

*"Watchman,  
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,  
the hour and the end!"*

Eze. 7:6 (Moffatt)

# THEOLOGY OF THE SANCTUARY

- VI -

Jewish theology perceived the Day of Atonement as a day of judgment resulting in a sealed people. The Jewish Encyclopedia gives their conception of what took place on that Day. It reads:

"God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: ..." (Vol. 2, p. 286)

For the Jew, the final services of the Day begin at three o'clock, and last till the setting of the sun. In addition to the work of judgment on that day, the penitent Jew is reminded that he must be sealed before the day closes. During these final hours, he prays:

"Our Father, our king, **seal** our name in the book of life; our Father, our King, **seal** our name in the book of remembrance; our Father, our King, **seal** our name in the book of success and prosperity." ("Prayers for the Day of Atonement," quoted in Messiah in His Sanctuary, p. 69; emphasis in text)

An understanding of the relationship between Daniel 7 and Leviticus 16 will enable us to perceive the ultimate significance of the antitypical Day of Atonement. It will place a capstone on the theology of the sanctuary. In Daniel 7, the vision given to Daniel depicts the time when "the judgment was set and the books were opened." It reveals a sequence when finally, "one like the Son of man" is brought to "the Ancient of days" to receive a kingdom. This kingdom is composed of "saints" on whose behalf a judgment is rendered against "a little horn."

## DANIEL 7

The prophecy of Daniel 7 has long been a cornerstone in Adventist prophetic interpretation. Here in a prophetic outline were set forth a series of symbols which when placed against the record of history



identify the "little horn" as the Papacy. This was the consensus of the Protestant Reformers. (See The Prophetic Faith of Our Fathers, Vol. II, p. 528)

Today there has been an unwarranted attack upon this prophetic understanding, not by direct assault, but indirectly seeking to apply an alternate interpretation.<sup>1</sup> This has not come from the official Church, although they have muted its message in recent publications. (See God Cares, Vol. I, p. 127). It has come from an "independent" ministry which has questioned, without basis, fundamental understandings of Adventism per se. Thus before any comparison can be made between Daniel 7 and Leviticus 16, a renewed understanding of Daniel 7 must be established.

Are the beast symbols of Daniel 7 - lion, bear, leopard, and non-descript with a little horn - representative of kingdoms which arise in the earth simultaneously, or consecutively? Daniel was plainly told that "these great beasts which are four, are four kings [or "kingdoms" ver. 23], which shall arise out of the earth." (7:17) A careful check of the record as written by Daniel answers the question:

"The first was like a lion, and had eagle's wings; ..." (7:4)

"And behold another beast, a second, like to a bear, ..." (7:5)

"**After this** I beheld, and lo another, like a leopard, ..." (7:6)

"**After this** I saw in the night vision, and behold a fourth beast, ..." (7:7)

To destroy this evident continuity, events following events, is to completely mute the impact of this whole prophecy. This succession of events follows one after another reaching to the time of judgment and beyond.

The seventh chapter of Daniel is divided between the vision itself and the explanation of what was shown to Daniel. This needs to be kept clearly differentiated in our thinking. The vision is detailed in verses 2-14, 21-22, the other verses being explanatory.

It should also be noted that Daniel did not ask for a detailed explanation of the meaning of the first three beasts. He didn't need one concerning the lion. He recognized it. As a student of the writings of Jeremiah (Dan. 9:2),

he knew the description given there. (Jer. 49:19, 22, 28) As a counselor to the king of Babylon, he saw daily in the mosaics on the walls and in the floors of the buildings of the city, the symbol of Babylon - a lion with eagle's wings.<sup>2</sup>

Babylon would be followed by Medo-Persia symbolized by the bear, and Greece represented as a leopard with four wings of a fowl. (7:6) Then came a fourth beast, "dreadful and terrible" having ten horns. Out of the midst of these horns was to arise a "little horn." (7:7-8) Daniel "would know the truth of the fourth beast... and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." (7:19-20). In this non-descript beast is symbolized Rome, both pagan and papal.

