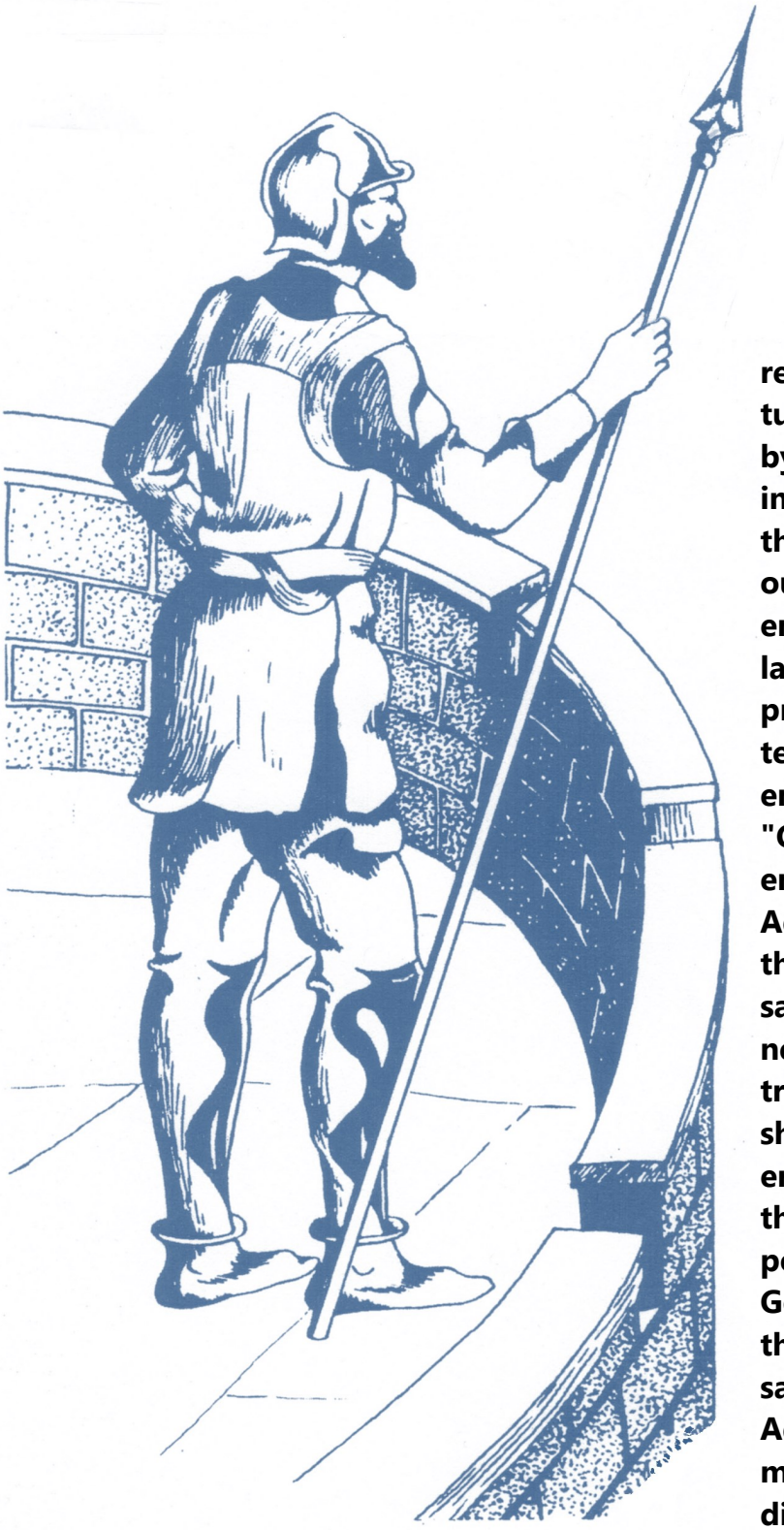
Issue # 26 ◆ Dec. 2017 / Jan. 2018

"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] :
Interpretive Considerations Regarding Key Biblical Texts

