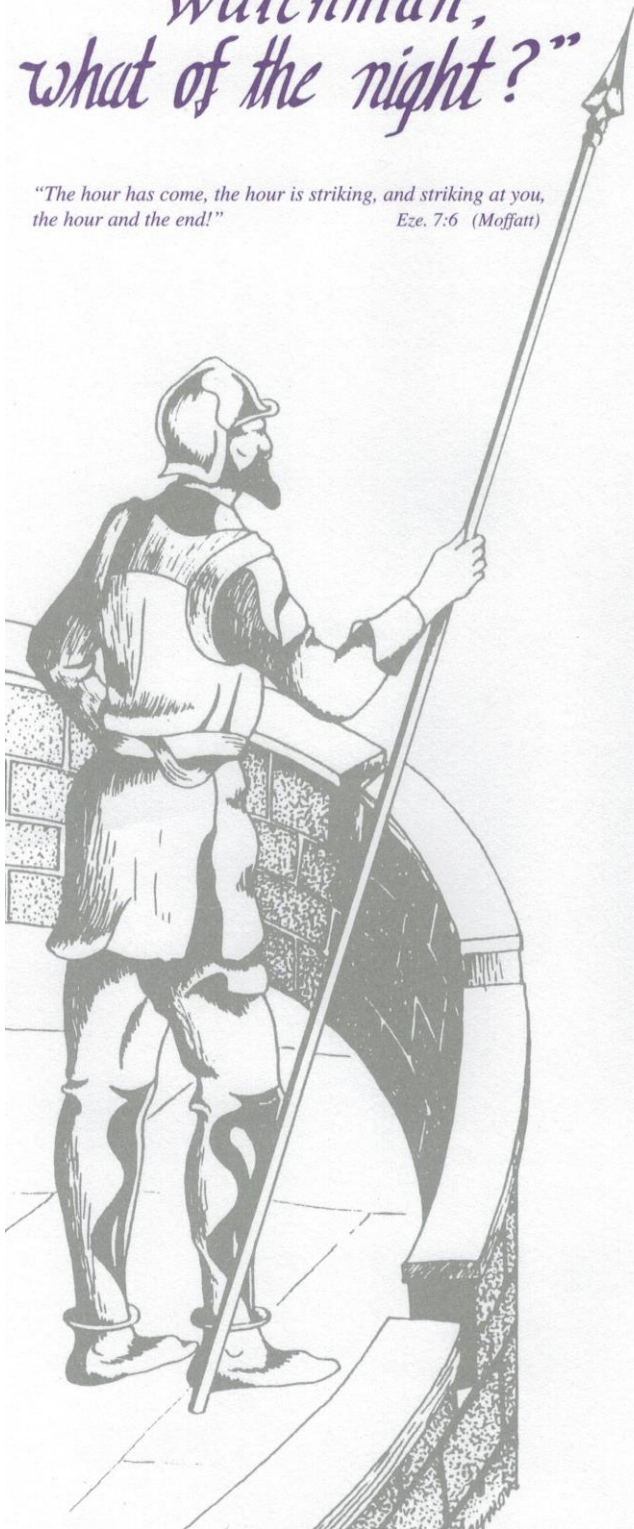


*"Watchman,
what of the night?"*

*"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 commence the New Year with this issue of the Australian edition of WWN, we will be continuing our ongoing series of Bible studies and review regarding the Divine viewpoint of the Man in Linen, and His ministration as our Great High Priest. The two topics which we will discuss in this issue are basically one central Inexhaustible **Bible** Theme. These are contained in congruent detail in Paul's epistle to the Hebrews, as well as the third book of Moses - Leviticus; whereof Paul studied and quoted from at length. By so doing we can further continue to diligently search out matters of importance that are of "**necessity**" & "**necessary**" (Heb. 8:3, 9:23), and which are revealed and "**belong unto us and to our children for ever...**" (Deut. 29:29)

Although with this issue we conclude with part 5 concerning the *Divine viewpoint revealed in the book of Hebrews*, this will by no means finalize the "**necessary**" study of this issue, or conclude our review. It is an "Inexhaustible Theme"!

