

▶ THIS ISSUE'S READING

**“GOD’S CHARACTER AND  
THE LAST GENERATION”  
- 6 -**

**THE SANCTUARY TRUTH  
[ Reprised ] :  
Lessons From The Levitical  
Ministration Type - Part 8    Pg. 5**

*Editor's Preface*

In the previous issue of WWN, # 36, we presented what we believe to be the very root of the problem with "Last Generation Theology" (L.G.T.) that critics within our own faith have with this teaching. In fact, though it actually permeates in various degrees all 14 essays which essentially comprise the book *God's Character and the Last Generation*, it is most plainly and distinctly revealed in Chapter 10 of this volume under review. As noted, Dr. Jiří Moskala, author of this chapter and co-editor of the book, states on page 201 that:

"It is not the case that Jesus is making additional atonement as our Intercessor and our great High Priest in heaven as LGT supporters claim ...

"The same can be said about Christ's heavenly ministry during the antitypical day of atonement when He is actually not making the final atonement but applying to us the results of the cross."

Taken together, these assertions are a plain, clear repudiation of the *dual atonement* truth of our Lord's total salvific work. The true *actual efficacy* of His *heavenly*, high priestly mediation is denied and atonement is concentrated solely on Christ's *earthly* sacrificial offering of Himself on the cross. And while a certain class of these professed Adventist detractors make little attempt to cloak this denigration of the Lord's heavenly work,

# “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)



most try to make it appear that they are in full harmony with its importance. For example, right after these two quotations, Moskala continues on page 201 as follows:

"We are totally dependent in our daily lives on the high-priestly ministry of Jesus on our behalf in the heavenly sanctuary."

Moreover, in this same section, (point) #4, the author quotes a portion of "Fundamental Belief 24" in support of his position.<sup>1</sup> This all insidiously leaves the impression that Moskala, along with other critics in this class, are perfectly in line with Seventh-day Adventist doctrine. Tragically, since 1980, they can *officially* make this claim! This is so because, objectively, the whole matter centers in exactly how one understands the terminology that emerged from the 1950s' S.D.A. Conferences with the Evangelicals and, since that time, how it is being used surrounding this issue. A correct knowledge of exactly what this particular phraseology means is key to the actual thoughts and concepts that it *originally* was, and increasingly still is, genuinely meant to convey. Without it this language can appear ambiguous and has undoubtedly been used and comprehended in such a manner. The confusion resultant from this is presently leading more and more of us astray. Accordingly, some think the wording expresses true (pre-1950s) biblical/historic Adventism, others think it is advancing the doctrine of the so-called (more evangelical) "New Theology," while many simply dismiss it as an inconsequential question of semantics, with even seemingly more appearing to not even care at all. The only way to dispel all this equivocal uncertainty is to recall the origin of this nomenclature, how it was defined, and the purpose and ways it has been cumulatively used.

With this objective in mind, we are reprint-

ing an exposition on this topic, written by Elder William H. Grotheer within the contents of this issue's main article. It chronicles the progressive history of this terminology from the 1950s up to the 1980 S.D.A. General Conference Session, where it was officially incorporated into the fundamental beliefs of the Church. The comments inserted into this text are supplied by the present editor and italicized within brackets. Also, minor corrections have been made where deemed necessary. It is our hope and prayer that this will help expose the veiled deceit behind this affair and help those who are truly searching for present truth from being ensnared therein.

The second article is a resumption of our ongoing coverage of *The Sanctuary Truth* - "In the First Apartment," as outlined in Issue # 34 of WWN.

## **GOD'S CHARACTER AND THE LAST GENERATION - 6 -**

**Critique: Chapter 10 (conclusion):  
Pertinent historical data to clarify and place in context the positions taken in this chapter concerning Christ's dual atonement / final atonement salvific work --**

### **THE HERESY OF THE SEVENTH-DAY ADVENTIST EVANGELICAL CONFERENCES CONFIRMED BY THE ACTION OF THE 1980 GENERAL CONFERENCE SESSION**

[ By Elder William H. Grotheer ]<sup>2</sup>

When the book - Questions on Doctrine - was published in 1957 following the Seventh-day Adventist Evangelical Conferences of 1955-1956, the Editorial Committee stated in the "Introduction:"

