

“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

WHAT BASIC GOSPEL TRUTHS DOES THE “OLD COVENANT” REVEAL AND TEACH US? Pg. 2

THE SANCTUARY TRUTH

[Reprised] :

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- 2. Lessons From The Levitical Ministration Type - Part 5 Pg. 6**

Editor's Preface

An understanding among professed Christians of the biblical covenants, and their correlation with each other set in the context of God's all-inclusive purposes for His creation, has been a subject of broad discussion and debate. Though the Bible records a number of "covenants" made by God throughout its sacred pages, the two most focused upon are the "Old" and "New" covenants. The major point of contention has been the exact degree of continuity/discontinuity that the Scriptures testify exists between these covenants and the implications and application this exerts upon salvific truth. The influence this can have on our entire theological orientation is much more far-reaching and striking than most realize. For example, the near unanimous, interdenominational acceptance of dispensational futurism (the "secret rapture" theory) by the majority of evangelical Christian groups teaches that God is carrying on *two separate and distinct ways of salvation*; one for National Israel (His "earthly" people), and one for the Christian Church (His "heavenly" people). This interpretive approach (hermeneutic), by assigning the Old Covenant exclusively to National Israel and



the New Covenant exclusively to the Christian Church, necessitates practically *no* degree of continuity and (correspondingly) an almost *total* degree of discontinuity between the two covenants. This is an erroneous, distorted approach to the biblical text and the objectives and principles contained therein.

The main article in this issue of WWN demonstrates and discusses, from a closer examination of the scriptural record, the proper understanding of the Old Covenant, its relationship to the New Covenant, and the unfolding of the gospel message within the context of God's *one unified way* of salvation for all people in all ages.

The second article continues our ongoing coverage of *The Sanctuary Truth*. Write-up #1 explores the question of how we should comprehend the connection between the earthly sanctuary and the heavenly sanctuary it was patterned after. Considering that the tendency has generally been to focus our attention primarily on the correlation between the earthly and heavenly structures themselves rather than on the services performed by the priest(s) in conjunction with the structure, we thought that a study on the words and comparisons/contrasts the Bible uses to associate the earthly model with the heavenly reality will help clear up some of the errors and misunderstandings in regard to this issue. Write-up #2 concludes the presentations on "The Courtyard Ministrations - Sacrificial Offerings." In continuation, this will be followed, the Lord willing, by presentations on "The Holy Place Ministrations."

A CLOSER LOOK AT THE "OLD COVENANT" AND THE LESSONS DRAWN FROM IT

Stephen, recounting the history of the Jewish people before the Sanhedrin during his defense for declaring the Messiahship of Je-

sus, spoke pointedly of "the church in the wilderness" (Acts 7: 38) during and subsequent to the exodus. The experience undergone by this "church" (National Israel) at that time is illustrative of the Gospel proclaimed by the Apostle Paul who was "taught it ... by the revelation of Jesus Christ." (Galatians 1: 11-12).

God, after afflicting Pharaoh and the Egyptians with a series of ten plagues, brought Israel out of Egypt by a direct demonstration of His power (Deuteronomy 26: 8). They passed safely through the Red Sea on dry land (Exodus 14: 22). They were fed manna that God Himself graciously provided (Ibid. 16: 15); they drank water which miraculously gushed out of a rock (Ibid. 17: 6). Arriving at Mt. Sinai, they heard God speak His law (the Ten Commandments) audibly in the midst of fire and smoke. The confrontation with God was so awesome, that the people requested that God not speak with them again, but rather that Moses tell them what God required of them (Ibid. 20: 18-19). To this He consented. (Deuteronomy 5: 28).

In an introduction to the judgments which God gave Moses to set before the people, He stipulated - "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." (Exodus 20: 23). Toward the conclusion of the recitation of these judgments, God plainly indicated that this covenant contained no mercy. It was either obey: live; disobey: die (Ibid. 23: 21). When the people heard all these commandments of the Lord, they responded with one voice - "All the words which the Lord hath said will we do." (Ibid. 24: 3). After Moses wrote them in a book, he again read them to the people. The response was the same - "All that the Lord hath said will we do, and be obedient." (Ibid. ver. 7). On the basis of the word

of the people, God entered into a covenant with Israel and both the book and the people were sprinkled with blood (Ibid. vers. 7-8).