One point of this prophecy that should be ever remembered is that the "little horn" is never removed from this "dreadful and terrible" beast but throughout its existence it is nourished and sustained by it. Further, when this beast is finally slain, "and his body destroyed, and given to the burning flame," the "little horn" will go with it. (7:11)

In the book of Revelation, the "non-descript" beast of the 13th chapter possesses in itself all of these symbolisms of Daniel 7, leopard, bear, and lion, in exact reverse order. It is noted as receiving its "power," "seat, and great authority" from the dragon which is declared to be "that old serpent, called the Devil, and Satan." (Rev. 13:2, 12:9) Not only is there pictured in this prophecy the succession of world empires as they relate to the "saints of the most High," but also cosmic intervention is prophesied. (7:21-22)

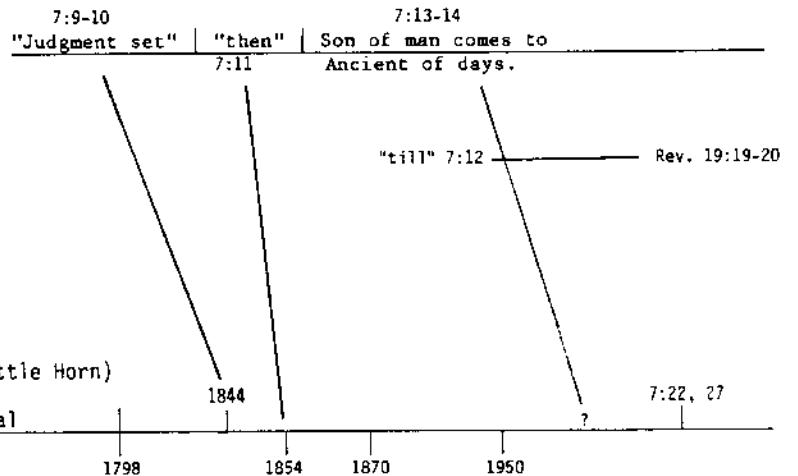
In the explanation given, Daniel is told that this "little horn" would prevail for "a time and times and a dividing of time," or prophetically speaking 1260 days, or 1260 literal years. Thus in the continuum of the prophetic outline, at verse 8, we arrive at the close of the 1260 prophetic days, or at 1798 A.D. The vision, however, continues. Daniel "watched till thrones were put in place, and the Ancient of Days was seated." (7:9 NKJV) Then "the judgment was set and the books were opened." (7:10) The time is not given in this vision, but in the following vision two years later, Daniel is told this would be at the end of 2300 prophetic days, or 1844. (8:14)

Traditionally, we have stopped with verse 10, and jumped several verses in considering the judgment



scene as we sought to set forth our perception of the judgment. Not so the vision as given to Daniel. After seeing the opening of the books, and the setting of the judgment, he "beheld **then** because of the voice of the great words which the horn spake." (7:11) We have perceived that the "great words" were spoken during the "time and times and the dividing of time." (See 7:25) True the "little horn" spoke "words against the most High" during this period, but the "great words" are reserved till after the judgment is set. (Note that the word, "great" in 7:25 is supplied by the translators and does not belong in the text.) [Note carefully diagram below]

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## "GREAT WORDS"

The first "great word" uttered by the "little horn," after 1844, was in 1854 when the Dogma of the Immaculate Conception was promulgated. This dogma reads - "We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, was preserved free from every stain of original sin." After quoting this dogma, James Cardinal Gibbons explains its meaning. He wrote:

"Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was exempt from the original taint." (The Faith of Our Fathers, 88th Ed., p. 171)

Reduced to simplest terms, this means that Jesus received from His mother a body and nature different from that which every other child of Adam receives from its mother.

Not only was the judgment set, but provision was also made to "take away" the dominion of the little horn over the thought processes of mankind. (Daniel 7:26) Truth alone would make men free. (John 8:32) Parallel with the judgment in the heavens, there was raised up on earth the Advent movement to proclaim the truth that Jesus Christ "took on Him the nature of the seed of Abraham for the redemption of the fallen race." (1872 Statement of Belief, art. II) In 1858, Ellen White in describing the plan of redemption reported a conversation heard in vision between Jesus and the angelic hosts. He told them "that He should take man's fallen nature, and His strength would not be even equal with theirs." (Spiritual Gifts, Vol. I, p. 25) From the very beginning of the proclamation that "the hour of God's judgment" had come, the lines were drawn between the "great words which the horn spake" and the truth as it is in Jesus.

