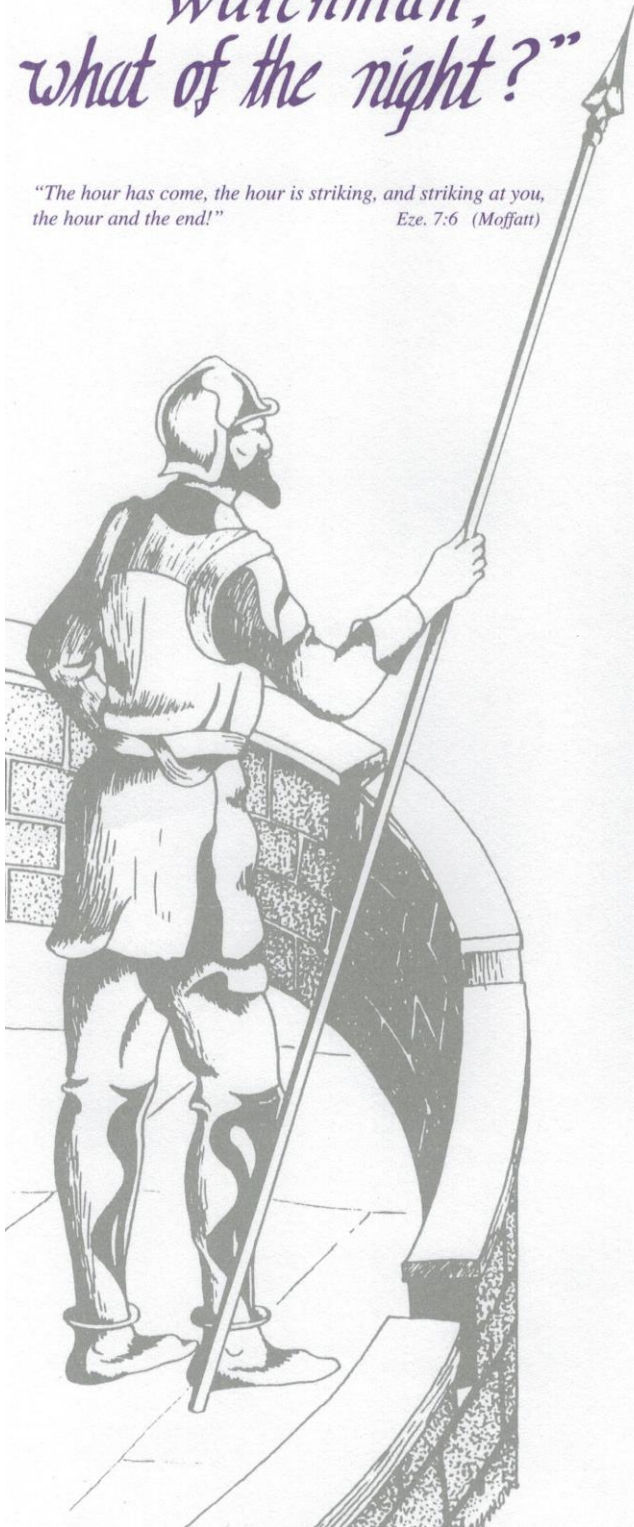


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



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Editor's Preface

As we continue in this issue of WWN the series of an "Inexhaustible Theme" we hope by so doing to further acquaint you with the Man in Linen, who is revealed in Scripture from cover to cover under many names. For when Philip found Nathanael, he said **"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."** (Jn. 1:45) Truly did the Father give unto His Son (by a decree, and also by the resurrection, see Rom. 1:4) a revelation that all that look, and keep their eyes on Him may live! (Jn. 3:14)

Paul said **"that after the most straitest sect of our religion I lived a Pharisee"** (Acts 26:5), and was absolutely convinced that what he was doing in his service to God, found himself to be actually persecuting Him. When asked **"why persecutest thou me?"** Saul answered **"Who art thou Lord?"** the Lord replied **"I am..."** Ego Eimi (Acts 9:4-5) **"Jesus said... I am Ego Eimi the bread of life..."** (Jn. 6:35). Paul allowed nothing to take the place of Jesus whose glory shone from Heaven on that road to Damascus. He became acquainted with the "I am" later writing **"I am not ashamed: for I know whom I have believed"** (2 Tim. 1:12), and when writing to the Hebrews asked his readers to **"consider the Apostle and High Priest of our profession, Christ Jesus"** (Heb. 3:1). It was His sacrifice and heavenly ministration that Paul

highlighted in terms of importance as a "necessity" and "necessary" (Heb. 8:3, 9:23).

