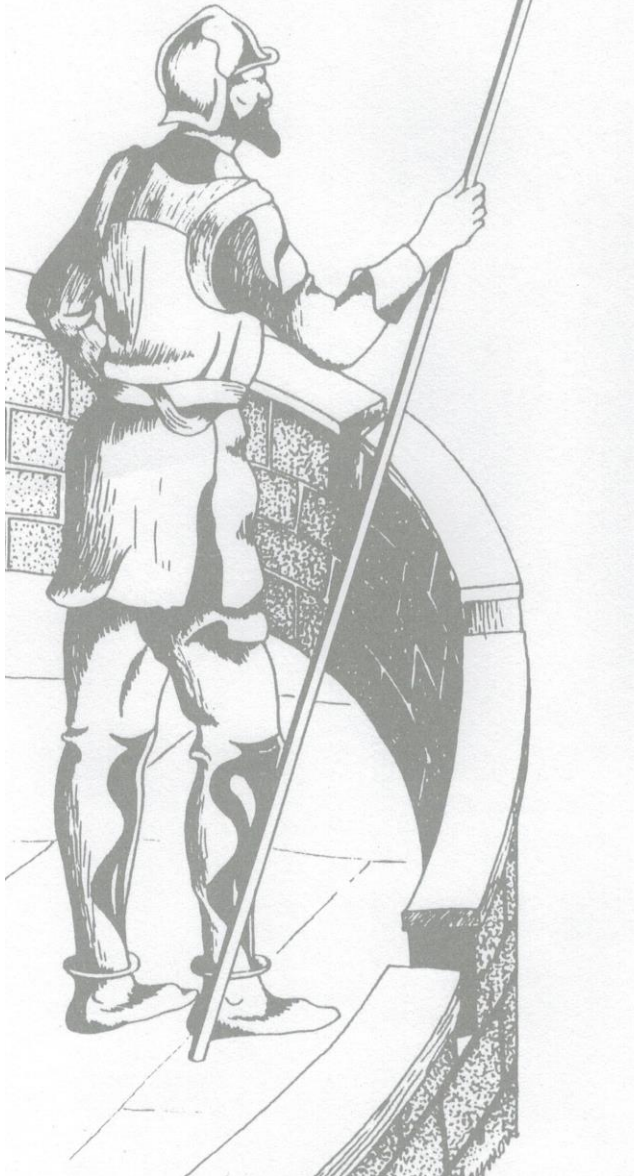


"Watchman, what of the night?"

"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

In the prior issue of "Watchman, what of the night?" we merely just began to introduce the Man in Linen, and analyzed a few of the scriptures that reveal Him also as the great High Priest whom Paul introduced in his letter to the Hebrews. With this issue of WWN we will be continuing with you our exploration from the Word the meaning behind Paul's use of the words "**necessity**" and "**necessary**" (Heb. 8:3, 9:3), which concerns the Man in Linen and constitutes a Divine viewpoint, and are present heavenly realities that are inexhaustible, "**immutable**" and which serve as "**an anchor of the soul**" (Heb. 6:18-19).

Also in this issue we will continue our review of neglected prophetic aspects as we continue to acquaint our readers with the "**man clothed with linen**" (Eze. 9:3), (as seen by, and with whom the prophet Ezekiel was well acquainted with), in juxtaposition with our great High Priest, who is revealed through the sanctuary service type, and contained in the Three Angels Messages; the Everlasting Gospel. It would be impossible to overemphasize the crucial, timely and "**necessary**" investigation of the Everlasting Gospel's present truth concerning our Great "High Priest of our profession" (Heb. 3:1) at this very time in earth's final history. To preach the Gospel without this would be to deny the authentic, and to substitute in its place truly "**another gospel**" (Gal. 1:6), Thereby preaching an incomplete and partial atonement.