Any deviation from the fact that Jesus Christ in the incarnation took on Himself the nature of the fallen sons and daughters of Adam is but a variation of the Catholic Dogma of the Immaculate Conception. The challenge which Dr. E. J. Waggoner gave to the delegates at the 1901 General Conference Session is apropos today. He stated - "We need to settle, everyone of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet." The issue today: Are we cooperating with heaven in taking away the dominion of the "little horn," or are we seeking to exalt the

thinking of Rome in the midst of the Church raised up to work in harmony with the ministry going forward in the Heavenly Sanctuary?

In 1870 another "great word" was spoken. The first Vatican Council defined the doctrine of Papal infallibility. This dogma stated:

"We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks ex cathedra, that is, when in the discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by virtue of the divine assistance promised him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith and morals; ..." (The Question Box, 2nd ed., pp. 168-169)

This has been defined that "when the pope in his official capacity, with the fullness of his authority, as successor of St. Peter and head of the Church on earth, proclaims a doctrine of faith or morals binding on the whole Church, he is preserved from error." (The Faith of Millions, p. 132)

This "dominion" over the minds of men can be broken only with the pure and unadulterated truth of Christ's righteousness. Every human organization moves in the direction of thought control, leading men to look to man, to trust in man, and to educate men to expect help from man. It is "the track of Romanism." To alter this course and to raise up a dike against the flood the enemy sent, God sent to His Movement, two messengers with "a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines." (TM, p. 93) How to apply this truth was a key factor in the organizational struggles of 1901 and 1903. We have yet to perceive the relationship between the message of righteousness by faith, and the warning of the Third Angel - "If any man worship the beast, and his image." We forget that herein "is wisdom." If we want "understanding," we note that the number of the beast "is the number of a **man**." (Rev. 13:18) The message of the Third Angel is against man-worship in any form.

Further, herein is the great divide between genuine Protestantism and Roman Catholicism. Again the question must be asked, are the designated people of God on earth working in harmony with the Heavenly Court's determination

to take away, to consume, and to destroy "the little horn's dominion" unto the end? Or, are we under the guise of reverence for the gifts of the Spirit creating an Adventist "teaching magisterum" equal to Rome's? <sup>3</sup>

"When the immaculate conception was promulgated, petitions began coming to the Vatican for a definition regarding the assumption of the Virgin into heaven as this was believed by most Roman Catholics and celebrated in the feast of the assumption." As in all three of these "great words," belief and/or practice preceded pronouncement. Not until 1950 did Pope Pius XII make the dogma of the bodily assumption of Mary into heaven official. He proclaimed that "the immaculate mother of God, and ever Virgin Mary, when the course of her earthly life was run, was assumed in body and in soul to heavenly glory." (Encyclopedia Britannica, Vol. 14, p. 1000, 1958 ed.)

What does this mean? First, this emphasis of Mary, and exaltation as co-mediatrix at the throne of God has opened the door to a greater and more visible manifestation of Spiritism. Further, "the Virgin has served to symbolize the redemption of the life of nature and to provide a bridge between Christianity and those religions of nature that have spoken of this redemption." (ibid.) This covers the present East-West dialogue in the realm of religion, and is the fulfillment of Isaiah 2:6. Only a most elementary knowledge of events in the religious world during these past four decades will confirm this. Secondly, this has brought the prophetic outline of Daniel 7 down to 1950. This mid-year of the 20th Century marks the beginning of various forces both within the Adventist Community and in the world scene. In 1948, the World Council of Churches was formally organized; Israel became a nation, casting its shadow before. In the Adventist Church, Bible Readings for the Home Circle was revised blunting the teaching of the Church on the doctrine of the Incarnation. 1950 marked the call to the General Conference for "denominational repentance" in the first edition of 1888 Re-Examined, by R. J. Wieland and D. K. Short. The year began what would become decades of travail and dissension in the Adventist Community.

In 1956, when Dr. Donald Grey Barnhouse reported on the conferences which he and Walter Martin had had with Adventist conferees, he wrote that the judgment as perceived by the Adventists was "**stale, flat, and unprofitable!**" (Eternity, September, 1956; Emphasis his) This was sadly true, for Adventist understanding of

Daniel 7 had stopped with verse 10. What fire could be ignited by history that had transpired 100 years before? However, in perceiving the continuum of the prophecy of Daniel 7, the whole of the message of the sanctuary becomes alive and viable.

