

“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 ASCENSION OF CHRIST
INTO HEAVEN: ANOTHER
LOOK INTO VARIOUS
ASPECTS OF THIS ESSENTIAL
BIBLICAL TRUTH”**

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THE SANCTUARY TRUTH

[Reprised] :

**Lessons From The Levitical
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Editor's Preface

The main article in this Issue of WWN resumes and concludes *THE ASCENSION OF CHRIST INTO HEAVEN: ... - 4 -* with *Part 2* of "The Pentecostal Decent Of The Holy Spirit." As we stated in the *Editor's Preface* in the last Issue of the thought paper (see # 43 for *Part 1* of the article),¹ this aspect of Christ's ascent into heaven is a topic that Christendom is more widely aware of than other facets of the ascension. However because many, especially in more recent times, have had the tendency to generally focus almost exclusively on the spiritual gifts (particularly that of "tongues"), the larger, biblical view, has in various ways been lost sight of, erroneously distorted or ignored. In *Part 1* of this write-up, we began setting forth the meaning of the outpouring of the Holy Spirit on the Day of Pentecost in 31 A.D. as revealed in the broader, scriptural backdrop of the Savior's heavenly salvific work outlined primarily in Bible prophecy. *Part 2* continues in this same manner by adding further biblical proofs all within the wider heavenly context which will culminate with the return of Jesus and the "restitution of all things." (Acts 3: 21).



The second article is a further continuation of our ongoing coverage of *The Sanctuary Truth*. This issue begins a study of the three-phase ministration of the Levitical high priest on the Day of Atonement beginning in the most holy place within the Hebrew tabernacle. In accord with earlier installments, this exposition is also drawn from previous WWN publications written by Elder William H. Grotheer and re-presented by the present Editor with minor revisions, corrections, and arrangements.

THE ASCENSION OF CHRIST INTO HEAVEN: ANOTHER LOOK INTO VARIOUS ASPECTS OF THIS ESSENTIAL BIBLICAL TRUTH - 4 -

The Pentecostal Descent Of The Holy Spirit / resumed, (Part 2) -

It was only *after* the heavenly glorification of Jesus (in accordance with biblical prophecy) that the Holy Spirit could be "given" to every true believer with a fullness of power that would reach every heart no matter who or where they were - see John 7: 37-39. Though the kingly/intercessory ministry of Christ is being conducted through His literal personal presence in the sanctuary above, He has promised not to leave us "comfortless" (orphaned, without a helper or advocate). "*I will come to you*" was, and is, the Savior's promise (John 14: 18). He will "*manifest*" (Greek, ἐμφανίσω, *emphaniso* - ("to exhibit, appear [in person], to declare") [Him]self" to His obedient people (Ibid. 14: 21). According to Thayer, "emphaniso" in this verse refers: "metaphorically of Christ giving evidence by the action of the Holy Spirit on the souls of the disciples that he is alive in heaven, Jn. xiv. 21." ² The extremely close relationship between Jesus and the Ho-

ly Spirit is shown here by the "evidence" that Christ in figure gives through "the action of the Holy Spirit on the souls (conscious persons) of the disciples." The truth that our Lord is "alive in heaven" is exhibited and declared by the appearance of Jesus with us and in us as evidenced by the "action" of the indwelling Holy Spirit. This is the reason that Christ identifies the Spirit in John 14: 16 as "another Comforter" (Greek, ἄλλον Παράκλητον, *allon Parakleton* - ("another of the same kind, another of a similar type" - "called to one's aid, an advocate, intercessor, consoler, helper"). It is the same word that is used for "Jesus Christ" Himself (translated "advocate" - see 1 John 2: 1).

This coordinate relationship with Christ and the Holy Spirit is also illustrated in the apocalyptic symbolism found in Revelation, chapters 4 and 5. Figuratively, both chapters depict a vision of God's throne room in heaven. In chapter four, using primarily the typological language of the Hebrew sanctuary/temple to describe the scene, the Holy Spirit comes into view as "seven lamps of fire burning before the throne, which are the seven Spirits of God." (Revelation 4: 5; compare with Ibid. 1: 4; 3: 1). Moving on into chapter five, the Lord Jesus Christ - the triumphant "Lion of the tribe of Juda" (Ibid. 5: 5) - is brought into view by the portrayal of "a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Ibid. 5: 6). In both chapters, the "seven lamps of fire" (Ibid. 4: 5) and the "seven eyes" (Ibid. 5: 6) are declared to be "the seven Spirits of God." This designation in the book of Revelation for the Holy Spirit symbolically emphasizes the sevenfold (perfect/complete) presence and manifestation of the Holy Spirit as revealed in Isaiah, chap-

