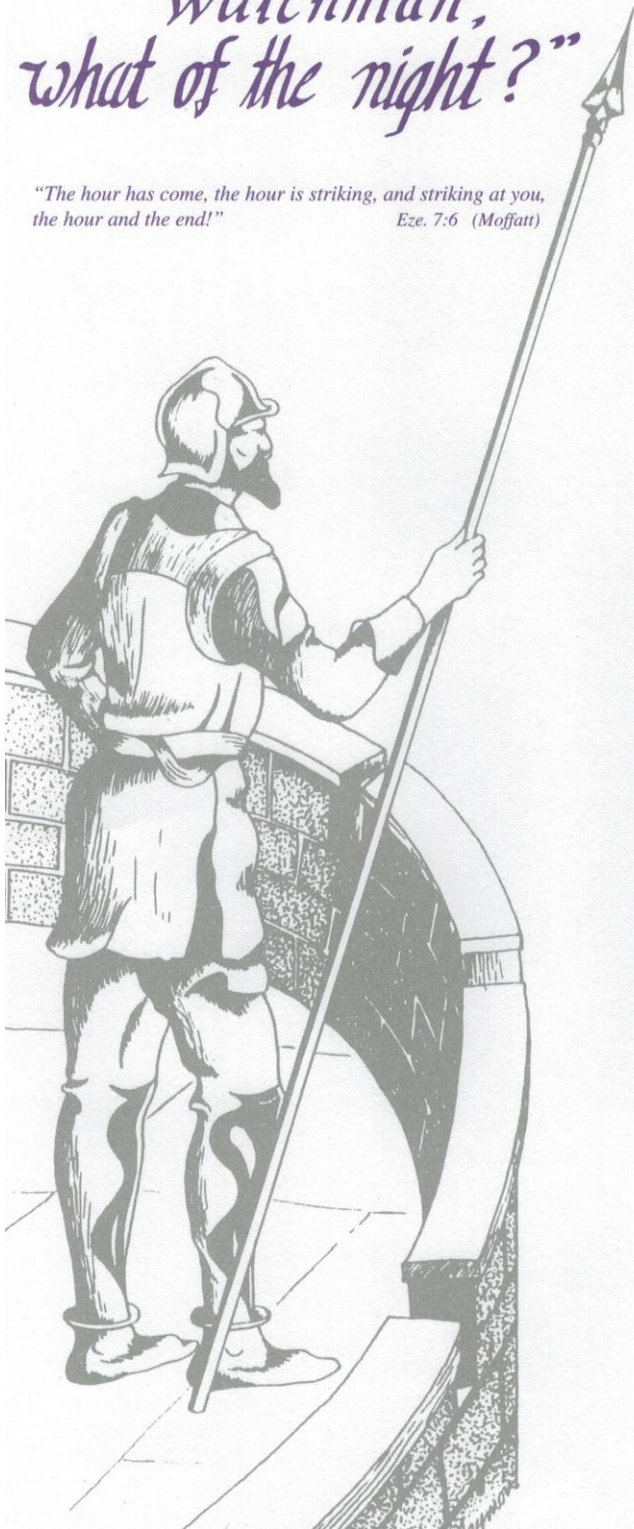


*"Watchman,  
what of the night?"*

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

Eze. 7:6 (Moffatt)



## An Inexhaustible Theme—

**Is it really that important to  
prove there is a Dual Atonement  
from the Book of Hebrews? -Pt. 4**

Pg. 2

## An Inexhaustible Theme— Romans XI -Pt. 5

Pg. 6

### *Editor's Preface*

The chief focus and central theme of the Australian edition of WWN has been; and will remain, revolved around the focal point of the *"Everlasting Gospel"* – the *"Man clothed in linen[s]"* High Priestly – Final Atonement ministration which is going on *"now once in the end of the world"* (Heb. 9:26). The reason for this recurrence is simple: We hope to continue to only ever uplift Jesus Christ as our *"Great High Priest"* *"after the order of Melchisedec"* who was prophesied in Psalms 110; by a Divine decree, to resolve the sin problem in sinful flesh *"now once in the end of the world"*.