Moses was well acquainted with the Man in Linen [see p.5 Col. 2 par. 1] when he received a similar experience. When he was face to face with the "angel of the Lord" who appeared to him in the "midst of the bush", and "was afraid to look upon God." Moses enquired: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" In answer God said, "I AM THAT I AM...Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exo. 3:2-15)

It was the "I am", and "angel of the Lord" that brought the children of Israel out of Egypt, for Paul said "that Rock was Christ." (1 Cor. 10:4) Is there a resemblance between Christ our great High Priest clothed in linen as pictured in the type, and the Man in Linen who revealed Himself to Daniel and Ezekiel and John the Revelator?

#

into its own. *Rightly understood, it furnishes the sanctuary setting for the preaching of the last message of mercy to the world, and thus greatly aids in preaching the Sabbath more fully.* This book has been long neglected by the people of God. We rightly place stress on Christ as our high priest, yet there is a tendency to neglect the only book in which this work is emphasized. In all the rest of the New Testament there is no discussion of His priestly work; in fact, outside of the book of Hebrews the term 'high priest' is not even once mentioned as referring to Christ. On the other hand, in chapter after chapter in Hebrews is Christ as high priest the subject, and ten times the title is applied to Him directly; in seven other instances He is compared or contrasted with the high priests on earth, besides numerous incidental references. *Deprived of this book, Seventh-day Adventists could not easily maintain their doctrine of Christ, or present Biblical confirmation for certain positions on the sanctuary question.* [M.L. Andreasen - *The Book of Hebrews* p.19. emphasis added throughout]

Elder M.L. Andreasen rightly understood that the sanctuary message is the "last message of mercy to the world" and linked it with the "Sabbath". But what has the Sabbath got to do with the sanctuary?

Let us illustrate:

In the book of Leviticus the word "Sabbath" is not used in the 4th chapter concerning the daily service, but it is used in the 16th chapter in connection with the Day of Atonement. The record reads:

"It (the Day of Atonement) shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." (Lev. 16:31 underscore supplied)

"Also on the tenth day of this seventh month there shall be a day of atonements: (Hebrew plural) it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonements, (Hebrew plural) to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from

"Review, and then Review again, and Review all that you've Reviewed"

An Inexhaustible Theme – The Divine Viewpoint Revealed in the Book of Hebrews Pt. 3

The following citation is taken from the work of Elder Andreasen on the Book of Hebrews. His counsel is from the chapter titled "A Book for This Time" and notice what is to be considered by all Bible students and what has been neglected:

"Hebrews thus occupies a very high and important place in the Scriptures. It is a book for this time, obscured for a while, but now coming

among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” (Lev. 23:27-32)

Here in the type the Day of Atonement was to be observed as a Sabbath in contrast to the seventh day Sabbath; Sabbath means a cessation of work. Soul affliction was required or the consequence was to be “cut off”, and performing any work resulted in being destroyed. A solemn thought that carries with it its antitype for us now who are living in the time of the end. Christ our High Priest, who is ministering the final cleansing for us now, requires us to cease from our own works wherein we have been deceived as to where to place that trust.

How then is the cessation from work relevant to the Man in Linen and His ministration as revealed in the type of Leviticus 16?

Hosea put it clearly saying: **“O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the fruit** (marginal reading) **of our lips... neither will we say any more to the work of our hands, Ye are our gods...”** (Hosea 14:1-3). Here we are to take “words”, not our works! Actually our “works” are to be renounced as other “gods”. (See Exo. 20:3)

And again: **“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost...”** (Tit. 3:5) The above Scriptures make it perfectly clear; either we cease our own works, and afflict our souls, (See also Jn. 6:29) or we work the works of own righteousness’s which are “filthy rags” (Isa. 64:6)

So then dear reader when we accept the provision that the Lord our God has provided for us, we will cease trying to work our way to heaven. Could we not trust the Man in Linen to take away all iniquity and receive us graciously so that we will render the fruit of our lips? Then, and only then are we able to enter into that Sabbath rest as brought to view in the antitype for the Day of Atonement in Leviticus 16; wherein the type was a divine shadow.

