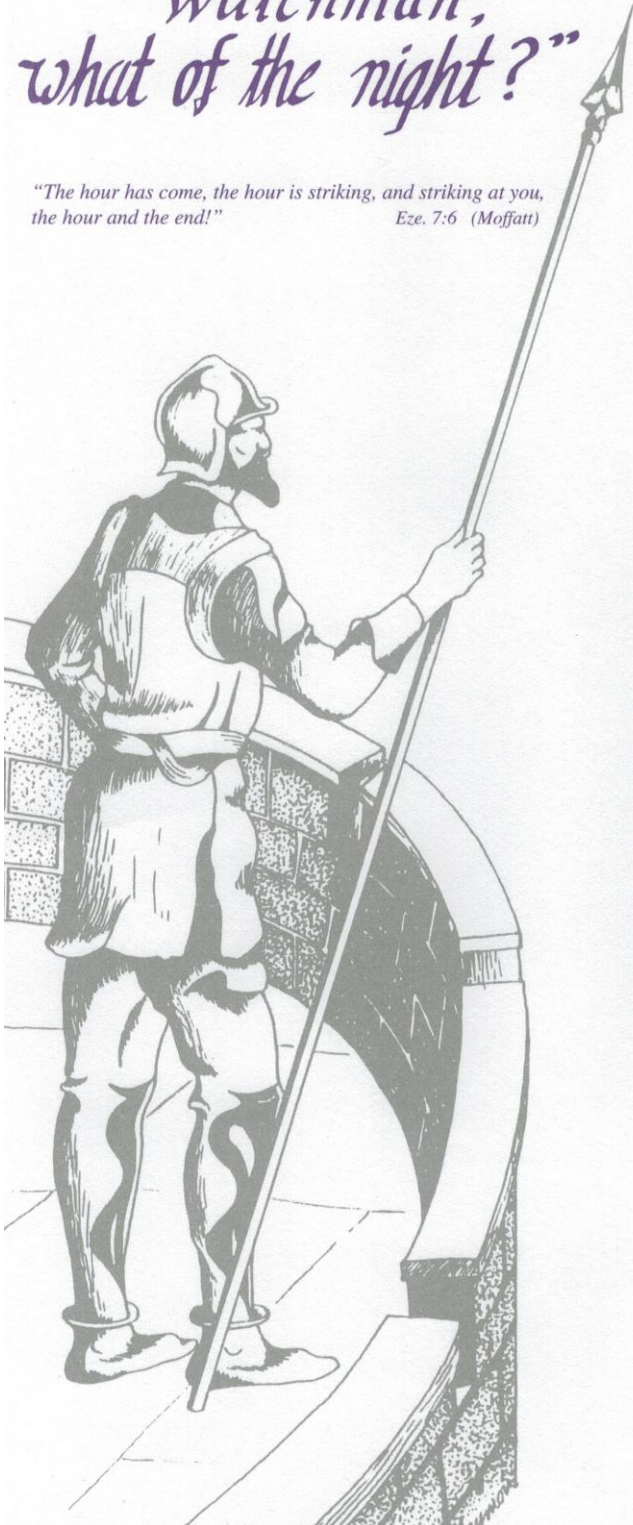


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



An Inexhaustible Theme- Romans XI -Pt. 6

Pg. 2

*E*ditor's *P*reface

With this issue we will bring the series that we have been running on Romans chapter 11 to a momentary close. However, seeing that what the Apostle Paul is discussing in this chapter is of vital importance in regard to the *"Everlasting Gospel"* – the *"root and fatness of the olive tree"* and the result of either being *"grafted in"* or *"cut off"* (Rev. 14:6; Rom. 11:17, 22) from that *"Everlasting Gospel"*, it will be necessary for these metaphors to remain in frequent appearance.

To be certain, Romans 11 will need to be reviewed and revisited as we go forward in our study of the *"Man clothed in linen"* and His Great High Priestly ministration. Verily the present TRUTH which concerns this *"Man clothed in linen"* – *"the true vine"* (Jn. 15:1) – *"the olive tree"* is that very *"fatness"* of the *"Everlasting Gospel"* that we are to be *"grafted"* into by grace, through faith, through Christ's *"necessary"* ministration of righteousness. But only if we believe. Hence the reason why the *"fatness"* – *richness* of His Dual Atonement ministration of *"necessity"* & *"necessary"* remains the *"sum"* (Heb. 8:1) of the *"Everlasting Gospel"* – which clearly uplifts Christ as our Great High Priest – and yes, this *"Everlasting Gospel"* is found in the book of Hebrews!