The Bible's evidence; as has been shared from Hebrews and Romans, as well as a vast amount of Bible evidence that remains to be published – let alone studied, is what Scripture provides as the only antidote – the *"Everlasting Gospel"* – against current and looming deceptions. These modern Transgressions and Abominations against the *"Prince of the host"*, His *"sanctuary"* & His *"truth"* (Dan. 8:11, 12) are sadly turning away the attention of multitudes of souls from considering the *Man in linen's* work in the heavenly tabernacle – towards a concentration of attention to an earthly tabernacle and other various counterfeits; which will need to be given some thought to. This is why a correct understanding of Romans 11 and its things *"hard to be understood"* (2 Pet. 3:16) concerning the *"natural branches"* (Rom. 11:21), as well as Daniel's *"seventy weeks"* (See chart on p. 7) are crucial so as to arrive at *"Truth"*.

At the time of this editorial in September an ecumenical event is taking place in Jerusalem. In the *"Postscripts"* we will briefly inform our readers of its significance. We encourage our readers to carefully consider Dan. 3 and Rev. 14 which concerns either a *"worship"* of *"Him that*

*made*" or of one which the Bible reveals as wanting to be worshiped "*like the most High*". (Isa. 14:14)

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

## **An Inexhaustible Theme-**

Again? – Yes again.

With an unwavering resolve—it is now high time we make a defense of the "*Everlasting Gospel*"—it is now high time the ministration of our *Great High Priest after the order of Melchisedec*—which is "*necessary*" be vindicated. Therefore we will continue to examine – **Is it really that important to prove there is a Dual Atonement from the Book of Hebrews? Pt. 4**

Is there anything else that should so deeply occupy our attention? The Bible says:

*"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." – "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus..." – "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection..." ["strong meat" in "due season"?] – "Now of the things which we have spoken this is the sum: We have such an high priest..." (Heb. 2:1; 3:1; 6:1; 5:14; 8:1)*

For us here at the Australian Foundation, this present Truth has resulted in a deeper and yet more profound understanding concerning "*Him that made*" (Rev. 14:7), who is "*Lord also of the Sabbath*" (Mark 2:28), which also has enabled us to (for the first time) truly "*consider*" Christ as our "*Great High Priest*" "*after the order of Melchisedec*". (4:14; 5:10) Fact is, we have been learning right along with our readers the "*two immutable things*", (6:18) and thus we are now able (again for the first time) to define who the "*Man clothed in linen*" really is.

With a certain laser like accuracy, we now need to be more skillfully equipped to more strongly defend Christ and His righteousness and what His High Priestly Final Atonement ministration is, in

that "*tabernacle, not made with hands*". (9:11) Hereafter there is more equipping to be done in the study of the "*sum*" (8:1) of the "*Everlasting Gospel*" in the Book of Hebrews, which in no way contradicts the "*principles of the doctrine of Christ*", but rather it makes them all the more clear to understand.

Recently a reader commented – "**These things** (speaking of the "*Man clothed in linen*" & His High Priestly Final Atonement ministration) **are not coming from anywhere else.**" Is this because Bible students (until recently-me included) have not, at heart, truly considered: **why** Christ is their Great High Priest, neither His High Priestly ministration, nor whether it was really all that important to prove there is a Dual Atonement from the Book of Hebrews? I have recently been asking myself; having been brought up a Christian, "why have I never been told these things—why have I never heard of these things from any Christian pulpit?"

Sadly this should not be the case, albeit it is—but why? Mainstream Christianity and Laodicea are gearing up for complete unity in diversity with all other faith communities. Yet even with what appears to be strong apologetics, they are not equipped to be able to define Christ's High Priestly ministration "*after the order of Melchizedek*". Neither are they able to defend it with the Everlasting Gospel as found in Hebrews!

If however, a believer is to honestly conclude that there is to be no "*necessary*" cleansing of the "*heavenly things*"—which the Bible says is a Final Atonement ministration by our "*Great High Priest*" "*after the order of Melchisedec*" (Heb. 9:23; 4:14; 5:10), then what is being published in this Australian edition of the thought paper is simply amiss. For if both Atonements were completed on Calvary, then there simply would have been no need for the Book of Hebrews in the New Testament canon. No Scripture texts would have ever needed to be written such as—

*"It was therefore **necessary** that the patterns of things in the heavens should be **purified** [cleansed, margin] with these; **but the heavenly things themselves with better sacrifices than these.** For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us...but now once***

in the end of the world hath he appeared to put away sin by the sacrifice of himself." (9:23-26, emp. add.)