Within forty days, while Moses was in the mount with God receiving the law inscribed upon stone tables, the very first command in the introduction to the covenant was broken; Israel worshipped before the golden calf (Exodus 32: 7-8). *The first lesson of the Old Covenant experience is - Man cannot of himself do what God desires him to do, however much man may commit himself to do so. In God's reaction, and the intercession of Moses, we find the basic elements of the Gospel given to and proclaimed by Paul as it was especially revealed to him by the resurrected and glorified Savior.*

God had clearly stated in the covenant that there was to be no mercy if broken. God sent Moses down from the mount and back to the Israelite camp. In doing so He declared - "Thy people, which thou broughtest out of the land of Egypt, have corrupted themselves" (Exodus 32: 7). Moses, when "he saw the calf, and the dancing ... cast the tables out of his hands, and brake them beneath the mount." (Ibid. ver. 19). The children of Israel, by utterly failing to keep their part of the covenant vow, had effectively made it null and void. By so doing, the Lord was 'legally' under no obligation to fulfill His part of the agreement either. Consequently, God signaled to Moses His decision regarding this breach by the people. Rejecting them, He would destroy them and make of Moses, "a great nation." (Ibid. ver. 10). To this Moses would not consent. He appealed to the promises that God had sworn to fulfill to Abraham, Isaac, and Israel (Jacob), concerning their "seed" (offspring - Ibid. vers. 11-13); promises which He had sworn to fulfill long before He had entered into this cove-

nant with said "seed" (see Galatians 3: 16-17). Accordingly, "the Lord repented of the evil which he thought to do unto his people." (Exodus 32: 14). Moses continued his intercession by admitting the enormity of the people's sin and pled - "Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou has written." (Ibid. vers. 31-32). However, God refused this offer. He had previously planned, purposed, and provided another "way."

During the time that Moses had gone up into the mount (Sinai), to the time he was sent down because of Israel's sin and apostasy (the *first* "forty days and forty nights") - Exodus: chapters 25 through 31 - the Lord was already giving Moses instructions detailing the erection of the wilderness sanctuary. In and through this, God set forth in ritualistic type the gospel message of mankind's one and only hope. As the psalmist Asaph would later declare - "Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Psalm 77: 13, emphasis added).

After Israel's transgression, Moses' subsequent intercession, and a measure of punitive judgments directed toward the people, God made known His intention to again enter into a covenant with His wayward people. Moses was commanded to:

"Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest ...

"and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone ...

"And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us;

for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he [God] said, *Behold, I make a covenant*: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee ...

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words *I have made a covenant with thee and with Israel*. And he was there with the Lord forty days and forty nights." (Exodus 34: 1, 4, 8-10, 27-28a, *emph. added*).

It was while Moses was up in the mount throughout this *second* "forty days and forty nights," that God renewed His covenant with Israel. However, the covenant was *not* just with God and with Israel. It was now with God and "*with [Moses] and with Israel*." (Ibid. ver. 27). Moses became the surety. God dealt with Israel through him. Mercy to typically pardon and cleanse sin and iniquity would be mediated through the Aaronic Priesthood ministration which the Lord would institute by Moses (Exodus 28: 1). This interim covenant operated as a "type" covenant because it became the earthly pattern foreshadowing the New Covenant of which Jesus is surety and the mediator (compare Hebrews 7: 22 with 8: 6). God deals with us through Him. Mercy to actually and effectively pardon and cleanse sin and iniquity is now mediated through Christ's Melchizedekian Priesthood ministration which the Father instituted upon the completion of Jesus' earthly work (Ibid. 5: 1-10).

The book of Leviticus, which follows Exodus, outlines the services to be carried out in the sanctuary structure. Two major points form the basis for the objective of the ser-

vices:

1). When man sinned, he brought a prescribed offering (Leviticus, chapter 4). On this victim, he placed his hand and confessed he had sinned. The priest then took the blood and made atonement for him concerning his sin, and it was forgiven him (Ibid. see vers. 20, 26, 31, 35). The sinner confessed, but only the ministry of the priest through the blood brought forgiveness. *This is the second lesson resultant from the Old Covenant experience.*

2). On the annual Day of Atonement, the High Priest alone ministered the atoning sacrifice. The penitent could afflict his soul, but only the ministry of the High Priest with the mingled blood of the bullock and the Lord's goat could cleanse his soul. (Leviticus 16: 18, 29-30). *This is the third lesson.*

All of this was merely ceremonial, - "the law made nothing perfect" (Hebrews 7: 19). The reality was Jesus Christ, "the Lamb of God which beareth the sin of the world" (John 1: 29, marginal reading). As the great High Priest, He is able to "purge (our) conscience ... to serve the living God" (Hebrews 9: 14). This can be summarized in Paul's all inclusive statement - "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5: 1-2). ❖ GLP (WHG)

TYPE / ANTI-TYPE WORDS AND CONTRASTS

The New Testament relationship of the Earthly sanctuary model to the Heavenly reality as expressed by different Greek words:

1). *Hupodeigma*. In Hebrews 8: 5, it is translated, "example" and in Hebrews 9: 23, the word, "patterns," is used. It means: figure, copy, representation, or a delineation of a thing.

