appeared (from the information that we had obtained at that time) to be heavily promoted by Andrews University as a scholarly, definitive work by a number of Adventist authors and contributors. News regarding the release of such a volume promptly attracted our attention and piqued our interest. We have been increasingly aware of the negative attitude and reaction coming out of the intellectual / academic wing of the denominational church against this doctrine over time. Sensing the importance and magnitude of impact that such an effort may possibly have on the entire Adventist community, we immediately ordered a copy from the Iowa Adventist Book Center.

Now, after thoroughly investigating the contents of this book over the past seven weeks, we are

ready to begin reporting our findings starting with this issue of WWN. Suffice to say, at this point, that due to the multiple writers involved, along with the diversity of subtopics related to L.G.T. presented within this volume, it is our conviction that we first start with an introductory discussion of the subject before we follow up with a more detailed critique, which we plan to present in subsequent issues of WWN.

The next article is our ongoing presentation of *The Sanctuary Truth*. This issue begins a study on the first apartment inside the Hebrew tabernacle and the services performed therein by the Levitical priests. As with former installments, this exposition is also drawn from previous WWN publications written by Elder William H. Grotheer, with minor corrections, embellishments, and extensions to the text added by the present editor.

Lastly, the Foundation has revamped its small, handout booklet on prophecy and is now offering it under a different title.

GOD'S CHARACTER AND THE LAST GENERATION - 1 -

Introduction: Overview and Preliminary Observations —

This book, co-authored/edited by Jiří Moskala and John C. Peckham, begins with the following *Dedication* on page 3:

- 1) "Dedicated to those who are diligently searching to understand the Word of God regarding God's character of love and"
- 2) "the fulfillment of our God-given mission in these last days of human history."

Thus, these two stated objectives, in concord with the book's title, appear to be set forth as the primary goal for the issuance of this work. Next, on pages 5-7, the *Table of*

Contents/Contributors reveals that the volume consists of 14 chapters written by 12 different contributors:

{Chapter 1} *Great Controversy Issues*; by John C. Peckham, PhD, associate professor of Theology and Christian Philosophy, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 15.

{Chapter 2} *What Is Last Generation Theology? What Are the Historical Roots of Last Generation Theology?*; by Woodrow Whidden, PhD, professor of Religion, emeritus, College of Arts and Sciences, Andrews University, Michigan [With contributions from George R. Knight and Angel Rodriguez], pg. 23.

{Chapter 3} *What Shall We Say About Sin? A Study of Hamartia in Paul's Letter to the Romans*; by Martin Hanna, PhD, associate professor of Systematic Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 44.

{Chapter 4} *How Shall a Person Stand Before God? What Is the Meaning of Justification?*; by Richard M. Davidson, PhD, J. N. Andrews Professor of Old Testament Interpretation, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 58.

{Chapter 5} *Sanctification and Perfection Are the Work of a Lifetime*; by Denis Fortin, PhD, professor of Historical Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 103.

{Chapter 6} *Inhabiting the Kingdom: On Apocalyptic Identity and Last Generation Lifestyle*; by Ante Jerončić, PhD, associate professor of Ethics and Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 122.

{Chapter 7} *Inside the Mind of a Struggling*

Saint: The Psychology of Perfection; by H. Peter Swanson, PhD, professor of Pastoral Care, emeritus, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 140.

{Chapter 8} *Jesus Christ: Savior and Example*; by Darius W. Jankiewicz, PhD, professor of Historical Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 155.

{Chapter 9} *What Did Jesus Accomplish on the Cross?*; by Félix H. Cortez, PhD, associate professor of New Testament, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 174.

{Chapter 10} *The Significance, Meaning, and Role of Christ's Atonement*; by Jiří Moskala; ThD, PhD, dean and professor of Old Testament Exegesis and Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 190.

{Chapter 11} *What Is the State of the Last Generation?*; by Ranko Stefanovic, PhD, professor of New Testament, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 219.

{Chapter 12} *Misinterpreted End-Time Issues: Five Myths in Adventism*; by Jiří Moskala, pg. 236.