Furthermore, without the antitypical Final Atonement there would be no need for any typical significance in relation to ancient Israel's fall feast of the Day of Atonement. On the other hand however, just as there was antitypical significance in relation to ancient Israel's spring feast of Passover—so there is also an antitypical significance connected with ancient Israel's fall feast—the Day of Atonement, which was a metaphor for what Paul in Heb. 9:26 is teaching a new spiritual Israel of God.

In the type, this fall feast of the Day of Atonement followed soon after the feast of Trumpets, and preceded the feast of Tabernacles. What is essential for us to realize is that—it is of Divine "necessity" & "necessary" that Christ must fulfill all of ancient Israel's type feasts without any exclusion of the only one that brought about a cleansing for ancient Israel. To ancient Israel this was the most important. But how is it regarded today—unimportant-unnecessary? The shadows type feast of the Day of Atonement finds its reality in Christ's High Priestly ministration—the "necessary" cleansing and the putting away of sin "now once in the end of the world" [ibid].

Hebrews 9:23-26 is Sanctuary—Day of Atonement terminology in no uncertain terms, and means simply that He is appearing NOW as our "Great High Priest", who is ministering an antitypical Day of Atonement cleansing at the consummation of the ages by the sacrifice of Himself. For what many do not realize is that anything other than this conclusion is to place the entire authority of the Holy Scriptures — "Everlasting Gospel" in jeopardy!

If we are to safely and justifiably conclude that Laodicea's and mainstream Christianities' interpretation of Hebrews is correct, that their 'no Dual Atonement theology' is truth, then we would have to dispense with what the Book of Hebrews is truly saying contextually altogether, and so let it remain a closed book—except for the part on faith. Yet without the entirety—the "sum" of what Paul is teaching in Hebrews concerning a "necessary" "cleansing" of "heavenly things"—could there be any real genuine "faith" in the "Everlasting Gospel" that

the "cloud of witnesses" had, wherein they obtained a "good report"? (12:1; 11:39) There is no way around this dilemma seeing that Paul in the Book of Hebrews is clearly teaching an age-long Scriptural TRUTH that has been proclaimed since the time the sin problem began—as the "Everlasting Gospel"—man's only antidote for the sin problem in sinful flesh!

In the August issue of WWN, regarding Hebrews 9:23 we asked the following question: "What better things?" The answer is simple—the book of Hebrews mentions in 9:23 that the "heavenly things" need "better sacrifices" or more perfect things for their cleansing, therefore a perfect sacrifice of "necessity" would be sufficient for the perfect High Priest to put away the sin problem at the consummation of the ages—the "necessary".

For review—the proper context of the Book of Hebrews is in the clear intention of Hebrews 1:3, and the context of Hebrews 9:23-26—

The "necessity"—"...when he had by himself purged our sins, sat down on the right hand of the Majesty on high..." (1:3 c.f. Mark 16:19)

The "necessary"—"It was therefore necessary that the patterns of things in the heavens should be purified [cleansed, margin] with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, [and never will] which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (9:26, emp. add.)—which follows His sitting at the right hand of God. For on the other hand, Heb. 1:3 is clearly NOT saying "in the end of the world" He "sat down on the right hand of the Majesty on high...!"

The first portion of the context is Heb. 9:23, and what is being stated is that the "heavenly things themselves" need "better sacrifices" to "be cleansed" [9:23, margin], which automatically necessitates a Dual Atonement ministration—straight up.

The second context is the entrance of the High Priest into "heaven itself" the "holy places" [αγια - hagia, Gr. plural, both apartments] and not the "holy places made with hands" (or even a future earthly Sanctuary) as stated in Heb. 9:24.