The services performed in the type are the only means whereby we have any hope of answering this issues question -- What is the atonement? The anti-typical services being carried out now for us, were what the first Tabernacle was constructed to illustrate to ancient Israel; the Everlasting Gospel. This is the reason the type Sanctuary was pitched. But lest we forget a Heavenly Tabernacle "**which the Lord pitched**" (8:2); wherein Christ serves, demands careful study. These types are a Divine viewpoint, a Heavenly dictum, an "**example and**

shadow of heavenly things" (Heb 8:5), "better promises" (V.6), and of "good things to come" (10:1).

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

An Inexhaustible Theme - What is the Atonement? Pt. 1

Could this question be the reason why Jesus said -- "salvation is of the Jews"? (Jn. 4:22) Ancient Israel was given the Divine Blueprint that would make it possible for God to "dwell among them." (Exo. 25:8) Does not that form the basis of all our eternal hopes?

Did not Paul admonish that we ought to earnestly heed these things, lest we let this truth pass us by? (See Heb. 2:1-3) This is what a Brother had in mind when he suggested we define and describe the Final Atonement and its aspects of cleansing as revealed in the services of the type.

The Divine Blueprint for Reconciliation & Atonement of our sin provides insight, a portal into the Heavenly Sanctuary especially that of the High Priestly ministration of Christ as our Great High Priest in whom we have a strong consolation. To this end there exists theological terminology that is ignorantly despised within Christendom. The term is - At-one-ment.

Therefore we need to know God's "way" (Ps. 77:13) of salvation that ancient Israel was given. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:11-12 emphasis supplied)

The abundance of the signs of the times shows we are in the last generation of earth's history. A clear understanding of what is God's way, together with an **at-one-ment** relationship with Christ is vastly important. (See Jn. 14:6) Since the Bible states Christ is our Great High Priest, it is vital we analyze

carefully the details surrounding the services of the priesthood of the Ancient Sanctuary that God instituted, and why they are written for our

admonition. It is high time we grasp this truth now.

Paul rightly informs all Bible students concerning the importance of the types of the ancient Sanctuary **service** as defined by God, because; as he emphasized, it was the priests -- "**who serve unto the example and shadow of Heavenly things.**" (Heb. 8:5-6 c.f. Jn. 4:22). It is with this insight as to the **services**; distinct from the furniture and apartments of the sanctuary, that God would want us to know. So that we might discover what the atonement(s) were all about, and why they are that much more critical for our understanding today.

God said, the priests "**who serve**" (Heb. 8:5) should be the focus of our attention. In the type, they performed a daily and an annual ministration. The earthly high priest service performed; as an **example**, a **shadow**, the process of the removal of sin, and completed in type what God required, which was the AT-ONE-MENT! There were two main types: 1) the daily services (Lev. 4) and 2) the annual Day of Atonement services (Lev. 16).

We have used the expression 'Atonement' and 'Final Atonement' in prior thought papers. The majority of Christians today including a number of our readers may not be acquainted with this Bible expression, let alone its importance. This however should not be the case.

What is the Atonement? -- In its simplest format "At-one-ment" is a restoration to the Divine favour, a restored at-one relationship with God. Christ prayed -- "**That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us**" (Jn. 17:1). This will soon be realised.

Sin or transgression of the law is a loss of divine favor, a separation from that at-one-ment with God. This is best illustrated when man was banished at the Garden of Eden from the presence

of God. A sin offering is required for atonement. Moses knew sin meant death and therefore **“said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.”** (Exo. 32:30) Atonement again means a restoration, redeeming and bringing us back to the point where man had been separated from the at-one relationship with the God. This is what the Everlasting Gospel is in verity.