"No statement of Seventh-day Adventist belief can be considered official unless it is

adopted by the General Conference in quadrennial session, when accredited delegates from the whole world field are present. The answers in this volume are an expansion of our doctrinal positions contained in the official statement of Fundamental Beliefs." (page 9).<sup>3</sup> [ *Elder Grotheer, apparently for clarification, added the following text between these two sentences: "The statement of Fundamental Beliefs [1931 as amended at the 1950 Session] as mentioned above is our only official statement."* ]

A number, including the late Elder M. L. Andreasen, Elder David Bauer, and this writer, did not consider the book - Questions on Doctrine - an expansion of the 1931 Statement of Beliefs, but rather a departure from the faith once committed to the Church. The response on the part of some of the hierarchy [ *Denominational leadership* ] was that since this book was not an official statement, and could not be until voted by the General Conference in session there was no reason to become unduly concerned. However, others attempted to defend the positions taken in the book. One striking example of this defense by affirmation came from the Editor of the Adventist Review. [ *Elder Kenneth H. Wood, Jr. - from 1966-1982* ] He wrote to one of the laity of the Church:

"This book [Questions on Doctrine] in no way changes our fundamental beliefs. In fact, it probably sets them forth more clearly than any publication that has been issued from our presses in many a year. I have been next to this whole program from the very beginning, [Unruh evidently was not aware of this as Wood's name does not appear in the Adventist Heritage report] and I have yet to hear any serious reader of this book offer a criticism that can bear examination. [The Editor appears not to have heard of Andreasen's Letters to the

Churches<sup>4</sup>]. (Letter dated, Feb. 28, 1968).<sup>5</sup>

Regardless of how the hierarchy seeks to justify the Conferences that took place between Barnhouse and Martin for the Evangelicals; and Unruh, Froom, Anderson, and Read for the Church, apostasy of the darkest hue was perpetrated by these men who sought to speak for the Church. And this apostasy was approved by the leadership of the Church. One needs read only Unruh's report in the Adventist Heritage (Vol. 4, #2, pages 35-46) for this verification.<sup>6</sup>

At the very beginning of the Conferences, Barnhouse stated that he and Martin "immediately. . . perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them." (Eternity, Sept., 1956).<sup>7</sup> In the same article, he further commented:

"The position of the Adventists seems to some of us in certain cases to be a new position; to them it may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination."

What was one of these "certain cases" which they perceived as a "new position?" Barnhouse has stated it thus:

"The final major area of disagreement is over the doctrine of the 'investigative judgment,' which is a doctrine never known in theological history until the second half of the nineteenth century and which is a doctrine held exclusively by the Seventh-day Adventists. At the very beginning of our contacts with the Adventist leaders, Mr. Martin and I thought that this would be the doctrine on which it would be impossible to come to any understanding which would permit our including them among those who could be counted as Christians believing in

the finished work of Christ." (Ibid.)

Now what did these Evangelicals hear the Adventist conferees state regarding this basic Adventist teaching? Mr. Barnhouse has written devastatingly:

"Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes [The literalism of the heavenly sanctuary]. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary." (Ibid., emphasis added).

[ *Note carefully the wording underlined by Elder Grotheer for emphasis. This and all similar phraseology used in Adventist doctrinal exposition from the 1950s' Conferences with the Evangelicals down to the present time carries with it the same basic connotation - an outright denial of the actual, effectual salvific work of the dual atonement ministry of Christ's high priestly mediation in the heavenly sanctuary. For instance, compare the language that Elder Grotheer emphasizes here, what he presents and emphasizes below and how it is to be specifically understood, with the following terminology cited by Dr. Moskala in Chapter 10, page 201, under review: "The intercessory ministry of Jesus applies to the individual believer the benefits and results of His victorious death on the cross ... "It is not the case that Jesus is making additional atonement as our Intercessor and our great High Priest in heaven ... "He ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross' (emph. theirs) ... Christ's heavenly ministry during the*

*antitypical day of atonement when He is not actually making the final atonement but applying to us the results of the cross." (emph. added except where noted). ]*

Further, Unruh confirms that this is what the Adventist conferees actually told Barnhouse and Martin. He wrote:

"We affirmed our belief in the eternal and complete deity of Christ, in His sinless life in the incarnation, in His atoning death on the cross, once for all and all-sufficient, in His literal resurrection, and in His priestly ministry before the Father, applying the benefits of the atonement completed on the cross." (*Adventist Heritage*, op. cit., p. 38).