In retrospect: Concerning Paul's epistles, Peter said there were *"some things hard to be understood"* (2 Pet. 3:16). We have not fully understood nor exhausted them either. More study will be necessary to continue understanding the profound truths of the *"Everlasting Gospel"*. And yes, it is featured in Romans 11 and to the full context of Scripture, and as Paul stated it is *"fatness"* – uniquely rooted, within the book of Hebrews.

We will provide for our readers a summary analysis and a discussion on the fundamental point of Romans 11, that has not been fully seen in past

issues. It is necessary for each Bible student to fully understand and grasp.

“Review, and then Review again, and then Review all that you’ve Reviewed”

An Inexhaustible Theme-

Romans XI Pt. 6

As mentioned in the first discussion of Romans 11, I sat amazed when the presenter showed us Ancient Israel was cut off from the *“Everlasting Gospel”*. This is the essential aspect of this enigmatic chapter in the Book of Romans. I had pieces of the puzzle of Romans 11 but remained *“ignorant of this mystery”* as Paul aptly describes (v. 25).

In conjunction with Romans 11 we will need to consider the Bible’s germane viewpoint on corporate accountability and individual responsibility. Fact is, ancient Israel well understood these Divine principles, woven throughout Romans 11.

Moreover, these Divine principles help to explain why the Apostle Paul penned the following – *“Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded”* (v. 7). Furthermore, they explain why *“seventy weeks”* (Dan. 9:24) were determined upon the ancient house of Israel, which served as God’s Divine prophetic time clock for when—corporately—the *“natural branches”* were to be *“cut off”* from the *“Everlasting (age-long) Gospel”* if the prophetic conditions of Dan. 9:24 were NOT met—while individual probation however, remained open.

What’s more, the Bible’s own historical account proves why, and when, these conditions were NOT met during the allotted time. The fact is ancient Israel ‘corporately’ was ultimately *“cut off”* from the *“Everlasting Gospel”* at the close of the *“seventy weeks”* in 34 A.D. — *“because of unbelief”* (Rom. 11:20).

God stated that the same corporate *“house of Israel”* (Acts 2:36), which was guilty of crucifying the Messiah 3 ½ years earlier in 31 A.D.—through its religious leadership, was then guilty of stoning Stephen, again through the same *“stiffnecked”* (7:51)

leadership—even while he was likewise *“calling upon God”* to *“lay not this sin to their charge.”* (v. 59 c.f. Matt. 27:46; Luke 23:34)

When this point of time was reached with the closing of corporate probation for ancient Israel, a great persecution broke out against those who believed the *“apostles doctrine”* (Acts 2:42) and followed Christ, as recorded in Acts chapter 8. This event triggered the prophetic time clock to commence the long period as described by Jesus – the *“times [καιροι-probationary time] of the Gentiles”* (Luke 21:24).

This is why Paul stated – *“As concerning the gospel, they are enemies for your sakes: but as touching the election, they [the election—not corporate Israel] are beloved for the fathers’ sakes.”* (v. 28) Ancient Israel thus became enemies for the sake of the Gentiles to be *“grafted in”* (v. 23) *“wert grafted in among them”* among the *“election”*. (v. 17, 7) It all concerned the appreciation of the *“Everlasting Gospel”* –as well as ancient Israel’s rejection of it!

For—did not Jesus tell the Jews who did not believe on Him – *“Ye are of your father the devil, and the lusts of your father ye will do.”?* (Jn. 8:44) Could this also apply to those who were *“cut off”* who still do not believe on Him? Assuredly, they were left blinded. (See Rom. 11:7)

Jesus made a telling point to ancient Israel (corporately) – *“Behold, your house is left unto you desolate.”* (Matt. 23:38, emp. add.) Notice that at this point He ceased calling it *“MY”* or *“my Father’s house”*. (Matt. 21:13; Jn. 2:16) This fact remains a problem for many.