"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. 1

"We have many lessons to learn, and *many, many* to *unlearn*. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. [CW p. 37 Italics supplied]

Unless we are willing at this time to heed the counsel of the **"the faithful and true witness"** **"clothed with a garment down to the foot"** (Rev. 3:14, 1:13) whom Daniel, John, and Ezekiel knew as the Man in Linen and what He **"saith"**, and buy of Him **"gold tried in the fire, that thou mayest be rich; and *white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see*"** (Rev. 3:18 Italics supplied) we will be present day Laodiceans. These are neither cold nor hot, but lukewarm, and will be spued out of his mouth because they claim to be rich, and increased with goods, and have need of nothing of that which the Man in Linen standing at the door is offering us.

Paul in the beginning of the eighth chapter reviewed the **"sum"** or **"main point"** (marginal reading) of what he had spoken so far, which was also a recurring theme throughout the book, using two key terms - **"necessity"** and **"necessary"**. This refers to the two aspects of the work of Christ our High Priest after a more excellent order and ministry.

Why are we reviewing the **"sum"**? **"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."** (Heb. 2:1) These things have been

forgotten! It is high time to awake and be acquainted with the Man in Linen. And friends if we fail to grasp this main point, we have not disappointed the enemy. It has ever been his chief goal to misrepresent the WORD; whom he was jealous over regarding His eternal deity, and the form of a slave (Greek) that He took upon himself, and the **"necessary"** ministry following Calvary. These deep things of God may seem hard to grasp, (and I am no exception) but may we not claim the promise that **"the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance..."**? (Jn. 14:26) For **"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever..."** (Deut. 29:29) But if we are unwilling to **"do"** the **"works of God"** (See Jn. 6:28-29) it is certain we will miss the seal of God in our foreheads, thereby excusing ourselves from the marriage of the Lamb, and **"the manifestation of the sons of God."** (Rom. 8:19)

Therefore by our rejection of truth we will not even know that we are wretched, and miserable, and poor, and blind, and naked; in need of cleansing that only the final atonement can provide. We also will be just as that individual in Matthew the twenty second chapter who attended the marriage feast clothed in his own righteousness, and who was known by the **"King"** as **"friend"**. He obviously to his own dismay did not understand the Divine viewpoint held by the **"king"** which was a salvational **"necessity"** not realizing the importance of the **"necessary"** **"wedding garment"** in relationship to the invitation that was extended to him. This was provided by the **"king"** for his **"friend"** to have an at-one-ment with him; a garment to clothe his nakedness, made in the loom of Heaven of **"fine linen clean and white"** which represents the **"righteousness of saints"** (Rev. 19:8). This **"friend"**, (not enemy) missed the entire Divine main viewpoint, and was cast **"into outer darkness"** where there was **"weeping and gnashing of teeth"** (See Matt. 22:1-14).

This parable of Jesus is revealing to us what will be the loss of one's soul by denying the **"necessity"** and **"necessary"** final atonement represented by receiving the wedding garment provided by the **"king"**. Also to be content with an ignorance or superficial acquaintance with the Man in Linen and what the Man in Linen said to Daniel and what it means for us today, is to have spiritual **"scales"** (Acts 9:18) on our eyes. Exemplifying this to others leads them astray and **"if the blind lead the blind, both shall fall into the ditch"** (Matt. 15:14). Sadly this is exactly what is happening by a great many pastors, Sabbath school teachers, and leaders in Adventism with **"another gospel"** that has swept down the corridors of Adventism and leaves the door fast shut with the Man in Linen without.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Do we have the blood on our doorposts, and if not, why not? Who will have an **"ear"** (v. 22) to hear the divine viewpoint and let Him in? The sad reality is that **"few"** (Matt. 7:14) will respond, **"For many are called, but few are chosen."** (Matt. 22:14)

In the prior issue of WWN we noted several quotes by Elder M.L. Andreasen that: **"Were it not for this book, (Hebrews) we would know but little of Christ's work in Heaven and His present position;** (has He been in the Most Holy Place since 1844? Or can we trust the type?)... **His mediatorial work would be almost completely obscured."** [The Book of Hebrews p.15 italics supplied]