THE 500th YEAR ANNIVERSARY CELEBRATION BEGINS ... Pg. 7

Editor's Preface

This issue of WWN closes out the year of 2017 by reprising our ongoing presentations on "The Sanctuary Truth." In conjunction with the counsel given by the Lord's Messenger: "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith" (Ev, pg. 221) [1], it is our deep conviction that "the everlasting gospel," embodied in the Three Angels' Messages of Revelation 14: 6-12, is unfolded in its fullness through a proper (biblical) comprehension of the sanctuary teaching and constitutes *the* present truth of the end times. Regretfully, since the aftermath of the "Glacier View" meetings (August 11-15, 1980), this emphasis has so deteriorated among Seventh-day Adventists over the last three and a half decades that many (if not most) know very little about the sanctuary message, let alone giving it the prominent place due in our proclamation of gospel truth. Much of this condition falls squarely on the shoulders of certain leading administrators, teachers, scholars, and others (both within and without the denominational structure) who have occupied positions of influence, respect, and trust among God's remnant people. They have used their authoritative clout in various ways to undermine the sanctuary doctrine. Coupled with attacks from non-Adventists outside the Movement, perhaps the most effective means being used in attempts to discredit this truth is to frame it in such a manner

as to make it appear scripturally unsound and therefore scripturally untenable. This is usually done by focusing on component aspects of the entire teaching which are: 1.) erroneously perceived as lacking biblical support, or 2.) genuinely lacking biblical support. Either way, this observation is then used to judge the *whole* doctrinal subject as "unbiblical." And while we agree there are traditional constituent details in the sanctuary message which are not in line with the biblical text, the tendency to greatly downplay or even abandon the matter completely is to "throw the (proverbial) baby out with the bathwater."

The first item in this bi-monthly's publication, is a slightly modified and abridged reprinting of a WWN article by Elder William Grotheer from April 2003. [2] In it he examines, discusses, and expounds in detail upon a number of crucial Bible texts and theological issues that pertain to the sanctuary truth and its salvific import. The second item is a first-hand report of a local area, multi-congregational ELCA (Lutheran) celebration commemorating the 500th year anniversary of the Reformation. It was attended on October 29, 2017, by this Editor and Associate Editor.

AN ANALYSIS OF PIVOTAL BIBLE VERSES AND INTERPRETIVE APPROACHES TO THE SANCTUARY MESSAGE

In 1981 Baker Book House released a book by Jack P. Lewis - *The English Bible / From KJV to NIV*. [3] The first sentence of the chapter on the NIV reads: "The New International Version . . . arose out of evangelicals' dissatisfaction with existing translations." While the NIV "is a completely new translation from the original languages of the Bible," it reflects evangelical concepts. This becomes evident in the translation of a key passage. **Hebrews 8: 5** - is clearly a definitive text on the purpose of God for the ancient Hebrew sanctuary. In the NIV, this verse in context reads: "If he (Christ) were on earth, he would not be a priest, for there are already priests who offer gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven." (Ibid. 8: 4-5; NIV). [4]

This reduces the sanctuary teaching to a study of a structure, which merely reflected a shadowy representation of the heavenly reality. In this structure just a round of ritualistic services were conducted by priests under an inferior covenant. The relationship between type and antitype was structural rather than instructional.

The KJV of Hebrews 8: 4-5 reads: "For if he (Christ) were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things."

There is a difference between serving in a typical structure according to a prescribed ritual, and serving as an example of what the priestly ministry of Jesus Christ was and is to be. The latter is the heart of the sanctuary truth, or as stated in Hebrews 8: 1-2: "This is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." How do we know what the High Priest is doing in that tabernacle? The earthly priests served "unto the example and shadow of heavenly things."

Drs. Sakae Kubo and Walter F. Specht, in their book, *So Many Versions?*, commenting on the New Testament Greek text which was used for the NIV, wrote:

"According to the preface (in the NIV), the Greek text is 'an eclectic one' based on 'accepted principles of New Testament textu-

al criticism' in consultation with 'the best current printed texts of the Greek New Testament' (pg. ix). A careful examination of the NIV New Testament shows that in general its text follows modern critical Greek texts such as Nestle-Aland and the United Bible Society text *but not always*." (pg. 245; emphasis supplied). [5]