When we understand that Christ entered into the Heavenly second apartment, *ἁγία ἁγίων* – *hagia hagion* or Most Holy Place in 1844, commencing the Day of Atonements cleansing, which is exactly where the sin problem began; which was in heaven, we can better understand the facts surrounding the First Angels message of Revelation 14:6-7 – the “*hour of the judgment of him*” (Gr.) In other words, the ‘daily’ service in Lev. 4 has 2 agendas dealing with both 1) corporate and 2) individual forgiveness. While the Day of Atonement – the ‘yearly’ – Lev. 16 has 3 agendas – (antitypical) – 1) the cleansing of the Most Holy Place (reconciliation) of heaven unto Himself, 2) being a Corporate cleansing, and 3) an individual cleansing – which entailed the last act of the Day of Atonements.

However to eliminate any confusion, when all these agendas of the Sanctuary Services are taken together as a whole (Lev. 4 & 16) we thus have an accumulation of 5 agendas: the first 2 from Lev. 4, then the first agenda of Lev. 16’s Day of Atonements thus becomes the third, the second the fourth, and the third the fifth agenda. (See text box on page 5)

Christ’s entering back into the first apartment, the *ἁγία* – *hagia* from the second apartment following the Day of Atonements first agenda in 1844, most certainly deals with the second High Priestly agenda on the Day of Atonement, (Sanctuaries’ 4<sup>th</sup> agenda) which was corporate repentance as revealed in Revelation chapters 1-3, which reveals Jesus in the role of High Priest of the Seven churches. Fact is five of the churches mentioned needed to corporately repent. If they did repent then there would be records of forgiven corporate sin in heaven. This is one of the Bible facts that Laodicea refuses to accept.

A provision for corporate repentance was extended to Laodicea during the time frame of the Day of Atonements second agenda (Sanctuaries’ 4<sup>th</sup> agenda) in the first apartment – after 1844. Since there was corporate and individual forgiveness on a ‘daily’ basis in ancient Israel – the type, in which the antitypical Day of Atonement must make provision for – because the antitypical “daily” ministrations ended in 1844 when the ‘yearly’ or Day of Atonement cleansing began – however the Day of Atonement’s agendas were in reference to

cleansing and not repentance – i.e. repentance would be necessary following 1844 if corporate Laodicea and the other corporate bodies would have been willing to repent of their unconfessed sins. If the sins were confessed then corporate bodies passed the test of faithfulness, but corporate confession wasn’t necessary as presented in relation to the Smyrna and Philadelphia churches that passed the corporate test and are not mentioned as needing repentance.

Then another question would be the following: What then needs to be cleansed in heaven according Hebrews 9:23 and why?

The answer would be the following: “records of confessed and forgiven sin”, since Hebrews 9:19-22 informs the reader in verse 22 that almost all things were cleansed with blood so this would include every aspect of the Sanctuary service and not just the death of Jesus forgiving individual sin, which in essence wasn’t a cleansing of sin but a forgiveness of sin simply because this forgiveness was presented in Leviticus 4:22-35 on a ‘daily’ basis on behalf of the individual. Those records of individual confession were cleansed by the High Priest during the annual feast of the Day of Atonement.

But we also see that there were records of confessed corporate sin that needed cleansing. (See Lev. 4:13, 18) This includes corporate confession. Exodus 30:10 entails the cleansing of the Altar of incense on the Day of Atonement, upon which altar the blood for corporate repentance was placed.

Fact is that the cleansing of Corporate sin had to precede the cleansing of Individual sin, and this is the reason why the context of Heb. 9:23, 24 is crucial in our understanding of the Final Atonement. Heb. 9:26 correctly presents the matter of the judgment in relation to the entrance of the Priest into the “*holy places*” as stated in Heb. 9:24.

But what does the righteousness of Christ’s ministry as Great High Priest mean to us now?