As we consider Christ's work in heaven, and His **"present position"**, is He merely ministering the **"benefits"** [Questions on Doctrine (QOD) p.283 Annotated Edition] of an atonement already completed on the cross? If so where is this viewpoint revealed in the service type? The simple fact remains that there is none, otherwise Leviticus 4 and 16 and the book of Hebrews as a whole

would have to be entirely omitted from the Old and New Testament canons. Or is He performing a ministration whereof the typical service in the wilderness sanctuary and later the Temple was an example and shadow? (Heb. 8:5) We believe that the Bible presents that it is the latter; and we shall show why. Leviticus 16 serves as our type final atonement, known as the yearly or national atonement. This chapter reveals simply a ministration and service that resulted in **"an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD"** (v. 30). This was because of the **"uncleanness of the children of Israel"** (vs. 16, 19).

Now mark this point with care -

If the instructions that God gave to Moses in Leviticus (that serves as type for our antitype) do not contain a final atonement service then there would have been NO shedding of blood at all during the daily or yearly ministration, because **"...it is the blood that maketh an atonement..."** (17:11). Now even the casual reader will have to admit upon reading the fourth and sixteenth chapter is that there was a shedding of blood that resulted in Atonement and forgiveness in chapter four, and atonement and cleansing in chapter 16. And if there is an atonement in chapter 4 during the daily service; a type for our antitypical sacrificial atonement on Calvary, (an atonement, not the final atonement) then there would have to be an atonement in Leviticus chapter 16 during the yearly service. Now when I say an atonement, this is in line with the Hebrew in Lev. 23: 27-28 that uses the multiple plural, not the majestic.

"Also on the tenth day of this seventh month there shall be a day of atonement(s): (Hebrew) it shall be an holy convocation unto you; and ye shall afflict your souls...And ye shall do no work in that same day: for it is a day of atonement(s), to make an atonement for you before the LORD your God."

Should we not be praising the Lord for the final atonement that leaves us **"clean from all your sins**

before the Lord”? (Lev. 16:30) Rather than lessening its meaning and application by substituting the “precious blood of Christ, as of a lamb without blemish and without spot...that maketh an atonement” (1 Pet. 1:19 Lev. 17:11) for “benefits”? [QOD p.283 Annotated Edition] we should be afflicting our souls which is the basis for righteousness by faith because in the type we are told to do “no work at all” (Lev. 16:29) in the day of final atonement but rather allowing Him to work “in you both to will and to do of his good pleasure.” (Phi. 2:13) Christ said of His Father “he doeth the works.” (Jn. 14:10) Otherwise if we want to contribute our own works we will be left clothed in our filthy garments, and without the “wedding garment”. For the picture in Zechariah chapter 3 depicts Joshua the high priest standing before the angel of the Lord totally reliant on Him to do for him what he could not do for himself.

[For further study see Hebrews 8 and WWN XXXIII 5 (00) 6 (00) 7 (00) available from the Foundation’s office]

You may still be wondering; why is all this so “necessary” to understand? Paul in his first letter to the Corinthians concluded “**For I determined not to know any thing among you, save Jesus Christ, and him crucified.**” (1 Cor. 2:2) What was the Divine purpose behind Christ willingly yielding up His life on the Cross? “...**Christ died for our sins according to the scriptures...**” (1 Cor. 15:3). Through what “way” does God resolve the sin problem that required the death of His only begotten Son? “**Thy way, O God, is in the sanctuary...**” (Ps. 77:13 emphases supplied). The passage that we quoted from of The Book of Hebrews by Elder M.L. Andreasen, Leviticus chapter 4 and 16, and the book of Hebrews written by the Apostle Paul gives evidence and authority for us to rightly conclude that the sacrifice of Christ on the cross “**did not in and of itself effect atonement. ‘It is the blood that maketh atonement,’ not the death of the sacrifice. Lev. 17:11, R.V.**” In the services of the type the sacrifice was needed in order to provide for the atonement

that followed the sacrificial offering, as the ministrations did not cease when the lamb or other sacrificial animal was slain by the hand of him who committed sins of ignorance. (See Lev. 4:13, 22, 27) The fact that atonement only covered sins of ignorance in the type should be a point for serious contemplation and soul affliction, otherwise “**How shall we escape, if we neglect so great salvation...?**” (Heb. 2:3).