{Chapter 13} *The Second Coming of Christ: Is There a Delay?*; by Jo Ann Davidson, PhD, professor of Theology, Seventh-day Adventist Theological Seminary, Andrews University, Michigan, pg. 253.

{Chapter 14} *The Triumph of God's Love*; by John C. Peckham, pg. 273.

There can be little doubt that the editors and contributors of this work represent a veritable 'who's who' of current modern Adventist theological scholasticism from the denomination's flagship university. The titles as

listed in this series of 14 "essays" also seem like intriguing, auxiliary subjects of interest related to L.G.T. that stand poised to address the implications, concerns, and questions toward a fuller understanding of this doctrinal teaching.

Continuing, on pages 9-11, is a *Preface*; by Andrea Luxton, President of Andrews University. She begins with an analogy illustrating the humility of Jesus, and then links this particular comparison with "This collection of essays (that) focuses on ... the reality of Christ's coming back to earth, and the role He plays in the lives of those of us who live in this generation." This provides the basis for the remainder of the preface which chiefly stresses the tensions between justification by faith through the blood (sacrificial death on the cross) of Christ apart from us and our active response to it in the salvific process - especially as we near the end of this present age and the return of Jesus. The nexus of these tensions, within this context, is best presented by her as follows:

"Throughout the history of the Seventh-day Adventist Church ... debates have emerged regarding exactly how our eschatology affects the balance between salvation through faith alone and how we live. How does Christ's role as mediator deepen our understanding of the Savior's role in salvation? Can we ever move beyond our life of sinfulness to live a pure life as Christ lived? Is that even a goal to seek?"

The three questions posed in this statement are very pertinent to any *biblical* discernment into L.G.T. Though Dr. Luxton appears to reference Christ's heavenly high priestly ministry only here (i.e., "Christ's role as mediator"), our depth of "understanding ... the

Savior's role in salvation" is crucial on how we correlate Christ's post-Ascension, mediatorial, atoning work *in heaven* with His entire pre-Ascension, "finished," atoning work culminating in total victory through the cross *on earth*. In other words, how we properly, in accordance with Scripture, perceive the *dual atonement* of the Lord Jesus! The typical sanctuary services basically revealed a *daily sacrificial ministration* that provided an *atonement of forgiveness* for sin (Leviticus 4: 20, 26, 31, 35; Hebrews 9: 6) and a *yearly sacrificial ministration* that provided both an *atonement of forgiveness* (Numbers 29: 7-11) and an *atonement of cleansing* for sin (Leviticus 16: 16-19, 29-30; Hebrews 9: 7). By building upon Adventism's deeper understanding of "the Savior's role in salvation," as revealed by the *dual* Levitical ministration types - the *daily* type with Christ's *earthly* work antitype and the *yearly* type with Christ's *heavenly* work antitype - L.G.T. advanced the final implications of the latter antitypical Day of Atonement type. First, a covenant people not only forgiven "because of their transgressions in all their sins" (a final removal of the record of their guilt and confession), but also cleansed from the defilement "because of the uncleanness of the children of Israel" which is the reason for their sinful transgressions (a final moral purification of their characters from acts of willful sin - compare Leviticus 16: 16-20, 29-34). In the Levitical type, whose priests "serve unto the example and shadow of heavenly things" (Hebrews 8: 5), this was all accomplished solely by the Aaronic high priest for the people of Israel "whether it be one of your own country, or a stranger (foreigner) that sojourner among you" - the only thing the people were to do was "afflict [their] souls, and do no work at all" (Leviticus 16:

29). In the antitype, this is all accomplished solely by the Lord Jesus Christ, the Melchizedekian high priest / king for the spiritual people of Israel, Jew and Gentile alike (Revelation 7: 1-17; 14: 1-12; 15: 2-4). This is the basic biblical outline showing that the last generation of God's people who will be alive and translated to heaven without seeing physical death will indeed "move beyond our life of sinfulness to live a pure life as Christ lived." This is the goal sought, not primarily by the 144,000, but by the will and foreknowledge of God our Father who accomplishes it through the final atonement of Christ which consummates His victory on the cross and settles the last issue in the Great Controversy to be resolved - Can God's original purpose for humanity, created in His own image and likeness, be finally and forever realized? The victory of the cross had already decisively guaranteed that "affliction shall not rise up the second time" (Nahum 1: 9); the cleansing of the "last generation," the representative "firstfruits" of all the redeemed (Revelation 14: 4), will eternally bear witness to it.¹