Observe now, how this new doctrine was expressed in the book - *Questions on Doctrine* - when it was published. It is stated:

"When, therefore, one hears an Adventist say, or reads in Adventist literature - even in the writings of Ellen G. White - that Christ is making atonement now, it should be understood that we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross; that He is making it efficacious for us individually, according to our needs and requests." (pages 354-355, emphasis theirs).

To underscore that nothing was to be obtained for the believer by the ministry of Christ in the heavenly sanctuary, in this book it is further stated:

"How glorious is the thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that Jesus our surety entered the 'holy places,' and appeared in the presence of God for us. But 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." (p. 381, emphasis theirs).

[ In addition, the book's closing section (XIII) in Question 33, The High-Priestly Ministry of Christ, pointedly and emphatically declares in repudiation: "Adventists do not hold any theory of a dual atonement. 'Christ hath redeemed us' (Gal. 3:13) 'once for all' (Heb. 10:10)." (page 390, emph theirs). ]

With this background, [ consider and note the wording as follows. The first quote is taken ] from the Annual Council of 1979 recommended statement of beliefs, followed by the statement given to the delegates at the Dallas session, and the third paragraph gives the statement as voted in regard to Christ's High Priestly Ministry in the Heavenly Sanctuary. <sup>8</sup> Observe closely the following sentences from these statements: [WWN (XIII-10), p. 10]

"That there is in heaven a sanctuary in which Christ ministers in our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross." (1979 Recommended)

"As High Priest of the heavenly sanctuary He draws all to Himself and makes available to those who receive Him the benefits of His atoning sacrifice offered once for all on the cross." (1980 Presented)

"In it [a sanctuary in heaven], Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross." (1980 Voted)

By checking closely all previous statements of belief, even the 1931 Statement as voted by the 1950 General Conference in Session, in the areas of "The Atonement" and "Christ's High Priestly Ministry in the Heavenly Sanctuary," no where can one find the phraseology as noted above. Keep in mind that the Seventh-day Adventist Evangelical Conferences came after the 1950 General Conference Session in 1955-1956. Observe closely the wording of the previous statements of belief in the area of the

atonement: [WWN (XIII-10), p. 7]

"Jesus Christ ... died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, with His blood, He makes the atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, ... " (1872 Tract; 1874 Signs of the Times Editorial).

"Jesus Christ ... died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, He secures the pardon and forgiveness of the sins of all those who penitently come to him ... " (YB 1889, 1905, 1907-1914).

"Jesus Christ ... died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, through the atoning merits of His blood, He secures the pardon and forgiveness of all who penitently come to God through Him ... " (1894, Battle Creek Church Directory).

» To be Continued

## **THE DAILY HEBREW TABERNACLE SERVICE:**

### **The Holy Place Ministrations: In the First Apartment [resumed and concluded]**

#### **Communication Restored —**

If one word could be used to summarize the significance of the Holy Place, that word would be - communication. This is not a communication of managed news releases, or propaganda, but rather an educational process of spiritual development. In the on-going atonement, God would commune with those who had complied with the provisions made for the penalty for sin. In speaking with Moses concerning the Ark of the Covenant, God had said:

"And thou shalt put the mercy seat above up-



on the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exodus 25: 21-22).

Moses was to stand in relationship between God and the people as that "Prophet" whom God would raise up in Whom He would put the words of His mouth. (Deuteronomy 18: 18; John 12: 49-50) However, after detailing the morning and evening offering, God said to Moses:

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and Israel shall be sanctified by my glory." (Exodus 29: 42-43, margin).

God would commune with "justified" Israel. It would be done from the Holy Place, and in the communication, Israel would be "sanctified" by His glory. Even as the typical service indicated the ministrations of priests in behalf of the individual, so also the reality requires the ministry of Jesus at every step of the way, even in the process of sanctification. For Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1: 30). He came to identify with us, to tabernacle among us as the revealed glory of God, "full of grace and truth." (John 1: 14). In becoming the Substitute for the penalty of sin, He revealed the fullness of grace. In being in Himself, the truth, He provided the means of sanctification. He prayed - "Sanctify them through thy truth: thy word is truth." (John 17: 17). The Word made flesh revealing the glory of the Father sanctifies His covenant people through the

truth, pure and unadulterated.