Observe the record in Leviticus 4 which reads for the four categories of sinners for the daily service:

1). The Anointed Priest – “**shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.**” (Lev. 4:4-7)

In short this ministration pictures the High Priest bringing blood within the first apartment and sprinkling that blood before the curtain of the second apartment (never entering within the 2nd apartment, for this he only did during the yearly service) and placing blood on the altar of incense, and pouring the remainder at the base of the altar in the courtyard. Now notice this is the same for the whole congregation.

2). The whole congregation – “**shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil. And he shall put some of the blood upon the horns of the**

altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.” (4:15-18)

3). The Ruler - **“And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.” (4:24-25)**

Notice that the term **“priest that is anointed”** is left out. This then means the common priest was the one who performed the service. The crucial point to catch is that for this category of sinner; the Ruler, or for the next; the common person, there was no blood taken beyond this altar of burnt offering in the court to be ministered in the first apartment when compared to the first two categories. Why the difference? The Divine viewpoint is differentiating between corporate and individual confession, and the blood that registered that confession.

4). The common people - **“And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.” (4:29-30)**

{Please keep this in mind as you notice the differences of ministration and the disposition of blood between the first two categories of sinners and the last two as we will be discussing this in greater detail in a future WWN.}

Now there is one thing that you will observe throughout this whole instruction that God gave to Moses for a type ministration which was an **“example and shadow of heavenly things”** (Heb. 8:5), was that there was the slaying of the sacrifice, and then a ministration of the blood for an atonement, not ‘the’ atonement to be made that resulted in forgiveness. {Except in the case of the

high priest, and we will take note of this in a later issue}.

Without the sacrifice there would be no ministration, and without the ministration the sacrifice would have been made in vain; there would have been no atonement or forgiveness, this was the 1st and 2nd agenda. (See 5agendas.com 1st and 2nd agenda pages). {To be continued} #

The “man clothed with linen” in the Book of Ezekiel Pt. 1

Now turning our attention to the book of Ezekiel we find yet another interesting picture regarding the **“man...clothed in Linen”** (Eze. 9:2) and the **“matter”** (v. 11) that He was given to do.

The Messenger of the Lord associated the Man in Linen here in Ezekiel 9 in connection to the church, the Laodicea church. In the early 1870’s Ellen G. White suggested “Read the ninth chapter of Ezekiel.” This does not mean we were to merely just read the words casually, but we were to read it with an understanding mind. She wrote:

“Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those ‘that sigh and that cry for all the abominations that be done’ in the church. 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, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.” [3T p. 267 underscore supplied]

In the type it was the high priest who while performing the yearly service on the Day of Atonement wore the linen garments. The record 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 the linen

mitre shall he be attired: these are holy garments..." (Lev. 16:4)

The high priest attired in linen of the type services in the wilderness sanctuary and later the Temple in Jerusalem, represents Christ our heavenly High Priest after the order of Melchizedek, represented in Ezekiel 9 as a **"man...clothed in linen"**. Aaron was given a **"matter"** to accomplish, and if you were living at that time you would have been outside the door of your tent afflicting your soul; confessing and repenting or changing your mind towards sin; which is what repentance means. The result for you individually was that you were **"clean from all your sins before the Lord."** (Lev. 16:30) The parallel in Ezekiel 9 is that you were to receive a **"mark"** upon your forehead, which is what Sister White called a **"pure mark of truth"** so that you might be distinguished from those involved in the **"abominations"**.

The Man in Linen marks a mark upon the foreheads of those who sigh and cry for the sin in the church. These sighing and crying ones are not depicted as making compromises with servants of the enemy to gain the favor of any, but hold the **"love for purity and the honor and glory of God"** and have a clear **"view of the exceeding sinfulness of sin"**.