2). *Skia*. In both Hebrews 8: 5 and 10: 1, it is accurately translated, "shadow." The language of Hebrews 10: 1 is emphatic that *skia* is *not* the exact counterpart of "the very image" (Gr. - *eikon*). Now *eikon* transliterated into English is "icon" or an idol. How often we have been guilty of making the "shadow" the very image, and have theologically worshipped the idols thus created by going into great detail, giving significance to every article and symbol of the sanctuary structure beyond the meaning and purpose revealed in Scripture. Whole series of studies have been built around the furniture, curtains, walls, and vestments of the ancient sanctuary layout, while neglecting the *main* objective indicated by the Holy Spirit - the significance and lessons of the service performed.

3). *Tupos*. Transliterated this word is "type," but translated "pattern" in Hebrews 8: 5. It means "the pattern in conformity to which a thing is made."

4). *Parabole*. This word is translated "figure" in Hebrews 9: 9. Transliterated it is our word, "parable," and means literally - "to cast down beside." It is a comparison of one thing with another. This last concept, that the earthly sanctuary is a figure, a comparison - "symbolic" (NKJV) ¹ - needs to be rigidly adhered to; and that in comparing the two, we dare not project onto the reality, the limitations of the "shadow." The prayer of Solomon at the dedication of the Temple needs ever to be kept in mind. He asked - "But will God in very deed dwell with men on the earth?" Then in answering declared - "Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" (2 Chronicles 6: 18).

The New Testament relationship of the Earthly sanctuary model to the Heavenly reality as shown by comparison and contrast:

The wilderness tent was 30x10x10 cubits (See Exodus, chapter 26). The Temple built by Solomon was 60x20x30 cubits (2 Chronicles 3: 3; 1 Kings 6: 2). The extra 10 cubits in height can be explained by the size of the cherubim for the most holy place which "stood on their feet" rather than made a part of the mercy seat (2 Chronicles 3: 10-13). Besides this enlargement, a molten sea was made - ten cubits across - in which the priests washed. Then ten lavers were formed for the washing of the sacrificial offerings. Instead of one candlestick and one table of shewbread in the holy place, there were ten of each in the Temple of Solomon (Ibid. 4: 1-8). The text states that "Solomon was instructed for the building of the house of God." (Ibid. 3: 3). This instruction came from David of "the pattern... that he had by the spirit." (1 Chronicles 28: 12). Thus in each instance, the two sanctuaries were built from divinely revealed patterns, and each structure when completed was filled with the visible glory of God (Exodus 40: 33-35; 2 Chronicles 7: 1-3). Why the difference, though each were constructed from a divine blueprint? Each was adapted to the time then present. In the wilderness a structure that would be mobile was required; but made permanent in the established kingdom.

By contrast, the Heavenly Sanctuary in size, even in the Most Holy Place, accommodates an angelic host numbering "ten thousand times ten thousand, and thousands of thousands." (Revelation 5: 11; compare with Daniel 7: 9-10). Even in the articles of furniture, there is a contrast between the "shadow" and the reality. The golden candlestick of the Mosaic structure was a single column with six branches topped by bowls to hold oil for light (Exodus 25: 31-32). The representation of the heavenly as seen by John is declared to

be "seven [torches] of fire burning before the throne." (Revelation 4: 5, Greek).² What is all of this saying? The earthly models were "not the exact image"; but the services performed in each were a "delineation" (*hupodeigma*) of the reality. The emphasis is on the priests "who serve unto the example and shadow of heavenly things" (Hebrews 8: 5). Even in their service, there were the "shadowy" sacrifices which could not "make the comers thereunto perfect." (Hebrews 10: 1).