Paul puts it this way: Jesus "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God [and can once more communicate with Him] 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 4: 25 - 5: 2).

Due to our American system of education, we fail to grasp the significance of the communication envisioned in the typical "holy place." In the Hebrew system, a teacher (rabbi) and his students constituted a school. In this "school," there was communication built on confidence, love and respect. This resulted in the pupils reflecting the ideas and philosophy of their teacher. "As he (a man) thinketh in his heart (mind), so is he." (Proverbs 23: 7). Jesus formed such a school, and after three years, there were eleven graduates and one drop-out. The same hierarchy who had delivered Jesus over to the Romans for crucifixion, when confronted with graduates from this school of Christ "marveled; and they took knowledge of them, that they had been with Jesus." (Acts 4: 6, 13).

In the highest sense the work of education and the work of redemption are one. Sanctification is not perfection but communication, an education whereby we come to reflect the philosophy, ideas and thoughts of Jesus. God "hath shined in our [minds], to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure [from communion with Jesus] in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4: 6-7).

The "model" reflected the simplicity of the process - just three articles - symbolic of the Word, the Spirit of truth ("a teacher of righteousness"- Joel 2: 23, margin), and the science

whereby we interrelate to the instruction received, prayer.

This message of the Holy Place is desperately needed today when every wind of doctrine is blowing, and "false prophets" abound professing to be teachers of "historic Adventism," seducing God's concerned people. John wrote that the alternative to "them that seduce you" was "an unction from the Holy One" and this "anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2: 26, 20, 27).

I have heard the voice of Jesus; Tell me not of ought beside. I have seen the face of Jesus; All my soul is satisfied. ❖ WHG (GLP)

1. Jiří Moskala, *God's Character and the Last Generation* [see Chapter 10, page 201, column 1, paragraph 2, footnote # 68 and compare with endnote # 68 (page 214) and endnote # 73 (page 215)].
2. William H. Grotheer, "Watchman, what of the night?" (Lamar, AR: Adventist Laymen's Foundation of Mississippi, Inc., XIII - Nov. 1980), 1-5.
3. *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Association, 1957), 9, 354-355, 381, 390.
4. M.L. Andreasen, *Letters to the Churches* - 1957 (Fort Oglethorpe, GA: Teach Services, Inc., 1996).

<http://www.sdadefend.com/MINDEX-Resource%20Library/Letters%20to%20the%20Churches.pdf>

5. (Note: We plan to present a follow-up to this incident in an upcoming issue of WWN - Iowa).
6. T. E. Unruh, *The Seventh-day Adventist Evangelical Conferences of 1955-1956* (Loma Linda, CA: Adventist Heritage Publications, Loma Linda University Libraries (Adventist Heritage, A Journal of Adventist History - Winter, 1977 / Volume 4, Number 2), 35-46. <https://scholarsrepository.llu.edu/cgi/viewcontent.cgi?article=1007&context=advent-heritage>
7. Donald Grey Barnhouse, *Are Seventh-day Adventists Christians?* (Philadelphia, PA: Eternity magazine, Sept. 1956).
8. William H. Grotheer, "Watchman, what of the night?" (Lamar, AR: Adventist Laymen's Foundation of Mississippi, Inc., XIII - Oct. 1980, "Key Doctrinal Comparisons From Statements of Belief 1872-1980"). [Documentary Notations - In referring to the Key Doctrinal Comparisons from Statements of Belief, 1872-1980 as given in the (1980) October thought paper, we shall use the following - WWN (XIII-10) ... The Yearbook references will be cited as YB-1889, etc. The most recent statements will be noted as 1979-Recommended; 1980-Presented; and 1980-Voted.] [http://www.adventistlaymen.com/WWN%20Text%20Versions/wwn\(80\)10/wwn10\(80\).html](http://www.adventistlaymen.com/WWN%20Text%20Versions/wwn(80)10/wwn10(80).html)

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

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