

“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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PERSONAL FREEDOMS**

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Editor's Preface

This issue of WWN marks a full year since we began this continuing series of articles covering the biblical teaching on the sanctuary. We had originally purposed to conclude the study with last issue's "Part 6"; but upon additional prayer and reflection, decided to extend it further. Considering the lateness of the hour, the urgency of the times, the rapid spiritual malaise that continues spreading among God's people, and the pathetically meager understanding of the importance of this present truth, we were impressed that this was the direction we needed to follow.

Starting now, the articles will be more of a literary epilogue on what has already been covered over the past year. They will consist of additional review, reflection, observations, details, and related commentary. Moving forward in this way will allow us to cover this topic in an ongoing manner that does not necessarily commit us to main article presentation of it in future issues of the thought paper. Since we are living in the final segment of the "last days" which the Bible refers to as "the time of the end," all of us are witnessing the ever increasing pace in which the flow of events and information are rapidly moving ahead (see Daniel 12: 4). There are other pressing subjects that have (or will) arise. These also will demand our attention as they will be concerns of such a nature that [in the words of Elder Grotheer] "we



dare not ignore!"

OBSERVATIONS AND REVIEW # 1 TYPE AND ANTI-TYPE

A scriptural, in-depth study of the sanctuary teaching will ultimately lead to a proper understanding of end-time events. The closer we investigate the relationship between the biblical anti-type with the corresponding type, the clearer will our discernment of the truth in this matter be. Not only was the ancient Hebrew sanctuary and its services the most progressive revelation given by God to prefigure the entire earthly mission and work of our Lord Jesus Christ, it also foreshadowed His subsequent ministry in the heavenly sanctuary and the final eradication of sin and evil. Thus, the earthly sanctuary typified the entire salvific plan that the Father would accomplish through Jesus - from Satan's fall to Satan's destruction and the restoration of all things. It was to be expected that the Enemy would purpose to attack the sanctuary truth as Jesus is the very embodiment of it in all its aspects.

Before the first coming (advent) of Christ, the Devil exercised all his deceptive cunning to misrepresent, pervert, and counterfeit the various truths unfolding within the advancing sanctuary context. From Cain's bloodless offering of the work and fruit of his own hands in defiance of God's prescribed offering (Compare Genesis 3: 21; with 4: 3-7; Numbers 18: 17; and Hebrews 11: 4); to ancient Israel's seduction, through counterfeit heathen sacrificial / sanctuary systems, into worshiping

false gods (see Numbers 25: 1-3; 1 Kings 11: 4-8; Psalm 106: 34-43; and 2 Chronicles 36: 14-20); to post-exilic Israel's apathy and disdain of the sanctuary service (Malachi 1: 6-14, 2: 1-2); Satan had worked with a large degree of success to thwart the purpose of God to prepare the world for Christ's first advent. So much so that [speaking of the pre-incarnate Christ - "the Word" (John 1: 1)]:

"He was in the world, and the world was made by him, and the world knew him not." (Ibid. 1: 10).

Even the Jews - whom God had especially chosen and entrusted with this divine knowledge (Romans 3: 1-2; 9: 4-5) - "received him not" (John 1: 11). The Writings comment:

"After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. During the captivity, many of the people had received heathen ideas and customs, and these were brought into their religious service. In many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ Himself. In every part it

was a symbol of Him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy ...

"The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away." (DA, pgs. 29, 36).¹

Consequently, "when the fulness of the time was come, God sent forth his Son, made of a woman ... And the Word was made flesh, and dwelt (Gr. *skenoo*, 'pitched [his] tent') among us." (Galatians 4: 4;

John 1: 14). With the incarnation of Jesus, the type (shadow) was completely manifest in the anti-type (reality). The full realization of God's purpose for the sanctuary revelation, "that [God] may dwell among [His people]" (Exodus 25: 8), was revealed first through the earthly accomplishments of our Saviour. At the beginning of His public ministry, after having cleansed the temple in Jerusalem for the first time (see John 2: 13-17), we read:

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." (Ibid. 2: 18-21).