The sanctuary question that we are dealing with is whether Christ is performing a ministry wherein the earthly services were an **“example and shadow of heavenly things,”** (Heb. 8:5) or ministering **“the virtues of His atoning sacrifice...”** [QOD p.381] The earthly service {shadow} type requires our study so as to arrive at truth as to what Christ our High Priest is actually doing in the actual “holy places”.

Now, seeing it was **“necessary”** (9:23) that the **“patterns”** on earth be purified, how could the heavenly be neglected when a **“better”** sacrifice was offered? Questions on Doctrine (QOD) speaks nothing of purification! Seeing then that we understand that the sacrifice on Calvary was of **“necessity”** (8:3) and we are thankful and have hope, Christ’s ministration during the anti-typical Day of Atonement commencing in 1844 was also **“necessary”** and was with the hope of obtaining something for us at that time, and this!

Paul made the clear distinction when writing to the Romans, he said, **“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”** (Future tense - Rom. 5:10] A discussion dedicated to this verse will be shared in a future edition as to how the Spring and Fall feasts align with the Heavenly antitype, and why this settles the nagging issue for the laity about the feasts.

Now notice the same point in Hebrews chapter 9: **“...but now once in the end of the world hath he**

appeared to *put away sin by the sacrifice of himself.*" (Heb. 9:26 italics supplied)

Our great High Priest and Saviour has something just as "necessary" to obtain for us now by the "necessity" of the sacrifice He made on Calvary!

May we draw the reader's attention to an unassailable fact: the quoted reference in QOD was originally penned at Aberystwyth, April 12th, 1888. [The regular readers of WWN will notice this year holds vast significance, for it was at Minneapolis that two other messengers gave "a most precious message" and there is no question that precious message was connected with what the Man in Linen had to say to Daniel]. Here is the original reference from Dr. Edwards:

"The sacrifice was made and completed on the Cross, as the victims were slain in the outer court. But it was through the blood of those victims the high-priest had authority to enter the holiest place; and when he had entered, he must sprinkle the warm blood, and so present the sacrifice to God. Similarly Christ must enter a sanctuary in order to present the sacrifice slain on Calvary.— Dr. Thomas Charles Edwards The Epistle to the Hebrews, p. 135, in The Expositor's Bible." [QOD p. 381-382]

A comment is in order. What Dr. Edwards missed is that the message conveyed in Leviticus 16 is not that the high-priest was to "present" the blood of the victim to God in the most holy place, but rather the blood was to "make an atonement" (16:16).

In fact in Leviticus 16 the only time the high-priest was to present anything to God was the two live "goats" and that "at the door of the tabernacle of the congregation." (v. 7)

Consider also - "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (17:11 emphasis supplied) This is what the blood

was for, and not for the purpose of ministering virtues, or for presentations!

Observe how the publishers of QOD draw from the moderator of the general assembly of the Presbyterian church to sustain their once for all completed atonement on the cross, whereas if plain English means anything the first sentence says the "*sacrifice was made and completed on the cross*" which of course says nothing about the final atonement!

Elder Andreasen asked the question "**Must a like ministration of the blood of Christ, the true Lamb of God, also be observed?** And then answers - "**Hebrews answers this in the affirmative...**" Yes, we must observe that there must be a ministration of His blood, a dual atonement, else wise for what purpose did he become a High Priest?

It was Elder Andreasen by understanding the Divine viewpoint, alerted the entire Seventh-day Adventist Church to the importance of "The Book of Hebrews" published by the Review and Herald Publishing Association in 1948. Yet there is much controversy and apathy in the North American Division as there is in the Pacific Division over what Elder M.L. Andreasen has just described about a dual atonement.

Now there is a very interesting aspect about what Elder Andreasen published and what else was transpiring at that time, specifically concerning Israel becoming a State that same year. There was an additional alert in the 1952 Bible conference as to the imminence of the fulfillment of Jesus' prophecy that Luke alone recorded. (21:24)

Simply put; God was revealing present truth, and preparing a people in their articulation of the Everlasting Gospel in its proper settings, so that there need not have been a falling away from that truth by taking the position that the atonement was complete at Calvary. It is of "necessity" to appreciate, that without the final atonement and cleansing, we are left absolutely hopeless and ever fearful of dying in our sins.