The NIV translation of Hebrews 8: 5a falls into the "not always" category. *The Greek Text of the United Bible Societies' New Testament (Second Edition)* is: τινὲς ὑποδειγματι και σκια λατρευουσιν των επουρανιων. Literally translated this reads: "They unto example and shadow serve of heavenly things." The τινὲ is a demonstrative pronoun modifying "priests" in the fourth verse. Both the words "example" (υποδειγμα) and "shadow" (σκια) are in the dative case. By the use of the dative, the "example and shadow" are focused on persons, "they serve" - not a material object such as the tabernacle being the shadow and example as the NIV infers. See : *A Grammar of the Greek New Testament in the Light of Historical Research*, pg. 536. [6]

Another Verse - Hebrews 9: 12: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (KJV).

Hebrews 9:11-12 is one sentence in the Greek text with one main verb in the aorist or past tense and two dependent aorist participial clauses. The question which confronts the translator is: Should the last participial clause read, "having obtained eternal redemption" (KJV) or "thus securing an eternal redemption" (RSV). [7] The basic sentence is: "He entered in" (εισηλθεν). If prior to His entering in, Jesus obtained eternal redemption, then the atonement was completed at the cross. If, however, by His entering in, He obtains eternal redemption, there is a continuing ministration as the High Priest after the order of Melchizedek. If Hebrews 8: 5 is understood as the KJV translates it in accordance with the Greek text, the meaning of Hebrews 9: 12 is clear. He enters in "thus securing an eternal redemption for us." The type indicates a priestly ministration beyond the Altar of Burnt Offering in the Court which typified the Cross, to a final ministry in the Most Holy Place.

Hebrews 9: 11-12 is a linguistic example of the Aorist Participle of "Identical Action." Nunn in his *A Short Syntax of New Testament Greek* comments: "The Aorist Participle sometimes denotes action identical with that of the main verb, but described from a different point of view. In this case the action is obviously not antecedent in time to that of the main verb. . . . The Aorist Participle of identical action most frequently accompanies a verb in the Aorist Indicative." (Par. 264). [8]

In Hebrews 9: 12 the main verb, as noted above, is in the Aorist Indicative. Further, the first participial clause, "being come an high priest" can only be understood grammatically as "identical action" since Christ did not become a high priest till after "He entered in" (Acts 2: 33). Thus both participles indicate activity subsequent to Christ's ascension rather than antecedent to His entering in.

The Revised Standard Version (RSV) translates Hebrews 9: 11-12, thus: "But when Christ appeared as a High Priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but His

own blood, thus securing an eternal redemption." [7]

It is the blood shed on Calvary ministered in the Holy Place which secures "eternal redemption." This was the position held by the Church until the betrayal of "the sacred trust" in the compromises with the Evangelicals. From those conferences in 1955-56, came the position stated in *Questions on Doctrine*, that when Christ "appeared in the presence of God for us," "it was not with the *hope* of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross*" (pg. 381; emphasis theirs). [9]

The controversy over the sanctuary doctrine should be a corrective one, not a denial of the basic truth and its teaching. The "example and shadow" of the priestly service must be accurately translated in its application to the heavenly reality. Wherein this has not been done, needs to be done; and if erroneously done, corrected. Two distinct services marked the type, one a daily, and the other a yearly. Historically, this was called an "individual atonement" and a "national atonement" in the first researched study on the subject by O. R. L. Crozier in 1846. [10]

The "individual atonement," or the daily services, was both individual and corporate, and involved the common priests, as well as the High Priest, while the "national atonement," or the yearly service, though likewise corporate and individual, was ministered solely by the High Priest. The distinctions made in the type need to be carefully noted for some of the comparisons made call for correction. We shall first study the daily services as outlined in the fourth Chapter of Leviticus noting the four categories of "sinners," the officiating priest in each category, the disposition of the blood, and the result to the sinner whether individual or the corporate body.

Some general observations should first be made. The only sins covered were sins of ignorance. The chapter is headed - "If a soul shall sin through ignorance against any of the commandments of the Lord." (Leviticus 4: 2). Premeditated and deliberate sins were not included. Only when the sin would "come to [the sinner's] knowledge" (vers. 23, 28) was the prescribed sacrifice to be presented at the sanctuary. Even then "the law made nothing perfect, but the bringing of a better hope did." (Hebrews 7: 19). This "better hope" was the thrust of the gospel. Paul in his sermon delivered in the synagogue of Antioch in Pisidia stated: “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” (Acts 13: 38-39).