The perfect sacrifice entails not just Individual forgiveness and Corporate Repentance of Calvary in 31 A.D., it also entails cleansing for the final three agendas of the anti-typical Heavenly Sanctuary during the time frame of the final three

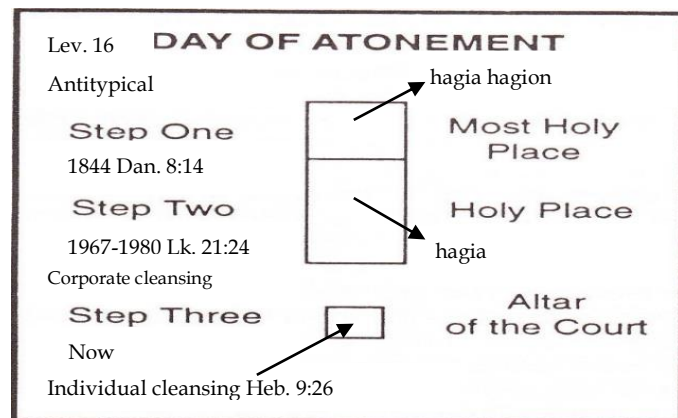
agendas: the anti-typical Day of Atonement; as stated in Heb. 9:19-22, with cleansing of the Heavenly Sanctuary as well as Corporate and Individual cleansing.

The Sanctuary of Atonement's can be summarized as follows:

1. Individual forgiveness. (Lev. 4)
2. Corporate repentance. (Lev. 4)

Then the Cleansing time and final three agendas--(Lev. 16)

3. The Day of Atonement = Reconciliation of the Heavens. (Day of Atonements first agenda)
4. Corporate cleansing. (Day of Atonements second agenda)
5. Individual cleansing. (Day of Atonements third agenda)



It is at this point in time (#5) when the believer is saved by the life of the perfect High Priest "after the order of Melchizedek" (Psalms 110:4). See the second portion of Romans 5:10. The first portion of Romans 5:10 are clearly stated in the verse as the "reconciliation" by way of the perfect sacrifice of Jesus, wherein we received the first "atonement" of "necessity".

When understood, what was prefigured in the daily type itself (Lev. 4) prefigured an atonement of forgiveness; a purging of the "sin that he hath committed" (4:35) that directly followed the offering of the sacrifice—to then be followed by an atonement of cleansing when the "tenth day" of the "seventh month"—the Day of Atonement (Lev.

16:29) finally arrived. This is the **immutability** of the type found in Leviticus 4 and 16. How?

The "first covenant" pointed to—and was an "example and shadow of heavenly things"; which "heavenly things" is what the "NEW COVENANT" (Heb. 9:1; 8:5; 8:8) is all about; which fundamentally means God puts His "LAWS INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM; AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE." (Heb. 10:16-17)

To reject the "necessary" Final Atonement ministration of Christ—is to similarly reject the "NEW COVENANT" & the "wedding garment". Some may ask "How can this be?" The Bible provides a clear answer according to the dictum of Zechariah 3—the "change of raiment" (v. 4) was not placed over the filthy garments as many suppose. These "filthy garments" must be removed first. This is what Christ's High Priestly ministration—Final Atonement cleansing accomplishes for us, while all we can do is to stand "before the Angel of the Lord". It is this "Angel of the Lord"—the "Man clothed in linen" that we are to accept by faith only for His forgiveness of our sins and cleansing of all our unrighteousness. (1 Jn. 1:9)

However, within the context of Christ's High Priestly ministration there is an area that needs further study and discussion in the thought paper. Simply it is this: the sealing of God's people with a "mark" by the "Man clothed with linen" as spoken of in Ezekiel 9—does this occur prior to the last act of the antitypical Final Atonement cleansing or after? What must be noted is that; based on the type (Lev. 16), the Day of Atonement is pictured occurring on a single day, and as Zech. 3:9 also portrays the "angel of the Lord" removing the "iniquity of that land in one day." (c.f. Mal. 4:3; Prov. 4:18; Eze. 36:33; Heb 10:25)

Referring back to the September issue (p. 5-6): Are the texts in the left column only to be considered without any consideration to the texts in the right column? Sadly, for many there have been no consideration as to why Christ is a "Great High Priest" "after the order of Melchizedek"—no consideration for the second "immutable thing", even though many do not necessarily reject Him as

a/their Great High Priest. This would be a barefaced denial of Scripture. Yet how is it that all the accompanying Scriptures that define His High Priestly ministration within the context of a Dual Atonement ministration are unashamedly discarded as redundant—are unwanted? The Bible says it **is** “necessary”—yet the current doctrines and commandments of men say it is **NOT** “necessary”! # {To be continued...}