Now as we noted in WWN - I July - Aug (15), Paul wrote extensively on the Sanctuary Doctrine in his epistle to the Hebrews using such descriptive words as "**necessity**" and "**necessary**" (8:3, 9:23) to draw a parallel between the earthly type and shadow, and the Divine Heavenly antitype.

Paul understood this ministerial dictum and described how One of them was willing to lay down everything, even the form of God and take upon himself the "**form of a slave,**" Δουλος {Dulos Gr.} and humbled "**himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name...**" (Phil. 2:6-9) A High Priest after the order of Melchizedek {To be continued} #

The "man clothed with linen" in the Book of Ezekiel

Pt. 2

In the last issue of WWN we noted how the messenger of the Lord associated the "**remnant of her seed**" (Rev. 12:17) who receive the "**pure mark of truth**" as those "**that sigh and that cry for all the abominations that be done' in the church.**" [3T. p.267] These receive truth, pure and unadulterated; without any compromises with the enemy or his hirelings, "**represented by a mark by the man in linen...**" [ibid] These sighing and crying ones are pictured "**as being in agony**" [ibid].

Now one must ask why are they in agony? Because "**Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin...**" [3T. p.267] that it pains them to see truth mixed with error. These are not content with half truth, for God says "**in their mouth was found no guile...**" (Rev. 14:5).

Paul wrote - "**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God.**" (Heb. 3:1-4)

We cannot disassociate the pure mark of truth (Eze. 9:4) from our great High Priest, who according to type as revealed by Moses, the High Priest was clothed in "**holy linen**" (Lev. 16:4) When the foolish virgins return to the venders of oil (Matt. 25) they prefer to hear things, saying "**speak unto us smooth things**" (Isa. 30:10) whereas, **God is saying** those without guile in their mouths call sin by its right name, they "**Cry aloud...and show my people their transgression...**" (Ibid 58:1) and still, there will remain a group as seen in the midnight parable are crying "**Peace, peace; when there is no peace.**" (Jere. 6:14)

With this in mind, why is Laodicea spued? And does this vision of Ezekiel 9 have any relationship with the faithful and true witness and His ministration as the Man in Linen? Answer - because a thorough description is provided by God - they are (among other things), "**naked**" (v.17), naked in the sense that they, like "**friend**", do not have on a "**wedding garment**" (Matt. 22:12). This aspect of a robe woven in the loom of heaven must never be overlooked. [Please request the tract "*Seal of God*"]

The rejection is set forth. The "**counsel**" was to "**buy...white raiment**" (Rev. 3:18) "**without money and without price**" (Isa. 55:1), because He has promised to "**clothe thee with change of raiment.**" (Zech. 3:4) While Laodicea are spued, please observe the differentiation of the parable to Laodicea as it progresses from the corporate body to the call to any individual - "**if τισ (tis) any man**

[the individual, a remnant] **hear**" (Rev. 3:20) His voice and respond to the call at **"midnight...behold the bridegroom cometh go ye out to meet him"** (Matt. 25:6) and answer the **"knock"** at the **"door"** (Rev. 3:20). These faithful few will be over-comers, they walk in faith, heed His voice and so escape the destruction by the men with slaughter weapons in Ezekiel 9 and this fact also includes the **"outer darkness"** [Matt 22] by coming out of Laodicea! Why? - the robe of righteousness meant something, the pearl of great price.

David sang of a **"compass...I will instruct thee and teach thee in the way which thou shalt go"** (Psa. 32:7-11). A compass is a device that shows you the way to go. In spiritual terms the Heavenly Sanctuary (Psa. 77:13), **"a greater and more perfect tabernacle, not made with hands"** (Heb. 9:11) is that chart and accurate compass to appreciate the Everlasting Gospel of Revelation 14. This compass details Gods **"way"** and presents the heavenly viewpoint of the ministration of Christ as Great High Priest; all pursuant to the Everlasting Gospel whose subject matter is ancient, Eternal.