This inadequacy of the ceremonial law, as noted by Paul, points up the fact that the service of the priests in the earthly sanctuary was instructional in regard to the Lamb of God, and His ministry as High Priest after the order of Melchizedek, rather than mere ritual. "They served unto the example and shadow of heavenly things."

In the four categories of "sinners," the blood of confession was recorded in two different places, as well as two different orders of priests ministering those confessions:

"If the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock" (Leviticus 4: 3 ASV). [11] Then this same "anointed priest" - the high priest - was to take of the bullock's blood and "bring it to the tabernacle of the congregation” (ver. 5).

There he was to perform the following:

1.) The priest shall dip his finger in the blood, and sprinkle the blood seven times before the Lord, before the vail of the sanctuary. 2.) The priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord which is in the tabernacle of the congregation. 3.) The priest shall pour all the blood of the bullock at the bottom of the altar of burnt offering which is at the door of the tabernacle of the congregation (vers. 6-7).

The same three steps were performed when the whole congregation confessed their sin collectively (vers. 16-18).

In the two other categories of "sinners" which involved individuals as individuals, the first two steps as outlined for corporate confession altered. They differed as to who the officiating priest was, and where the record of confession was recorded. The instruction reads: "The (common) priest shall take of the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering." (Vers. 25, 30, 34).

A further step involved the offering of confession for the individual. The common priest ate a part of the sacrifice, as stated: "This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The (common) priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." (Leviticus 6: 25-26).

The result to each confessor whether the congregation corporately, or the individual, be he ruler or one of the common people, was the atonement of "forgiveness." This atonement was secured through the ministry of the priest by the blood of the substitute (Ibid. 4: 20, 26, 31, 35). There is one exception. The dictum, "the priest shall make atonement for him as concerning his sin, and it shall be forgiven him" is not stated for the High Priest when he sinned "so as to bring guilt upon the people." This should serve as more than a warning light to those in positions of religious leadership when they make decisions that affect the entire church. It should be a red light! Does this say anything about the compromises of 1955-56?

"Confession and Transfer" - In each instance, whether for a corporate transgression, or for the individual's sin and confession, there is found the instruction, that the sinner was to "lay his hand upon the head of the" victim (Leviticus 4: 4, 15, 24, 29, 33). The confession was to be specific: "He shall confess that he hath sinned in that thing" (Ibid. 5: 5). This laying on of the hand was more than casually doing so. The same word used in Leviticus 4 is found in Amos 5: 19 where a man "leaned his hand on the wall" thus supporting himself. In other words the ones bringing their sacrifices placed their full weight on the victim. In the reality, we too, must place our complete dependence on "the Lamb of God which beareth away the sin of the world" (John 1: 29; margin).

The question comes to the fore as to the objective of this ritual. Was it a means of the transfer of sin to the sanctuary? Or was it a confession of the sin which had come to remembrance which had been committed in ignorance, thus seeking forgiveness? This "example and shadow" pre-figured the promise as found in the New Testament: "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1: 9). The same three elements in the type - the sinner making confession, the blood of the sacrifice, and

the ministering priest with the resulting atonement - forgiveness - are in the antitype. We must not forget that while Jesus is at the right hand of God exalted as High Priest forever after the order of Melchizedek, He ever liveth to make intercession for us. (Hebrews 1: 3; 7: 15-17, 25). In the symbolism of Revelation, He is the "Lamb as it had been slain" (Revelation 5: 6). Never does His intercession as common priest cease until His work as High Priest is finished. The dual ministry of Christ is prefigured in the dual atonements of the "example and shadow" of heavenly things.

Now to another aspect of the question, is sin transferred to the sanctuary via the sin offering? In the ritual of the type - "the example and shadow" - the sinner was unaware that he had sinned; he was in ignorance. But had no record been made of the sin he had committed? What then was the purpose of the books in which are recorded the deeds of those who are eternally lost? (Revelation 20: 12). The blood of the sin offering is the means by which the guilt is removed for the sin previously recorded. The confession is recorded; the sin is forgiven.