### An Inexhaustible Theme- Romans XI Pt. 5

The Apostle Paul makes it clear—there is no truth in anyone taking the position that God has cast away His people. (See v. 1) Neither is there any truth in anyone taking the position that God has not also at this present time “*reserved*” to Himself an end time scenario of the “*seven thousand*”—a “*remnant according to the election of grace*” (Rom. 11:4, 5) who will make up “*all Israel*”(v. 26)—both Jews and Gentiles. In light of this simple Bible fact the very idea that the corporate nation of modern Israel will be saved, simply does not line up with Bible evidence, simply because Paul says “*Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*” (v. 7) and that this “*blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*” (v. 25, emp. add.)

However when this time came for the “*fulness of the Gentiles*”, which was the “*times [καιρος-kairos, Gr. Probationary time] of the Gentiles*” (Luke 21:24), to be fulfilled—it did not mean modern Israel was to have a second “*seventy weeks*” (Dan. 9:24) probation, just as ancient Israel had when their “*seventy weeks*” closed when Stephen was stoned in 34 A.D. following their rejection and crucifixion of the True Messiah—Jesus Christ.

Another fact that must be understood is that when ancient Israel’s leadership “*cried out, Away with him, away with him, crucify him*” and when “*Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar*” (Jn. 19:15),

never again did ancient Israel’s leadership receive a call to repentance.

In fact, in Acts 2 when Peter stood up on the day of Pentecost and preached, who was he preaching to? The leadership? No! The Bible says “*And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*” (v. 5, emp. add.) Yet it was these that Peter charged “*ye have taken, and by wicked hands have crucified and slain:*” — “*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*” Peter charged these individuals with the indictment of being individually responsible for the sin of what the “*house of Israel*” committed corporately in crucifying the Messiah, which brought guilt upon the laity. And these individuals recognized their individual responsibility “*when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*” (v. 37)

Here is a New Testament example of corporate accountability and individual responsibility. The leadership sealed their probation with an unpardonable sin, not to be repented of, with no call for repentance, which also caused a preliminary cutting off of the whole house of Israel which was fully reached when the leadership again had blood on its hands—Stephen’s blood in 34 A.D.—490 years (70 weeks) after the “*the going forth of the commandment to restore and to build Jerusalem...*” in 457 B.C. (Dan. 9:25).

Moreover Peter told these individuals to “*Repent, and be baptized every one of you*” (Acts 2:38). Yet, it was only “*they that gladly received his word were baptized...about three thousand souls.*” (v. 41) A “*remnant*”, an “*election*”, comprising individuals who had accepted Christ as their Saviour and were re-grafted back into the “*good olive tree*”—the “*Everlasting Gospel*”, thus accepting the “*necessity*” — Christ’s perfect sacrifice.

Jesus warned His Disciples against “*false Christs, and false prophets*” (Matt. 24:24). This danger looms when the

antichrist appears, Satan who has transformed himself into “*an angel of light*” (2 Cor. 11:14), and when the whole modern house of Israel accepts him as their Messiah, thus causing many to believe that this will then be the restoration and salvation of modern Israel contrary to Bible prophecy—as Jesus Himself forever settles the question of national restoration for ancient Israel—as well as modern Israel when He said —“*Behold, your house is left unto you desolate.*”—**Full stop.** (Matt. 23:38) In juxtaposition to this is Daniel’s “*seventy weeks*” that remains an enigma to many, given that dissonant facts and interpretations have increasingly abounded within mainstream Christianity.

For many the “*seventy weeks*” (Dan. 9:24) are a paradox. (See the Bible helps insert) But the prophecy itself presents no contradictory dilemma in uniting the 7 weeks, the 62 weeks and the 1 week, since 70 weeks or 490 years were determined upon Daniel’s people and occur in chronological sequence without any gaps in time. There are three chronological segments; the first two chronological segments are the 7 weeks = 49 years, & the 62 weeks = 434 years. The final week = 7 years bring us to a total number of 490 years representing 70 prophetic weeks. The 70 weeks and its commencement was revealed to Daniel by Gabriel—by the “*commandment*” (9:23) of God. And according to Ezra 6:14 it was based on the three decrees of Cyrus, Darius and Artaxerxes, the third granting the legal right in the autumn of 457 B.C. And the reason why the correct date of 457 B.C. must be used and not 444 B.C. or 536 B.C. or any other, is because neither these two dates etc. correctly pinpoint the coming of the True Messiah, i.e. His baptism in 27 A.D. and His being “*cut off*” in the “*midst of the week*” (Dan. 9:26, 27) in 31 A.D.