We must **'look'** (Jn. 3:14, Num. 21:9) to our High Priest clothed in Linen, and **"eagerly wait"** (Heb. 9:28 marginal reading) for the promise of the new covenant. This is inseparable from the final atonement to be accomplished in us. [See Audio sermon *"The Last Act of the Final Atonement"*]

There is no question Laodicea has lost all sense of direction of Christ's ministration in the Heavenly Sanctuary, as well as the agendas God has set forth to be accomplished during the Day of Atonement. Then for all that, we then have Ezekiel's prophecy, which we not only have to come to terms with in its reality, but personally become subject thereunto against the light of the indictment of 1 Peter 4:17.

This vision given to Ezekiel is sobering when rightly understood. Listen to how it is described: These six men with slaughter weapons in their hands are commanded by the God of Israel (who

"was gone up from the cherub, whereupon he was, to the threshold of the house." vs. 3) to go after the **"man clothed with linen"** and **"smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."** (vs. 5-6)

Those who are not among the **"few"** (Matt. 7:14) who are marked with a mark by the Man in Linen are cut down by the men with slaughtering weapons in their hands. Why the emphasis concerning the **"ancient men"**? What had they done? **Answer** - They were seen with **"their backs toward the temple of the LORD..."** (8:16). This is a depiction of leaders turning their backs on truth previously held, rather than taking that truth to a higher level which was their duty. Sadly this is the history of the ministerial association of Laodicea with the evidences found in QOD and the leadership losing the chart and **"compass"**. A parallel can be drawn from I Samuel chapter 4 when the ark of God was lost, taken captive by the enemies of truth.

The Messenger of the Lord wrote - **"Here we see that the *church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust...These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.*"** [5T. p. 211 italics supplied]

The prophet Joel gives us a picture of what these ancient men should have been doing, it reads: **"Let the priests, the ministers of the LORD, weep between the porch and the altar..."** (2:17).

The first thing shown to Ezekiel in chapter 8 was an **"image of jealousy, which provoketh to jealousy."** (v. 3)

There is nothing that provokes God more than that His people which are called by His name choose to worship other gods, and this provocation is in reality the worship of the Devil, that Old Serpent; who wanting to be worshiped like the Most High (Isa. 14), has so cunningly crafted out a deception that is a masterpiece. [For further study request the manuscript "*The Masterpiece of Deception*"]

This subtle "**image of jealousy**", strikes at the very understanding of the doctrine of God which "**provoketh to jealousy**". When the astute Bible student makes comparison of the prophecy of Ezekiel 8 the interesting fact is its equivalent to the worship of the image as set down by God in Revelation 14.

If this is not true, why then is the Man in Linen presented in Ezekiel 9 following the warning in chapter 8? This is a key point that must not be overlooked especially when we begin to appreciate the Everlasting Gospel in its setting with the Three Angels Messages of Revelation 14.

Many have attempted to pigeonhole the Everlasting Gospel, yet it is the age-long Gospel. God has set out the Divine viewpoint for us in the Sanctuary types, and within this contrast can be found in context what provokes Him to jealousy, even midst His Sanctuary.

Since we have a God who changes not, ought we to be thoroughly familiar when it comes to the Third Angels warning in Revelation 14? Should we choose to ignore these facts let us recall how God described the history and attitude of contempt which is God's viewpoint of the Little Horn: [See what God said was cast down - Dan 8:10-12]

Ezekiel beholds the visions through the rest of chapter eight, and on up through the end of eleventh chapter notice verses 24-25. This was one continuous vision with chapter nine containing certain key information especially for us living now at this time regarding the "**strange act**" (Isa. 28:21)

of the Man in Linen and the "**matter**" that he was "**called**" to perform. (Eze. 9:3, 11)

In a future WWN we will discuss the Man in Linen from Daniel 12, as well as the enquiry between two saints, we have all read, Daniel "**heard one saint speaking, and another saint said unto that certain saint which spake,**" (8:13) to the epochal question "**How long**" and why this was "**sealed till the time of the end.**" (12:9). This Man in Linen revealed unto Daniel: "**Many shall be purified, and made white, and tried...none of the wicked shall understand; but the wise shall understand.**" (12:6, 9-10)

Hosea wrote "**My people are destroyed for lack of knowledge...**" (4:6) Therefore it is of "**necessity**" and "**necessary**" that we become acquainted with the Man in Linen and what He said in answer to His questioners, and detractors, for the dual atonement can be proven from the book of Hebrews. {To be continued}

TR

"We have many lessons to learn, and many, many to unlearn." [CW p.37]

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