The precious blood of the Lamb reconciles the sinner back to the favor of God. Christ is our High Priestly Advocate, by a Divine Decree! **“And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”** (1 Jn. 2:1-2; See also Heb. 5:6; c.f. Ps. 110:4)

The Bible indicates -- confessed and forgiven sin requires a final cleansing. **“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin...If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*”** (1 Jn. 1:7, 9 emphasis supplied) These texts picture not only a cleansing from the sins we have done, but also from that which caused us to sin; our unrighteousness! Christ's blood is the only antidote for our sins and that other law of sin in our members.

The type provides the answer as to how sins were atoned for - the daily, and then how the last act of the Final Atonement process - the yearly, provides a ministration of cleansing. The Bible explains the details of the atonement of forgiveness or reconciliation, and the final cleansing or final atonement.

The daily services for the atonement of sins by the priests who serve are set out in detail in Leviticus 4. The Cross is the fulfillment of this type. The anti-

typical sacrifice of Christ our Passover Lamb was made at the altar of burnt offerings in the court.

A couple of aspects are to be noted. Christ was not High Priest on Earth. His blood was shed, He was the Passover Lamb. (1 Cor. 5:7). His blood was not shed as High Priest. Similarly, Azazel [the scapegoat] who is represented in the Day of Atonement cannot be the metaphor for Christ as High Priest either. This means -- Christ could not officiate as High Priest at His own atonement of reconciliation at the Cross. The reason is because He was the Passover Lamb.

Importantly, to satisfy the atonement types and the ministration of the priests who serve (Heb. 8:1-5) of necessity Christ was prophesied to officiate as High Priest. (Ps. 110:1-4) It must be noted, the offering for sin, Christ is our Passover Lamb. The last ministration, of necessity, is the cleansing of sin. (Heb. 9:23-24) Christ in this ministration phase is not an offering now for sin or Passover Lamb, but is now our High Priest **“after the order of Melchizedek”** (Ps. 110:4). His final ministration does not minimize the Cross, but glorifies it. Both ministrations are **“the power of his Christ”** (Rev. 12:10).

Further, it should be carefully observed, the Passover; a spring feast, was not the Day of Atonement, rather it was a fall feast as recorded in the festal calendar. [We will discuss the feasts in a later issue.] The fall feast is also fundamentally **“necessary”** (Heb. 9:23) for us now.

The daily service defines the individual or corporate sin offering, and the details relating to the at-one-ment that resulted in forgiveness. When it came to the yearly or what was known to ancient Israel as the national atonement, a whole separate and distinct set of required services we given.

What's more it was also understood and perceived by ancient Israel; as well as modern Israel, that the Day of Atonement was/is considered a day of judgment. However what is interesting is that there

were no services revealed in the type that conveys the idea that a review or investigation of the records was performed. Rather the type reveals a cleansing from sin. (See 1 Jn. 1:7, 9) Is therefore the investigative judgment a valid anti-type theology? [More on that later] The record of confessions made; as we shall see, was registered during the daily service, and the yearly service provided the complete cleansing.

Additional Bible examples for - "**Atonement**"

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:17-21 emphasis supplied)

We are to be ambassadors for Christ with the ministry and word of reconciliation? Yes! This is what was committed in sacred trust to Laodicea, which in turn spurned this sacred ministry. This is the Everlasting Gospel, and it is this message alone that explains how we might have hope of being made a new creature; and how we can abide in Christ. Made the righteousness of God through Christ Jesus! This is atonement friends! This then is the final message, the Everlasting Gospel!

Now consider further - "**But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."** (Heb. 8:6-7 emphasis supplied)

The Old Covenant (1st tabernacle) could not take away sin, it was a type. Those who died under it died in faith as the Apostle Paul talks about in Heb. 11. They were "**persuaded of them**" (Heb. 11:13).