We have believed that the blood of the sin offering defiled the sanctuary. The sin offering is declared to be "most holy" (Leviticus 6: 25). Can that which is most holy defile? Further, the burning of the fat of the sin offering was declared to be "a sweet savour unto the Lord" (Ibid. 4: 31). Can such be a means of defilement? Can such be a means to confer sins already recorded to the sanctuary? The whole purpose of the plan of redemption is the removal of sin so that this present state "shall not be remembered nor come into mind" (Isaiah 65: 17). The only remembrance of the past will be the nail-scared hands and pierced side of Him who died, but is alive forevermore, so that sin shall never arise again a second time. (John 20: 27; Revelation 1: 18; Habakkuk 3: 4, margin).

In the daily service, the blood of the confessional sin offerings of the individual was recorded on the horns of the Altar of Burnt Offering in the Court. None was brought by the officiating common priest into the sanctuary. The recognition of this fact in the "example and shadow" of the daily services will require a corrective interpretation of the final work of the High Priest on the Day of Atonement. ❖ WHG (GLP)

1. Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 221.

2. William H. Grotheer, *"Watchman, what of the night?"* (Ozone, AR: Adventist Laymen's Foundation of Mississippi, Inc., XXXVI - April 2003), 2-7.

3. Jack P. Lewis, *The English Bible, from KJV to NIV* (Grand Rapids, MI: Baker Book House, 1981).

4. *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan Bible Publishers, 1978), 683

5. Sakae Kubo, Walter F. Specht, *So Many Versions? Twentieth Century English Versions of the Bible* (Grand Rapids, MI: Zondervan Publishing Company, 1983), 245.

6. A.T. Robertson *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, TN: B&H Publishing Group, 1934), 536.

7. *The Holy Bible, Revised Standard Version* (Cleveland, OH: William Collins + World Publishing Co., Inc., 1946-1952), 208.

8. H.P.V. Nunn, *A Short Syntax of New Testament Greek* (New York, NY: Cambridge University Press, 1976), par. 264.

9. *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Association, 1957), 381.

10. O.R.L. Crozier, *The Sanctuary* (Cincinnati, OH: The Day-Star Extra, February 7, 1846), http://www.sdadefend.com/Our%20Firm%20Foundation/Crosier-sanctuary.pdf

11. *The Holy Bible, American Standard Version* (New York, NY: Thomas Nelson & Sons, 1901), 245.

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

REFORMATION UPDATE REPORT 2017

"The Reformation is not over" according to the Rev. Dr. Barbara Lundblad of Minneapolis, MN. She was the guest preacher of a combined worship service held by the four local ELCA churches in Mason City, IA, at a local community college auditorium.

She asked those in attendance to repeat that phrase to people sitting close to them. From a Scripture passage that was read earlier (Romans 3: 19-28 RSV), Dr. Lundblad choose a portion of verse 22 as the rallying cry of her message – "no distinction." She remarked that Martin Luther was treated "unfairly" when he was excommunicated by the pope four years later after nailing his 95 Theses to the door of the Castle Church in Wittenberg, Germany.

Dr. Lundblad, while serving in the New York area for some 30 years, learned that the Atonement Church in the 1920s moved downtown to get away from the influx of African-Americans coming into Harlem. Unhappily, she remarked that the ELCA denomination has the highest percentage of white members than any other major faith group.

She applauded the ELCA of allowing women to be ordained, an action that started in 1970. The acceptance of this eventful magnitude should also be extended in welcoming gays and lesbians within their congregations. "The Reformation is not over." God's love must be shown to all, let's say, for the *next* 500 years.

Editorial Comments: From this convocation (and others), it can be seen that not very many people are aware of the true essence of the Reformation. It definitely had a specific purpose, and that purpose was to turn the minds of people from the Roman Church to the Bible. The sins of popes, priests, and kings were made known. They trembled before Luther's voice, as he exposed the hypocrisy of the Papacy from top to bottom.

How to relate the Reformation with today's ecumenical movement is covered in the Foundation's newest manuscript, *Martin Luther and the Protestant Reformation – Past & Present*. One can be purchased by sending payment to us of $7.50 (ppd), or by going to our website's Store page and pay with a credit card through PayPal.

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