Scripturally this lines up with the records in John’s gospel with His baptism in 27 A.D. (1:33), His first, second and third Passover in 28 A.D., 29 A.D., and 30 A.D. (2:13; 5:1; 6:1), with His final and fourth Passover in 31 A.D. - “*when Jesus knew that his hour was come*” (13:1), which was in the “*midst of the week*” — which was exactly 3 ½ years after His baptism in 27 A.D. and with another 3 ½ years we arrive at 34 A.D. (3 ½ + 3 ½ = 7 years/the “*one week*”) with the complete fulfillment of the seventieth week—the close of Corporate probation for ancient Israel; which also involves modern Israel today.

Therefore with the 7 wks or 49 yrs from 457 B.C. to 408 B.C. with the restoration of Jerusalem, the 62 wks or 434

ysr from 408 B.C. to 27 A.D. and the 1 wk or 7 yrs from 27 A.D. to 34 A.D. we have 70 prophetic weeks or 490 years. There was 69 wks from when the third decree by Artaxerxes went forth in 457 B.C. unto the Messiah in 27 A.D. culminating with the 70<sup>th</sup> in 34 A.D. when the disciple Stephen was martyred—wherein the book of Acts in chapter 8 states that a great persecution broke out in Jerusalem and then the gospel began to be preached to the gentiles or nations “*until* [αχρι ‘ου-achri hou] *the times* [καιροι-kairoi] *of the Gentiles* [or nations τα εθνη-ta ethnē] *be fulfilled.*” (Lk. 21:24)

We have included in this issue a Bible study help on the “*seventy weeks*” to further assist our readers with the Bible’s own definition of this ancient mystery in Daniel 9. Observe carefully the insert. # 7R {To be continued...}

## Postscripts

In an article appearing online at [www.breakingisraelnews.com](http://www.breakingisraelnews.com) on August 14, 2016, titled “A House for All Believers’ to Open in Jerusalem”<sup>1</sup> it reports that in September in Jerusalem “A new interfaith and spiritual gathering...” [ibid] of the three monotheistic religions would be held. This ecumenical gathering is being called “Amen-A House of Prayer For All Believers’, part of the 2016 Mekudeshet Festival...an initiative created by the Jerusalem Season of Culture, an annual festival in Jerusalem, to bring together the world’s three major faiths ‘who share a belief in one God and a boundless love for Jerusalem to dialogue, study, sing and pray together in one temporary house of worship,’ said a press release.” [ibid] The report further states that “Artists, actors, musicians and media figures from around the world are expected to participate in the event.” [ibid] The article goes on to quote from the Mekudeshet Artistic Director Itay Mautner “We will study, argue – yes, this is also allowed – and pray – together and alone. We will see if it is possible, despite all the corporeal difficulties and earthly obstacles, to create a new reality,” [ibid].

The crucial point to notice is that the central ecumenical driving force is that the three monotheistic communities wish to share their belief in monotheism’s one god. Now Read Dan. 3 and Rev. 14 and notice that the crucial issue is over “*worship*”. But it will either be a “*worship*” of “*Him that made*” (Rev. 14:7) or ultimately of “*one*”<sup>1</sup> which the Bible reveals as Lucifer, whose ultimate objective in Isa. 14:13 occurs upon the “*mount of the congregation* (har mow’ed, Heb.) *in the sides of the north*”

being transliterated into the Greek in Rev. 16:16 as "*Ar-Ma-ged-don*". (See Rev. 16:16; Dan. 11:45; Ps. 48:2; Obad. 1:4; Isa. 14:12-14) This presents something for the diligent Bible student to consider—especially when many seem ready to go to Jerusalem for worship.

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