Instead of omitting verses 11-12,<sup>4</sup> and joining verse 13 to 10 disregarding any sequence, one now comes face to face with the fact that the coming of the Son of man to the Ancient of Days must occur at least at some point after 1950. This does **not** mean that Jesus as the Great High Priest did not enter the Most Holy Place to begin His final period of intercessory ministry in 1844. He did. It does require, however, that we note carefully the type, and understand that it prefigures a three-fold agenda of what was to transpire in the great antitypical Day of Atonement. This has not been considered previously but must be if we are to revitalize our sanctuary theology. This will be considered in the next part.

#### NOTES:

<sup>1</sup>In seeking to alter the basic concept that the beasts of Daniel 7 begin with Babylon and follow in sequence, Daniel 7:17 is cited. Here it is noted in the KJV that "these great beasts, which are four, are four kings, which shall arise out of the earth." The emphasis is placed on "shall arise," and construed to be the use of the English future tense. While today the distinctions between the use of "shall" and "will" are fast disappearing, it was not so when the KJV was written. The use of "shall" with the third person, "beasts," in this verse implies intent, not a future time. The NKJV translates this verse thus - "Those great beasts, which are four, are four kings which arise out of the earth." In Daniel 7:10, the same Hebrew word is used, and is translated, "stood."

In the Hebrew language, there are two tense-forms, the perfect and the imperfect. The perfect indicates finished or past action; what is come to pass or is gone into effect, whether in past, present, or future time. The imperfect, expresses on the contrary, the unfinished, hence the continuing and progressive action, whether in the past, present or future. In both Daniel 7:10 & 17, the word is in the imperfect tense. (See Gesenius' Hebrew Grammar, 17th ed., pp. 88, 222-223)

<sup>2</sup>When serving as pastor of the First Seventh-day Adventist Church in Toronto, Ontario, Canada, I suggested one Sunday afternoon to my wife that we take our two daughters and go to the Museum on the corner of Bloor and University. Upon arriving, a special notice was displayed stating that there was an exhibit recent findings from the ancient city of Babylon. I hurried on

ahead of the family seeking this exhibit, and as I rounded a corner of one of the large rooms in the building, there before me, among other artifacts, was a large mosaic from Babylon of a lion with eagle's wings. Daniel saw this symbolism often as he worked in the service of the kingdom of Babylon.

<sup>3</sup>Ellen G. White did not perceive her Writings as a "teaching magisterium." She stood squarely in the Protestant tradition. Using the very text which is frequently misapplied, she wrote:

"Our watchword is to be, 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' We have a Bible full of the most precious truth. It contains the alpha and omega of knowledge. The Scriptures, given by inspiration of God, are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' Take the Bible as your study-book. All can understand its instructions." (Testimony for the Church, Vol. 8, p. 299)

<sup>4</sup>Once the vision focused on "the great words which the horn spake," the future of the beast which nourished "the little horn" was given. He was to be "slain, and his body destroyed, and given to the burning flame." This is amplified in Revelation 19:19-20. The "beast" in these verses is the one pictured in Revelation 13:2, a non-descript beast which embodies the symbols of Daniel 7 - leopard, bear, and lion. Throughout time, this Rebel against God has used the kingdoms of this world as "fronts" to carry out his objectives. At the Second Advent, these "fronts" cease to exist. They are given to "the burning flame" - annihilation. After the 1000 years, it is undisguised warfare between Christ and Satan. (See Revelation 20)

Daniel 7:12 speaks of "the rest of the beasts" having their dominion taken away, yet their lives preserved for "a season and time." The symbolism used in Revelation 13:2 emphasizes this same fact. (See paragraph above) While Babylon, Medo-Persia, and Greece ceased as kingdoms, yet the very life (religions and philosophies) of these kingdoms was carried forward and found expression in and through Rome, both pagan and papal.