Finally, on pages 13-14, is *A Word From the Editors* by (the aforementioned) Jiří Moskala and John C. Peckham. The editors begin the first paragraph by explaining that "This book ... deals with the theological understanding, lifestyle, and choices pertinent to those who ... live at the time of the end and face unprecedented conditions that demand a sound interpretive approach and careful scrutiny in light of biblical teachings." Then the reader is assured the following:

"This book, then, is not meant as a polemic against last generation theology but aims to provide a positive, constructive approach to these issues that are important for all Ad-

ventists."

The initial reaction by those who are familiar with the progressive antipathy coming largely from the intelligentsia of the Adventist community regarding L.G.T. will probably view this statement with at least some amount of skepticism. All 14 chapters/essays contain, in some manner, an unfavorable assessment of it. This is, however, quite varied depending on the topics under consideration and how the different authors approach and relate these topics to the broader subject of L.G.T. and the conclusions they make. As a result, much of the adverse criticism differs in greater and lesser degrees as found within the context of each presentation. Therefore, we believe that while it is fair to say that the overall approach of this work generally appears more "positive" and "constructive" than other previous works of a similar nature, it is also fair to say that the book is *indeed* "a polemic against last generation theology" in spite of the editors' somewhat disingenuous claim to the contrary. In fact it is of interest to note that one of the editors, Dr. Moskala, wrote in Chapter 10 what is perhaps the most forceful polemic against L.G.T. found in this book. Moreover, this essay cuts right to the heart of the core issue related to L.G.T. - the total salvific dual atoning work of the Lord Jesus Christ, earthly and heavenly, as revealed in the daily and yearly typical sanctuary services. Rather than understanding both of these aspects as necessary, vital, and successive complementarities of equal importance in the entire plan of salvation, the tendency of the school of thought represented by the editors and contributors of this book is, at best, to relegate the heavenly work (especially the final atonement) to a more peripheral, marginal position of subordinate

significance to the earthly work on the cross. To do otherwise, according to this view, is to diminish or even negate the atonement made on the cross. We believe that the word of God does not support such a conclusion.²

Finally, in summary, we want to affirm that the propensity toward "legalism" that opponents of L.G.T. cite as a major concern is unquestionably a serious problem. In brief, however, we do not believe this to be a logical or necessary consequence of a truly biblical understanding of this doctrine, but rather the result of an erroneous view and application of it. And while one can certainly empathize with those caught up in this deceit, to equate L.G.T. with this falsehood and totally reject any concept of it on this basis, is to make the corresponding mistake of throwing the proverbial "baby out with the bathwater."

» *To be Continued.*

THE DAILY HEBREW TABERNACLE SERVICE: The Holy Place Ministrations: In the First Apartment

Prologue —

As the sinner (except the priests as individuals) stood at the Altar of Burnt Offering, he had approached the closest he could ever come to the presence of God in the Most Holy Place. He had come willingly exercising "his own voluntary will" in harmony with what God required. (Leviticus 1: 3). He had placed his hand upon the head of the sacrificial victim, confessed his sin, and had slain the animal. Then he had watched as the priest took of the blood, fingerprinting it on the horns of the Altar before him, pouring the residue at its base. He had observed the priest separate the fat from the inward parts of the animal and place it on the Altar with the kidneys. Then he heard the priest say to him - "Thy sin is forgiven thee."

He left the Courtyard to return to his daily routine. He was still a sinner by nature. He would hear Moses proclaim the word of Jehovah to all the congregation - "Ye shall be holy: for I the Lord your God am holy." (Leviticus 19: 2). As holy in his sphere as the One who dwelleth between the cherubim is in His? How was this to be? He was not left to forget that beyond the Courtyard, other services were being performed, and he was to be involved in that mediation both individually and collectively as a member of a covenant people. While his sin had been forgiven him, there was an ongoing atonement.