The New Covenant (Heavenly) will be realized in this last generation before Christ comes, (See Heb. 9:26, 28 c.f. Rom. 8:19) and will be written on our hearts and minds through the reconciliation and atonement ministry accomplished by the Man in Linen - Jesus, our Great High Priest after the order of Melchizedek! (See Heb. 10:16-17; 3:1)

This more excellent Everlasting Gospel ministry has long been lost to Laodicea. However the individual laity member will either be found "**come out of her**" (Rev. 18:4) walking in the light with Christ, or will be found wanting! {To be continued}

An Inexhaustible Theme - The Divine Viewpoint Revealed in the Book of Hebrews - Pt. 5

The Inexhaustible Theme as revealed in the Scriptures in its entirety, concerns the Everlasting Gospel. This is what the Apostle Paul in the Book of Hebrews seeks to draw our attention to for an unmovable consideration of our Great High Priest "**after the order of Melchizedek**" (Ps. 110:4). Consideration of this Divine viewpoint leads to an irrefutable conclusive decision for truth pure and unadulterated! It has too; there is no other "**way**" given!

The Bible's Sanctuary message contains unmistakable and succinct concepts for teaching the Everlasting Gospel of Christ, the message of Righteousness by Faith, and the message of a Final Atonement; for one cannot be taught without the other. For this reason evangelism becomes ineffective upon the heart of one who is shown their need of a Saviour without showing them the "**power of his Christ**" (Rev. 12:10) who "**ever liveth to make intercession for them**" (Heb. 7:25). There must be an overcoming of sin in this day of Final Atonement! This then is an indispensable lesson in relation to the work of the "**man clothed with linen**" (Eze. 9:3); and the "**matter**" (V. 11) given him to do. For Paul verily counted the "**righteousness which is in the law** (among)...**the loss of all things**" calling it "**but dung...my own righteousness**" (Phil. 3:6-9.) Next time we are

puffed up with the **“dung”** of our own self righteousness we should well consider what Peter wrote concerning the **“way of righteousness”** (2:21-22).

Elder M.L. Andreasen in the preface of his book -- **“The Book of Hebrews”** explained how that the early church hoped and believed that Christ’s soon return would take place in their day. As time lingered on they became discouraged, though they have not been the only ones; after the Great Disappointment in 1844 many walked away, never to return. What was the reason behind Christ’s long absence during their day? Elder M.L. Andreasen explained further that Paul issued a warning that there must **“come a falling away first, and that man of sin be revealed, the son of perdition”** (2 Thess. 2:3.) This not being sufficient to answer the genuine question that troubled the early church, **“What was Christ doing? Was He sitting in idle expectation, waiting for certain things to happen before He could return; or was He doing some important work that vitally affected their salvation, and the salvation of all mankind?”** [The Book of Hebrews, p. 12-13.]

Friends we have been lead to believe He has been idle, merely ministering benefits obtained at the Cross; that the ministration of the blood of Christ was somehow also finished at that time without there being any example and shadow. But on the other hand as Elder Andreasen pointed out if Christ was performing a work similar to that of the earthly priest, His long absence during this gap of time between the cross and consummation could be then understood. [We will touch on this aspect further in an upcoming issue] Elder Andreasen affirms **“It was to answer these questions that Hebrews was written.”** [ibid]

Paul’s epistle to the Hebrews essentially teaches us that there would be a Final Atonement ministration performed post Calvary. Paul therefore spoke of an approaching **“day”** (Heb. 10:25.). This text identifies that this day can be understood to mean not only the second coming, but also the day yet to

come wherein a final atonement would make us complete in Him, to sin no more. This then is what Paul is telling us the Everlasting Gospel that Christ taught him was all about!

The context of Hebrews is a contextual aspect concerning the second veil, as Paul said **“...of which we cannot now speak particularly.”** (Heb. 9:5)

Paul in the preface of his letter to the Hebrews exalted Christ crucified saying: **“when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”** (Heb. 1:3)

With His **“offering...once for all”** (Heb. 10:10) Christ accepted and bore the penalty and condemnation for our sins in His own body on the Cross to which He was nailed. Through this atonement of the Passover Lamb the Saints are forgiven, (Lev. 4:31) and the typology of the Day of Atonement explains why the Saints will not have to face a judgment. (See Jn. 5:24) [More on this later]