ter 11, specifically in verses 1-2). This chapter is a Messianic prophecy showing that the *coming* Messiah - "a rod out of the stem of Jesse, and a Branch (that) shall grow out of his roots" (Jesus) - would have the 'sevenfold' aspects of "the spirit of the LORD ... rest [ing] upon him," thereby indicating that the perfect and complete fullness of God would be residing within Him, i.e., a union of the human and the divine (compare with John 3: 34; and Colossians 1: 19, 2: 9).

Moreover, the apostle John is clearly drawing upon the vision/prophecy of the golden lampstand found in Zechariah 4: 1-14 to set forth in words what he saw in this vision while he "was in the isle that is called Patmos" (Revelation 1: 9). Accordingly - and in reference to the "candlestick [lampstand] all of gold" - the "seven lamps thereon" (Zechariah 4: 2) are explained to be "those seven; they are the eyes of the LORD, which run to and fro through the whole earth." (Ibid. 4: 10b). This language signifies the ever watchful, all knowing, universal presence of God (His 'omnipresence'). The *Good News Bible* (GNB or GNT) translates this part of verse 10:

"The seven lamps are the seven eyes of the LORD, which see all over the earth." ³

Bear in mind that Zechariah, chapter 4, is basically outlining symbolically the successful, post-exilic reconstruction/restoration of the Lord's temple - His typological 'dwelling place' on earth among His people during the pre-Christian era. This vision reveals that contrary to fierce opposition on all sides, the rebuilding effort under the direction and supervision of Zerubbabel (the Jewish governor at the time) would be accomplished:

"Obstacles as great as mountains will disappear before you. You will build the Temple, and as you put the last stone in place, the people will shout, 'Beautiful, beautiful!'

Another message came to me from the LORD. He said, 'Zerubbabel has laid the foundation of the Temple, and he will finish the building.'" (Zechariah 4: 7-9, GNB). ³

However, both the erection of the structure and the sequential covenant restoration of God and His people are *also* declared to be accomplished as follows:

"This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but *by my spirit*, saith the LORD of hosts." (Ibid. 4: 6, emphasis added).

These passages show that the raising up of the Lord's house ("the Temple" - the physical structural building) would be fulfilled by both "Zerubbabel" (human) and "my spirit ... the LORD of hosts" (divine) achievement. The aftermath of God dwelling among His people, National Israel, at this time foreshadowed in type the greater union of the *human* (the antitypical "Zerubbabel," the "son of *man*" - the Lord Jesus Christ) with the *divine* ("my spirit ... the LORD of hosts," the "son of *God*" - the Lord Jesus Christ).

This truth regarding the union of the human with the divine in the person of the Messiah, which occurred at the Incarnation (conception/birth) of Jesus, reveals how He can be both personally in heaven and simultaneously personally with His people on earth. As noted, and progressively founded upon like topical imagery in the Old Testament Scriptures, the combined symbolism of both Revelation, chapters 4 and 5 set forth the truths that the sevenfold perfect/complete manifestation of the Holy Spirit that John saw in heaven (4: 5, "seven lamps" / "*seven Spirits*") is equated with the same sevenfold manifestation of the Holy Spirit (5: 6, "seven eyes" / "*seven Spirits*") that the "Lamb" (the victorious Jesus) is pictured in heaven as "having" and as being "sent forth

into all the earth." (emph. added).

Concerning this, the servant of the Lord has insightfully penned:

"Although our Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men ...