Significance of the Holy Place and the Services Performed Therein —

In the Holy Place were only three articles of furniture. Into this place, only the priests could come to minister. In the original sanctuary services, it appears that only Aaron, the high priest, could come and minister at the Altar of Incense; could fill the lamps of the Candlestick; could place the bread upon the Table of Shewbread. (See Exodus 30: 7-8; Leviticus 24: 1-8). Further it appears that when the two of the sons of Aaron intended to offer incense, they were killed by a flash of "fire from the Lord." (Ibid. 10: 1-2). However, when the priestly functions were set up by courses, the common priests ministered in the holy place as evidenced in the service of Zacharias, the father of John the Baptist. (See Luke 1: 9).

Whatever the meaning of the three articles of furniture, the fact remains that the significance to the individual, who had come to the Courtyard with his sin offering, required the mediation of a priest. The sinner was, however, to be involved in this ongoing daily and weekly service as a member of the collective community. The congregation was to supply the "pure olive oil" for the lamps, and the

"fine flour" for the shewbread. (Leviticus 24: 1-8) Among the very first directives which God had given to Moses for the erection of the sanctuary and its services was the instruction that along with the "oil for the light," the children of Israel were to bring an offering of "spices for anointing oil, and for sweet incense." (Exodus 25: 6).

We have recognized in our perceptions of the typical sanctuary that the articles of furniture in the Holy Place were symbolic of the promised Messiah (Anointed One) as the Word or Bread of Life, as the Light of the world; and the Holy Spirit as the continuance of that Light guiding into all truth. We have connected the Altar of Incense with prayer, even as the children of Israel did. (see Luke 1: 9-10). In the Old Testament, little is found giving definitive symbolic significance to these articles. Isaiah captures the imagery of the golden candlesticks as the Spirit which was to rest upon the promised Messiah, the Branch who would grow out of the stem of Jesse. The central column was itself "the spirit of the Lord" and the six branches describe the fullness of that Spirit: - "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isaiah 11: 1-2).

» *To be Continued.*

Rereleased - Revised Edition Booklet

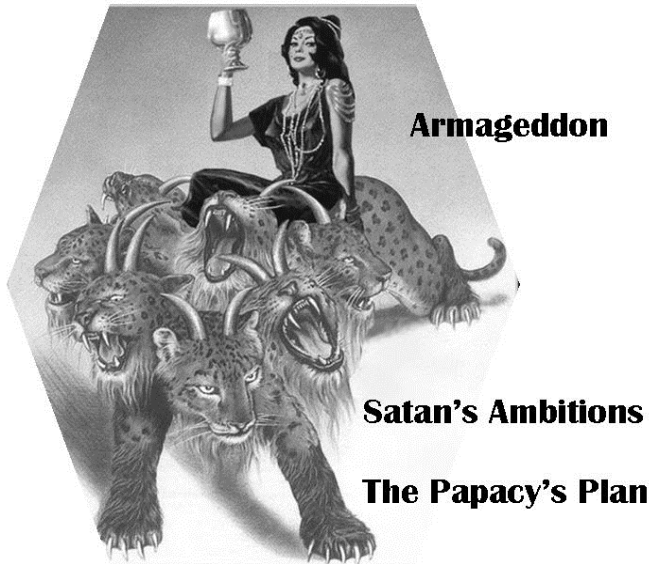
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Below is a picture of the new title page.

THE ANTICHRIST

**He's Already Here! Prepare!
The Final Deception
is Coming!!**



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1. (For a concise, biblical introduction to L.G.T. see): Gary L. Patrick, *"Watchman, what of the night?"* (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 22 - April / May 2017, "The Basis For Last Generation Theology From The Biblical Text."), 2-7. [https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN%20IOWA_4\(17\)_5\(17\).pdf](https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN%20IOWA_4(17)_5(17).pdf)

2. (For a biblical analysis of this view see): Gary L. Patrick, *"Watchman, what of the night?"* (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 4 - April / May 2014, "The Sanctuary Truth, part 2 - A Central Christian Teaching"), 1-7. [https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_IOWA_4\(14\)_5\(14\).pdf](https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_IOWA_4(14)_5(14).pdf)

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



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