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Truth is divine, sacred. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fullness of joy. When it is cherished in the heart the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being. (R&H, Feb. 14, 1899)

## LET'S TALK IT OVER

During the months as we have been centering our attention on a Theology of the Sanctuary, much has been transpiring in the "world" of the "independent" ministries, especially among those who have sought to designate themselves as the voice(s) of historic Adventism. Divisions have multiplied, confusion reigns, so much so, that one begins to wonder just who is "Babylon"?

The first sundering of the "front" came over the issue of who shall be ordained, and who has the authority to ordain. While this was the surface issue, this was not the real issue behind the controversy. The issue was the recognition of who were "the brethren of experience" that were to be the final arbiters as to who was and who was not to be ordained. This translates into a piqued ego and the exercise of authority.

Now we see another sundering of one of the two parts of the first break-up. This time the surface issue is the control of a short-wave radio facility. But again the bottom line is ego, and who is to be the "General Conference" president of the "historic" independent Adventist ministries, and where this "General Conference" is to be headquartered. Underlying this struggle is the cash flow. There is no question but that there is a considerable amount of capital in the hands of "concerned" Seventh-day Adventists. To whom and through whom is this money to be channeled?

In recent weeks we have read two letters which have been widely circulated. One was written by the Grosboll axis and "affectionately" sent to "John and Dianne." The second was a response to this axis by "The Board of Directors of Prophecy Countdown, Inc." If one is to accept both letters at face value, the Board of Directors presented the best case. In other words, so long as John Osborne provided for the members of the Grosboll axis public exposure on his facilities, "Pastor John" was a great guy, and worthy to be elevated to "Elder John Osborne." He could be defended in a lengthy essay to the Spear-Standish axis. But now the one who has been "elevated" by ordination wants to be in control, and his former "buddies" are saying, "Whoa, we want a say in that."

Running through this whole ugly conflict are evidences of hallucinations. There is "God-given" inspiration as to what to do, which echoes the "role" of a prophet. There is the flaunting of the now time-worn cliché that we must finish the work of giving the Three Angels' Messages to the

world is an endeavor to clothe their position with respectability. Do not the Scriptures teach that God "will finish the work, and cut it short in righteousness"? (Rom. 9:28) All of this display of ego-mania is not a revelation of the righteousness of Christ.

A very earthy illustration conveys the picture. Two gamecocks with their fellow bantam roosters are occupying centerstage when in walks the shortwave hen. The gamecocks immediately display their true nature. On the sidelines are the payees for a good show. One wonders how much longer those who sincerely want truth and desire the Lord Jesus to come will continue to support either side of this internecine warfare. And even if they "patch" up their wounded egos, the evidence must be forthcoming that these have been crucified. How can one tell if this has happened? Only if the contestants demonstrate they want truth, pure and unadulterated, and are willing to walk in "the increasing light" of "advancing truth." (R&H, March 25, 1890)

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THE RIDERS

The Seer of the Apocalypse  
Recorded graphically  
A vision of four horsemen who  
Would alter history;  
Our day has its four horsemen, too.  
They galloped into view  
To spread a spiritual blight across  
The landscape that we knew.

The first, astride a white horse,  
Proclaims that all is pure,  
Man is innately good,  
No natural evil needs a cure;  
No villains, only victims,  
Deprived, misunderstood,  
We bear no guilt for actions  
That some find less than good.

The second horseman wields a sword,  
Which first he hides from view,  
While promising a perfect world  
Of order, if we do  
The bidding of this ideologue.  
The sword comes into play  
Against resistance; only force,  
Blood, famine then hold sway.

A pair of balances proclaim  
With horseman number three  
That good and bad are equal,  
All is relativity;

The weight of Truth by which we judged  
Has been discarded quite,  
Replaced by tolerance, personal choice,  
By feeling and by sight.

The final horseman is produced  
By radical decadence,  
When individual want is king,  
With pleasurable sense;  
Indulgence indiscriminate he  
Proclaims for its own sake,  
His name is Death, and Plague and Hell  
Have followed in his wake.

These are the foes that stalk  
The moral landscape of our day  
And trample the old verities  
That seek to bar their way;  
Truth's champions are reduced to just  
A small and dwindling band.  
Can they escape the fatal sleep  
That now engulfs the land?

Sheila Stavert

(Ms. Stavert is Executive Secretary of the Adventist Laymen's Foundation of Canada.)

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