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. *The Holy Spirit is Himself divested of the personality of humanity and independent thereof.* He would represent *Himself* as present in all places *by His Holy Spirit*, as the *Omnipresent.*" (14 MR, pg. 23, par. 2 and 3, emph. added) ⁴ - see DA, pg. 669, par. 2. ⁵

Overall, this shows not only was it "expedient" (profitable, beneficial) for the disciples that Jesus go to His Father's throne in heaven, it also reveals that though Jesus would actually be there (in heaven) personally until His return, He would likewise during this same time be "with [them] always" (Matthew 28: 20) personally by His successor on earth, the "Parakleton" or Other Self of the Christ - the Holy Spirit ("His *alter ego*"). ⁶

Furthermore, even the timing of the Spirit's coming is highly significant as another fulfillment of biblical prophecy. Pentecost was the Greek name for the "Feast of Weeks" (Hebrew, תּוֹעֲשָׂאָה, *Shavuot* - ("weeks")). It was the last of the Mosaic spring festivals and was celebrated as "the firstfruits of *wheat* harvest" (see Exodus 34: 22, emph. added) in *late* spring of the year (mid-May - early June). It came the day after seven full weeks (hence the term "Pentecost" meaning "fiftieth") following the 'Feast of Firstfruits' of the *barley* harvest which came in *early* spring of the year (mid-March - early

April - see Leviticus 23: 9-21).

The New Testament records that the first four spring Mosaic festivals:

(1. Passover. (2. Unleavened Bread. (3. Barley Firstfruits. (4. Pentecost. - were fulfilled by the:

(1. Death of Christ on Passover - 1 Corinthians 5: 7; 15: 3. (2. Burial and entombment of Christ during Unleavened Bread - 1 Corinthians 5: 8; 15: 4. (3. Resurrection of Christ on Barley Firstfruits - 1 Corinthians 15: 4, 20, 23. (4. Ascension / Glorification of Christ signified by the descent of the Holy Spirit on "the firstfruits of wheat harvest" (Exodus 34: 22), i.e., Pentecost - Acts 2: 1-4.

As the "firstfruits" of the earlier barley harvest typified the resurrection of Jesus and the future hope of resurrection that it gives to all the followers of Jesus "afterward ... at his coming" (1 Corinthians 15: 23), so the "firstfruits" of the later wheat harvest typified the promised outpouring of the Spirit upon the followers of Christ to dwell in their hearts as a seal and pledge (down payment) of that future hope to come. (Romans 8: 22-23; 2 Corinthians 1: 21-22, 5: 4-5; Ephesians 1:13-14).

Additionally, around the time of the Babylonian exile, the Jewish people began linking the day of Shavuot (Pentecost) with the day that the "Torah" (Law), the Ten Commandments, was spoken by God Himself to Israel in covenant on Mount Sinai. (Exodus 19: 1 - 20: 21). Shortly thereafter, through Moses, He gave it to them written on tablets of stone. (Ibid. 24: 12-18, 31: 18).

As the 'old covenant' was generally characterized by the Law of God on "tables of stone, written with the finger of God" during the festal time of Pentecost, so the "new covenant" would generally be characterized by the (same) Law of God "written ... with

the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart," also on the Day of Pentecost. (2 Corinthians 3: 3, compare with Jeremiah 31: 31-33). And, again, the prophets of the old covenant age looked forward to this *time* of transition:

"And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and that the LORD would put his spirit upon them!*" (Numbers 11: 27-29, *emph. added*).

"Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun (Israel), whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: *I will pour my spirit upon thy seed, and my blessing upon thine offspring*: And they shall spring up as among the grass, as willows by the water courses." (Isaiah 44: 2-4, *emph. added*).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, *will I will cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*" (Ezekiel 36: 25-27, *emph. added*).

"For Moses truly *said unto the fathers*, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that

every soul, which will not hear that prophet, shall be destroyed from among the people. *Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*" (Acts 3: 22-24, *emph. added*; compare with Deuteronomy 18: 15-19; and Acts 7: 37).

The glories of the new covenant age, effected by the Pentecostal descent of the Holy Spirit in fullness of Divine power, was the direct result of Christ's salvific work transitioning from earth to heaven at His ascension/glorification. » *To be Continued.*

THE YEARLY HEBREW TABERNACLE SERVICE:

The Most Holy Place Ministrations: In the Second Apartment

The Day Of Atonement —

The ritual which was to be followed on the Day of Atonement is outlined in the sixteenth chapter of Leviticus. Certain explanations of word usages in the King James Version (KJV) are in order before one notes the ritual. The second apartment of the sanctuary is called "the holy" with the word "place" added by the translators. (Leviticus 16: 2). The first apartment is denoted as "the tabernacle of the congregation" (Ibid. 16: 16).

Certain questions should be asked in advance so that accurate answers can be determined as the ritual unfolds: 1.) How many times did the high priest enter the Most Holy Place on the Day of Atonement? 2.) How was he attired? 3.) How many phases or steps were involved in this ritual before the final atonement was achieved? and 4.) At what point did the atonement end and with what results?