In the type the Cross was represented by the Alter of burnt offering in the court. As we noted in a prior issue, and as we advance in this issue Leviticus chapter 4 lists four categories of sinners. These four are either classified under a corporate or individual guilt category in need of confession and an atonement that resulted in forgiveness from those sins. But not a cleansing from sin; not yet! This was reserved to be dealt with during the yearly or national atonement. The first two groups consist of the **“anointed”** high priest (V. 3) and the **“whole congregation”** (V. 13). The second set composes the **“ruler”** (V. 22) and one of the **“common people”**. (V. 27) Now upon reading over the prescribed service at no time was the blood for corporate confession placed on the horns of the alter in the court. Neither was the blood of individual confession taken beyond this alter located in the court to be ministered within the tabernacle. The type establishes the differentiation.

What is all this telling us? Simply this -- at the Cross Christ secured for us **"an eternal redemption"** (Heb. 9:12 RSV.) And by His High Priestly ministration now with His own blood we can have the forgiveness of our confessed sins, so that we can **"go on unto perfection"** (Hebrews 6:1) being cleansed **"from all unrighteousness"** (1 Jn. 1:9.) This is why the whole story cannot end at the Cross, with Leviticus chapter 4. There must be a service as found in Leviticus chapter 16! It was to this that the earthly pointed. (Re-read Heb. 8:5)

If the **"law"** in Heb. 10:1 was **"a shadow of good thing to come"** [ibid.] which could not make perfect a people for God, the very reality of those **"good thing to come"** could! This is why the Sanctuary message should mean everything to us! When we have **"our hearts sprinkled from an evil conscience"** (V. 22) we will from love, and not from our own works; which are but dung, keep His commandments! This is why Hebrews is a summary of the Everlasting Gospel!

Paul in comparing the two Covenants of which the **"worldly sanctuary"** was a type; the old, and the new covenant anti-type which has a **"true tabernacle"**; affirms that our Great **"high priest"** clothed in Linen (as seen in the type) serves after the order of Melchizedek in the Divine Heavenly original! (Heb. 9:1 8:1-2) He is the Son of man that **"hath power on earth to forgive sins"** (Matt. 9:6) and to cleanse us from all unrighteousness! And through His life and High Priestly intercession the Man in Linen thus enables us to **"go and sin no more"** (Jn. 8:11). Those who do so are, **"men wondered at"** (Zech. 3:8). And this is what the whole creation waits for; **"the manifestation of the sons of God."** (Rom. 8:19)

The proclamation of the Everlasting Gospel is to produce the **"manifestation of the sons of God"** [ibid] and not the manifestation of **"how many thousands...there are which believe...all zealous of the law"**! (Acts 21:20)

If we conclude that this very experience cannot be, that there is no dual atonement, we are in effect denying the Man in Linen! His very work is the ministration and salvation from sin; and not salvation in sin. This justifies being born from above. Will the Man in Linen be our stumbling block and rock of offence? If so then we will remain ignorant of Him and verily incapable of realizing that our lamps are **"going out"** (Matt. 25:8, margin). See also 1 Jn. 1:8, Jn. 8:24).

Paul reviews in Hebrews the eighth chapter what he titled κερηλααιον (Gr.) -- A principal thing, Chief, or main point: **"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."** (Vs. 1-3, emphasis throughout) Here is the Passover fulfilled, which was a spring feast.

Paul further certifies that these earthly priests when compared to Christ were far less qualified in regard to the **"oath"** that was given him from the Father that was **one** of **"two immutable things"** (See 7:20-21, cf. 5:5-6, 6:18) making it an **"unchangeable priesthood"** (V. 24).