What is it not saying? First: It does not deny the reality of a Heavenly Temple. (Revelation 11: 19). Heaven is not the sanctuary, no more than the earth was when so taught by William Miller. There is in the Heaven of Heavens a sanctuary. Second: Neither is it denying a movement of God's throne from one apartment to the other as the ministry of Jesus, the High Priest, changes. At the time of judgment, thrones were placed, "and the Ancient of days did sit." (Daniel 7: 9). The place where God is pictured enthroned in Revelation, chapter 4, is not the place described when "the temple of God was opened in heaven." (Compare Revelation 4: 5 with 11: 19). The "movement" of God and Christ in the heavenly ministration is from the "throne of grace" on which Christ sat at the Father's right hand upon entering His high priestly ministry to the throne of judgment before which He appears to receive His kingdom (Hebrews 4: 14-16; Daniel 7: 13-14). Then following the judgment, "shall he sit upon the throne of his glory" (Matthew 25: 31), and "he shall reign forever and ever." (Revelation 11: 15). ❖ WHG (GLP)

**THE DAILY HEBREW TABERNACLE SERVICE:
The Courtyard Ministrations - Sacrificial Offerings [conclusion]**

The Fat Of The Sin Offerings (concluded) --

In the Scriptures, the Hebrew word "fat" (הֶלֶב, *helev*) was sometimes used in association with disobedience, sins, and backsliding. Observe the following texts:

Samuel said to Saul - "To *obey* is better than sacrifice, and to hearken than the *fat* of rams." (1 Samuel 15: 22, *emph. added*). In this experience, the "fat" was substituted for obedience. To have followed fully the instruction God gave in reference to the Amalekites (Ibid. 15: 3), there would have been no fat to offer.

God through Isaiah said of Israel - Thou hast not "filled me with the *fat* of thy sacrifices: but thou hast made me to serve with thy *sins*, thou hast wearied me with thine *iniquities*." Then God declared of Himself - "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isaiah 43: 24-25, *emph. added*). How was this 'blotting' out *not* symbolized by Israel? Israel had not brought the "fat of [the] sacrifices."

Ezekiel stated, of the priests who had charge of the sanctuary that - "when the children of Israel went *astray*" from God, they were to come near and offer to God "the *fat* and the blood." (Ezekiel 44: 15, *emph. added*).

It is objected that "fat" cannot be associated with sin because nothing which represented sin was permitted on the Altar of Burnt Offering. Besides, the offering of the fat of the sin offering was considered "a sweet savour unto the Lord." (Leviticus 4: 31). How then could this be associated with sin? It is further questioned, how can "fat," if it symbolized sin in any way, be considered as "the food of the offering," and as being "the Lord's"? (See Leviticus 3: 11, 16).

In support of the first objection, the exclusion of "leaven," a symbol of sin, from the meal offering is cited. (Leviticus 2: 11). There

is, however, a difference between leaven and fat. Leaven would be introduced into the meal, while fat is an integral part of the animal sacrifice. In the case of the individual sin offering, major parts of the sacrificial animal became the actual possession of the ministering priest. But in all instances, the fat was excluded, cut away, and burned.

The whole of the sin offering was considered "most holy" unto the Lord. (Leviticus 6: 25). Is it unreasonable to assume that any representation whereby sin is removed either from the sinner, or whereby provision is made for its extinction, that such a sacrifice would be as "a sweet savour" unto God?

The fat cannot be considered in the same category as the "kidney" as it was separated from it, even though both were burned. If the "kidney" stood for the very "reins" of the person, and was burned on the altar, is the concept of sin not introduced to the altar? Does not the Scripture teach that "The heart is deceitful above all things, and desperately wicked"? (Jeremiah 17: 9). Is not the significant meaning of this part of the ritual saying: Since you have been forgiven, the wages of sin have been paid in the mediation of the

blood; but to go and sin no more, excesses and abundance must be cut away. And the how is clearly indicated. While the sinner slew the victim, taking its life, it was the priest who separated the fat from the kidneys and the inward parts. The offerer could not do it, and not until he died symbolically in the sacrifice could the priest do it!

How does this pertain to the Reality? We must be crucified with Christ. Then living "by the faith of the Son of God," we are "strengthened with might by his Spirit in the inner man." (Galatians 2: 20; Ephesians 3: 16). The excesses of life are cut away; the abundances are placed in God's service; and we become "a living sacrifice, holy, acceptable unto God" (Romans 12: 1). Whenever we allow the Lord to separate sin from the life, and all by faith is surrendered to God, it is indeed to Him, "a sweet savour." ❖ WHG (GLP)

1. *The New King James Version Bible* (New York, NY: American Bible Society, 1990 by Thomas Nelson, Inc.).

2. (See:) Marvin R. Vincent, *Word Studies In The New Testament, vol. 2* (New York, NY: Charles Scribner's Sons, 1905), 480.

* 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.

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