"God commanded Moses for Israel, 'Let them make Me a sanctuary; that I may dwell among them' (Ex. 25: 8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life ... Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in

every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.'" (DA, pgs. 23-24).¹

At the climax of His earthly mission - while lifted up on the cross as "an offering for sin" (Isaiah 53: 10; compare with Ephesians 5: 2) - "Then Jesus gave a loud cry and died. And the curtain (veil) of the temple was torn in two from top to bottom." (Mark 15: 37-38, NEB).² This signified that "the new, living way which he has opened for us through the curtain of his flesh" (Hebrews 10: 20, NEB marginal reading)² had then been fulfilled. The typical sanctuary, its priests, and its services were now superseded by the heavenly reality that heretofore they had but only symbolized (Ibid. 8: 4-5; 10: 1).

With His subsequent resurrection from the dead and ascension into heaven, Scripture portrays Christ glorified and declares of Him:

"Since therefore we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to the religion we profess ... Now this is my main point: just such a high priest we have, and he has taken his seat at the right hand of the throne of Majesty in the heavens, a ministrant in the real sanctuary, the tent pitched by the Lord and not by man. Every high priest is appointed to offer gifts and sacrifices; hence, this one too must have something to offer ... But now Christ

has come, high priest of good things already in being. The tent of his priesthood is a greater and more perfect one, not made by men's hands, that is, not belonging to this created world; the blood of his sacrifice is his own blood, not the blood of goats and calves; and thus he has entered the sanctuary once and for all and secured an eternal deliverance ... For Christ has entered, not that sanctuary made by men's hands which is only a symbol of the reality, but heaven itself, to appear now before God on our behalf." (Hebrews 4: 14; 8: 1-3; 9: 11-12, 24, NEB).²

Accordingly, as illustrated in the earthly type, Jesus has been and continues to be engaged in a heavenly multifaceted kingly reign and multiphase high priestly intercessory ministry after the order of the King / Priest Melchizedek (compare Ibid. 5: 1-10; 7: 1-2; with Genesis 14: 18-20; and Psalm 110: 1-7). Christians are thus admonished:

"If ye then be risen with Christ, seek those things which are above, *where Christ sitteth on the right hand of God*. Set your affection (mind) on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Colossians 3: 1-4, emphasis added).

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption,

bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them." (GC, pg. 488-489).³

It is at this juncture that practically all of the professed Christian world have little if any true understanding of the larger biblical depiction of the plan of salvation. The vast majority believe when Jesus "said, It is finished" (John 19: 30) upon His death on the cross, that all His work in the *entire* plan of salvation had at that time come to an end. It has been almost universally accepted that Jesus, from His sacrificial death forward, is performing absolutely no salvific work whatsoever; and it is generally asserted as heretical to believe or teach otherwise. In other words, the earthly work of Christ is all that is acknowledged - He has no further salvific work to perform.

We can readily and thoroughly agree that all of Jesus' *earthly* work was perfect, complete, and finally ended when He yielded up His life for our sins on the cross. But, in light of the plain scriptural testimony, to ignore, deny, or in some manner fail to acknowledge or thoughtfully comprehend His ensuing *heavenly* work is inconceivable. If the earthly work of Christ fully ended all of His redemptive activity, then the "times of restitution of all things" (Acts 3: 21) should have occurred about 2000 years ago with the ushering in of "a new heaven and a new earth" (Revelation 21: 1,

compare with verse 5). Since it did not (the present heaven and earth are still with us), this begs the question - "Why not?"

The sad truth is Christendom seems unaware they are indeed maintaining such a biblically irrational position! Most would certainly agree - short of interpreting Scripture using some form of allegorical hermeneutic - that such a view is empirically unsustainable and theologically untenable. Puzzling as it may be, the whole issue is rarely framed in such a logically transparent manner as noted. Therefore the obvious conclusion to be drawn is simply not thought out and considered.

The consequence of all this can be seen in the dearth of genuine spiritual knowledge and insight as to the purpose of Christ's ascension into heaven. As diverse and discordant as it is, professed Christianity generally has a large body of intricate, systematic theology in every major area of Christian study except on this topic. Biblically detailed expositions of the time between the first advent of Jesus and His second advent are comparatively lacking - if not altogether missing. For the few who expound on it at all, most think our Lord is doing nothing during this time but simply waiting for the 'right moment' to return to the earth. Others who do believe He is doing 'something' find themselves in the contradictory dilemma (often unwittingly) of affirming that Christ is involved in some type of post-Calvary activity which they contemporaneously deny! When confronted, the presentations are either sketchy and vague, off subject, or in some way evasive and erroneous.