In retrospect, it was the sacrificial offering of Christ on the cross that was ***once for all***, not the ***Final Atonement***; which was a fall feast, and this is what Paul is speaking about in the book of Hebrews. It was an ultimate **"necessity"** (Heb. 8:3.) that He have something also to offer, and His offering was the final sacrifice! It was further **"necessary"** (9:23) that the Heavenly Sanctuary be purified or cleansed with a better sacrifice, through a **"more excellent ministry"** by a **"mediator of a better covenant, which was established upon better promises."** (Heb. 8:6)

Why should we study Hebrews? It was written to show unto us; as well as unto them to whom it was

written, that we are in desperate, and urgent need of an ever active High Priest in the Heavenly Sanctuary who is performing a cleansing from sin before He can **“appear the second time”** (Heb. 9:28.) We do not have an idle Saviour! Neither do we have a **“high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”** (4:15.) A further qualification of the Man in Linen to cleans us from sin; He overcame sin in the flesh!

We must believe that He is able to resolve the sin problem in us. This is the Everlasting Gospel; known as the **“way”** (Ps. 77:13. Cf. Heb. 10:20). Or we will find ourselves among those who **“worship ye know not what”** (Jn. 4:22). With regard to the former option, is this then the meaning when we are to eat the flesh and drink the blood of the Son of man? (See Jn. 6:22-69)

In John chapter 6 there is a picture which was termed by our former Editor as the ‘crisis in Galilee’. For **“From that time many of his (Jesus) disciples went back, and walked no more with him.”** (V. 66) What was the issue over? It was over the Everlasting Gospel which they had been given from God passed down from their fathers! For the Everlasting Gospel of Righteousness by Faith was given in answer to their question, their question echoed rather a salvation by **“works”** (V. 28) program!

What was the answer Christ, and Paul; who was separated unto this gospel, gave? **“believe on him whom he hath sent”** & **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works...”** (6:29, Eph. 2:8)

“said Jesus...Will ye also [margin, Do you also want to] go away?” (Jn. 6:67.) It’s time for us to make our decision, and choose whose righteousness we want to be clothed with!

Paul goes on further to introduce in Hebrews chapter 10 the acceptance of the perfect sacrifice of Christ and then he sits down. And that dear

Brethren is not the end of the world! (See verse 12. c.f. 9:26)

What Christ is now, and has been doing since 1844 for us in the Heavenly Sanctuary dare not be overlooked. It is necessary, it concerns our eternal salvation. The very reason why He died and ministers; why this was written for us upon whom the ends of the world are come, is to put away sin, our sins! He is to cleanse us from all our uncleanness’s! This is the reason for the sanctuary in the wilderness to serve as a type, an example, a shadow of the service that would take place in Heaven by a Greater High Priest, and more perfect sacrifice! How precious this is! Nothing else fits the dictum! Laodicea’s lukewarm message can’t even come close to this Inexhaustible Theme!

Once more, Heb. 8:5 speaks of the earthly priests **“Who serve unto the example and shadow of heavenly things.”** This needs to be noted for what it is not saying. Namely -- the furniture, utensils, and size of the Sanctuary were not the example and shadow, but the **“service”** [ibid]. The services performed were that which was important and crucial for us to appreciate and grasp as a reality!

Why is this so important to follow? Because, if it was **“necessary”** that the patterns be cleansed with the blood of bulls and of goats, even more so was it **“necessary”** that the heavenly be purified with the precious blood of Jesus now in the end of the world! And that’s the reason the atonement was not completed, but only begun on Calvary! This is why Elder M.L. Andreasen; a peerless theologian, could not accept a completed atonement, and wrote *Letters to the Churches*, choosing rather to hold fast the Everlasting Gospel, which had been officially repudiated by Laodicea! The Divine viewpoint of the Man in Linen has been set aside and totally repudiated by mainstream Christianity! However the work of the Foundation continues to develop this forgotten -- Inexhaustible Theme.

Now can one honestly say and remain honest before God, that the atonement was complete on

the cross? Impossible! For in conclusion, a dual atonement can be proven from the New Testament book of Hebrews. {Concluded}

TR

[For further study see WWN XXVI 11(93) & ALF audio "Why do we need to know the Sanctuary teaching?" Available from the Foundation's office]

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The Australian Edition of "Watchman, what of the night?" is published monthly by the Adventist Laymen's Foundation of Mississippi (Australia).

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www.5agendas.com (Back issues of WWN – Aust. Edition)

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