Ezekiel while sitting in his house he beheld **"a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem..."** (8:2-3)

At this point I must call attention to something I have never seen until now. While sitting at my desk in the early morning hours preparing this article, I read the above text and it occurred to me that there is a twofold meaning to the **"visions of God"**.

One being the vision that **"he"** in verse 2 of chapter 8 was showing Ezekiel concerning the abominations in the Temple at Jerusalem, and two; a vision (or revelation) **"of God"** Himself. (vs. 2-3) We will discuss this in a future thought paper.

Ezekiel having seen the abominations in the Temple, still in the **"visions of God"** in chapter 9 verse 1 hears:

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north and every man a slaughter weapon in his hand; and one man among them was clothed with linen..." (Italics supplied)

...And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (v. 3)

In this vision given to Ezekiel the **"man"** who sets a mark upon the foreheads of those who are depicted in Revelation 19 as the Bride which **"made herself ready"** (v. 7) is **"clothed in linen"**. This Divine revelation of the Man in Linen, a certain man distinct from the rest, with the other six who has slaughter weapons in their hands, come and stand at the brazen altar where the last act of reconciliation, (not sacrificial offering) was performed ceremonially on that day. (Lev. 16:18-20). He who was enthroned above the cherubim moved to the threshold of the house or sanctuary, and commanded the Man in Linen standing at the altar in the court with the **"writer's inkhorn"** to **"set a mark upon the foreheads of the men that sigh and that cry"** (vs. 3-4).

The Apostle Paul knew Him (the Man in Linen) as Jesus whom he persecuted before his conversion on the road to Damascus, and whom he knew

afterwards as the great High Priest and later introduced him to the Hebrews who performs at this very time for us being **“clothed in linen”** a ministration typified by the High Priest who wore linen on the day of atonement in Leviticus 16.

[Here is the man in linen texts once more: Ezekiel 9:2-3 10:2, 6-7 and Daniel 10:5 12:6-7].

Concerning the Man in Linen, there is an admonition to us by our heavenly Father **“This is my beloved Son, in whom I am well pleased; hear ye him”** (Matt. 17:5 italics supplied).

This dare not be overlooked any longer by concerned and diligent students of the Bible. The Man in Linen has something to say to us **“While it is said, Today if ye will hear his voice, harden not your hearts...”** (Heb. 3:15 emphasis supplied). Otherwise it may be too late and we find ourselves **“not having a wedding garment...”** and having lamps that **“are going out”** (Matt. 22:12, 25:8 margin). It will be too late when many will be left with a **“speechless”** response and have to return to those **“that sell”** (Matt. 25:9).

If one holds onto ideas however old they may be without solid scriptural support, unwilling to investigate like those of Berea of old, how can one ever have that **“hope”** set before him, and possess the pure mark of truth?

My Brothers and Sisters if you have not already done so, I would encourage you to pray for the guidance of the Holy Spirit, and search the scriptures daily, whether these things are so. (cf. Acts 17:11) Please don't just take my word for it, **“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”** (2 Tim. 2:15)

“We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history.” [TM p.31 italics supplied] Would this not include the Sanctuary Doctrine, and the Man in Linen?

Cicero – “Not to know what has been transacted in former times is to continue always a child.”

(Oration XXXIV)

Past issues of "Watchman, what of the night?" 6(96), 2(02) by Elder Grotheer covered this area of study as well as the tract "The Seal of God" A Study from Testimonies for the Church Vol. 5 with Notes published by the Foundation, and is once again available free of charge by writing to the Foundation.

{To be continued} TR

Poetic Counsel

Take your eyes off your problems

Reach out for the hand of God.

Your yesterdays are all forgiven

With Him you'll safely trod.

Stress causes mind and body problems

And no one can help, but He --

So cast your burdens on Jesus (Psalms 55:22)

And He will sustain you instantly.

So why wait dear Loved One;

For the boom on you to fall?

Jesus is near – just a prayer away,

And He hears your urgent call.

Lottie E. Menge

What was it that Sister White referred to in EW page 74 when she wrote?

“His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”

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Email: maninlinen@protonmail.com

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