The first instruction given involved Aaron the high priest at the time of the inauguration of the ritual. It must be ever kept in

mind that in this service he stood as a type of the High Priest to come. (Hebrews 8: 5). Aaron was to provide "a young bullock for a sin offering, and a ram for a burnt offering." (Leviticus 16: 3) The ram for the burnt offering was not involved in the cleansing ritual of the day's services. Not until he had laid aside his linen garments, and had put on once more his pontifical attire was he to offer the ram. (Ibid. 16: 23-24). The focus of the cleansing ritual centered in his sacrifice of the bullock.

The bullock provided by the high priest, which was used to "make an atonement for himself, and for his house" (Ibid. 16: 11), had no hands placed on its head in confession or transfer of guilt. Its blood was the first blood to be brought into the most holy place and sprinkled seven times before the mercy seat (Ibid. 16: 6, 14). A failure to understand this part of the type blurs the final antitypical picture. Either the high priest on the Day of Atonement was serving in a literal sense and the blood of the bullock was for his personal cleansing, and for the cleansing of his sons who ministered with him in the priestly office, only, or he was typically representing Jesus Christ, the High Priest to come. Aaron did not place his hands on the head of the bullock in confession or indicate any type of transfer of guilt to this offering which he provided. Its blood was the first to be taken into the most holy place, after the cloud of incense covered the Shekinah glory (Ibid. 16: 12-13), and sprinkled "upon the mercy seat eastward; and before the mercy seat ... seven times." (Ibid. 16: 14).

There is, in the record of the ritual prescribed, a close relationship between Moses and Aaron. "The LORD spake unto Moses;" "the LORD said unto Moses, Speak unto Aaron thy brother" (Ibid. 16: 1-2). The chapter

closes with the reference that Aaron "did as the LORD commanded Moses." (Ibid. 16: 34). It must be remembered that it was Moses who first erected and then anointed the sanctuary before Aaron performed a single service in it. (Exodus 40: 2-11). The relationship between the two of them had been defined in Egypt. (Exodus 4: 16). In type and in prophecy both Moses and Aaron reflected the Messiah to come.

In the Messianic prophecy given to Moses, God stated plainly that He would raise up for Israel "a Prophet" who would speak for Him. (Deuteronomy 18: 18). In the days of Jesus, the expectation was such that the delegation, sent from Jerusalem to interview John the Baptist, asked "Art thou that prophet?" (John 1: 21). Then when Jesus fed the five thousand in the desert place, the people concluded, "This is of a truth that prophet that should come into the world." (Ibid. 6: 14). "Prophet" designates one commissioned to speak for God. The word, "Apostle" refers to one bearing a commission from God. The two words are closely allied. So when Paul begins his discussion of the priestly aspect of Christ's work in the book of Hebrews, he asks us to "consider the Apostle and High Priest of our profession, Christ Jesus." (Hebrews 3: 1). To portray the full aspect of Christ's ministry, two types were required, Moses and Aaron. Paul in introducing his presentation of the office of Jesus after this manner introduces the concept of "house," declaring that Christ "was faithful to him that appointed him, as also Moses was faithful in all his house." (Ibid. 3: 2). The faithfulness of Moses "in all his house" is declared to be "a testimony of those things which were to be spoken after." Why? Because Christ is "a son over his own house; whose house are we, if we hold fast the confidence

and the rejoicing of the hope firm unto the end." (Ibid. 3: 5-6). This hope "entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." (Ibid. 6: 19-20). The "house" of Moses had its priestly ministry in Aaron with his "bullock" and "ram." The "house" of Christ was served by His willing sacrifice in the offering of "himself without spot to God." (Ibid. 9: 14).

To perceive of the earthly ritual involving the blood of the bullock brought by Aaron as pertaining only to him as an individual and his house as his own tribal house is to miss the typical significance of the act. He in type represented the great High Priest, and his actions cast light on the significance of the High Priestly ministry of Jesus as He offers His blood in the final atonement. On this day, Aaron was to lay aside his pontifical robes and minister solely in linen attire. The text reads:

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with a linen mitre shall he be attired:

these are holy garments; therefore shall he wash his flesh in water, and so put them on." (Leviticus 16: 4). » *To be Continued.*

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

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