The resultant shallowness and widespread confusion existing in Christendom today can be principally traced to this missing component in Christian doctrine. Failure to correctly acknowledge, understand, and comprehend the progressive significance of Christ's heavenly high priestly ministry, as revealed through the sanctuary typological revelation, continues having dire, far-reaching effects on all aspects of Christian teaching - much more than most even realize. In our time this is especially noticeable in the false, unsound, yet popular interpretations of end-time Bible prophecy (eschatology).

All of this is not just the fruit of mere happenstance. It is a substantial part of the larger, ongoing, overall plan being advanced by satanic forces to deceive the world by diverting their minds away from the real Jesus and "those things which are above" unto false christs and "things on the earth" thereby ensnaring them in a state of unpreparedness at Christ's second coming (Luke 21: 34-36). We will outline this scripturally and historically in the next issue. ❖

GLP

THE ONGOING DEBATE OVER PERSONAL FREEDOMS

Pope Francis Calls For Limits

On January 15, 2015, a friend and brother in the Lord emailed me a video link posted on The Guardian newspaper's website entitled "Pope Francis: 'one cannot make fun of faith' - video." It showed a

recorded portion of some comments Francis made during a press conference on board a plane from Sri Lanka to the Philipians following the Charlie Hebdo attack on January 7, 2015 by Islamic extremists affiliated with al-Qaeda in Yemen. After I viewed the video, I accessed the entire text online from "The official website of the Holy See." ⁴ A spokesman for the French journalists, in reference to some remarks the pope said the day before, asked: "Holy Father, during Mass yesterday morning you spoke of religious freedom as a fundamental human right. But in showing respect for the various religions, *how far can freedom of expression go, [that freedom of expression] which is itself a fundamental human right*"? (emphasis added). Francis responded by reiterating his belief "that freedom of religion and freedom of speech are both fundamental human rights ... that everyone has the right to practice his or her religion freely, without offending others ... that this is the most important thing about religious freedom: to exercise it in freedom, without offending, but also without imposing it or killing for it." Then he continued with these controversial statements: "We have the obligation to speak openly, to enjoy this freedom, but without offending others. It is true one cannot respond violently, but if my good friend Dr. Gasparri here insults my mother, he'll get punched for it! This is normal! It is normal. We cannot provoke others, we cannot insult their faith, we cannot mock their faith ... All those people who belittle religions, who mock them, who 'toy with' other people's religion, they antagonize oth-

ers and what happens to Dr. Gasparri if he says something against my mother can happen to them. There is a limit. Every religion has dignity, every religion which respects human life, the human person. I cannot mock it. This is a limit. I used this example of the limit, in order to say that in freedom of expression there are limits like those regarding my mother."

The media reaction was swift. Many understood that the pope's language was in some way or degree justifying the attacks. Others, particularly Vatican sources, were equally as quick to defend the statements claiming they had been taken out of context and misinterpreted. "Father Thomas Rosica of the Holy See Press Office ... issued a statement clarifying Pope Francis's remarks on freedom of speech and blasphemy ... 'The Pope's expression is in no way intended to be interpreted as a justification for the violence and terror that took place in Paris last week ... his words mean that there are limits to humor and satire particularly in the ways that we speak about matters of faith and belief.'" ⁵

My friend also emailed me, along with and in reference to this issue in the video, the following thoughtful and pertinent question: "what is the prophetic potential for the morphing of religion and state and accordingly the development of a civil penalty and over what?" In light of Revelation, chapters 13, 17 and 18, the growing conflict over exercising God-given freedoms or not will be fiercely contested. The lines continue to be drawn. ❖

GLP

1. Ellen G. White, *The Desire of Ages* (Mountain

View, CA: Pacific Press Publishing Association, 1940), 29, 36, 23-24.

2. *The New English Bible* (Cambridge University Press, 1972), 60, 265, 260, 263-264.

3. Ellen G. White, *The Great Controversy Between Christ and Satan* (Mountain View, CA: Pacific Press Publishing Association, 1950), 488-489.

4. Sebastien Maillard/Pope Francis, *Press Conference Of His Holiness Pope Francis Onboard The Flight From Colombo To Manila* (Papal Flight: Thursday, 15 January 2015), w2.vatican.va/content/francesco/en/events/day.dir.html/2015/1/15.html

► Then click on title link.

5. Father Thomas Rosica, *Vatican spokesman clarifies Pope's remarks on blasphemy* (Catholic World News: January 16, 2015), www.catholicculture.org/news/headlines/index.cfm?storyid=23753

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

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