Did not Jesus also say to the individual in Ancient Israel – *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; [κρισις-krisis, judgment] but is passed from death unto life.”?* (Jn. 5:24)

Acts chapter 2 records how the individual who believed, understood and knew what his or her individual responsibility was. They were to repent and be baptized and separate themselves from unrighteousness (See Acts 2:40) and walk with God in the *“the way, the truth, and the life”* (Jn. 14:6, c.f. Heb. 9:8; 10:20).

Paul explained: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; [opinion, margin] that blindness [hardening, margin] in part is happened to Israel, until the fulness of the Gentiles be come in.” (v. 25, emp. add.)

Please follow the Bible’s dictum. Daniel explained how ancient Israel (corporate) was given an allotment of probationary time – “seventy weeks” or 490 years. Likewise, Jesus revealed that the Gentile nations were given an allotment of probationary time – the “times of the Gentiles” (Luke 21:24). And the difference between the two probationary times, is that while ancient Israel’s time was measured out in prophetic time – closing at the end of 490 years. The probation for the Gentiles [i.e. corporate bodies of nations τὰ ἔθνη–ta ethnē, encompassing religious and civil] was not measured to close at the end of a specified time, but through a prophetic event that Jesus gave which concerned “**Jerusalem**” [ibid].

The very fulfillment of this event prophecy as described by Jesus occurred in our generation when the status of the capital of Israel was formally ratified by the Knesset in 1980. [see http://www.knesset.gov.il/laws/special/eng/basic10_eng.htm.] Jesus was saying when you see Jerusalem (the city) no longer trodden down of the Nations; this event marked the end of the probationary (kairoi) times of the Nations. But what else did it mean?

What does this blindness in part – until the fullness of the Gentiles necessarily mean? Is it plausible that when probation for corporate τὰ ἔθνη nations was reached; the partial blindness was removed for the individual Jew? If, however, we are to apply it to the corporate nation of Israel, could Daniel’s “seventy weeks” still be viably defended? **Absolutely not!** In light of this evidence, it is therefore safe to conclude that Paul meant that the partial blindness for an individual Jew ceased – the “election”. (Rom. 11:7)

OBSERVE: Based on ancient Israel’s typical services of the Sanctuary (Lev. 16), the Bible student will notice that on the Day of Atonement, when the high priest commenced his atonement of cleansing, he went from the Most Holy into the tabernacle apartment and worked his way “out” (16:18).

Further – the ministration type which followed the ‘cleansing’ in the second apartment concerned the

records of confessed corporate guilt in the “tabernacle of the congregation” [ibid] or first apartment. God intended a corporate atonement. This is why Heb. 9:23 is crucial to salvation.

The evidence for corporate repentance is found during the ‘daily’ typical service in Lev. 4. God gave instruction to Moses concerning 1) the high priest and 2) the whole congregation – both corporate groups. The blood for the ministrations of both these corporate groups alone was taken into that first apartment. (See 4:1-21) Never – was blood for an individual taken within this first apartment.

Therefore, since the high priest (during the Final Atonement type - Lev 16) went into the Most Holy Place and ministered the atonements (plural) outward – and not inward – “out” unto the “altar” (16:18) in the court, it would be foolish for us to deny where the high priest performed the last act of the Final Atonement cleansing for the individual. The last agenda of the Final Atonement was at the “altar”, and God is saying this is exclusively reserved for the confessed sins of the individual categories (4:22-35). What does this mean? We have therefore an “example and shadow” of what the Heavenly High Priestly ministration of Christ is all about. It relates to Romans 11.

This little observed Bible fact resolves the widespread “ignorance of this mystery” of Romans 11:25 in its connection to the kairoi “probationary time” of corporate nations and corporate religious bodies as said by Jesus in Luke 21:24.

This now means; in the antitypical scenario, (Heb. 8:1-5) when the fullness of the “times” of the τὰ ἔθνη–nations reached its mark (the event as stated by Jesus) where the city of Jerusalem was no longer trodden down by the “τὰ ἔθνη” (nations), there was a transition from a corporate agenda in the Heavenly to an individual agenda as per the type. (c.f. Heb. 9:23)

For the Israeli soldier, the Six Day War was an epoch event in the nation of Israel. They wept when they placed the Israeli flag at the Western Wall. For the first time in 19 centuries; following the Six Day War of June 1967, and culminating with the declaration of Jerusalem being made the capital of Israel in 1980; and that as we saw was the moving of the government of Israel to Jerusalem, —

“Jerusalem” was no longer trodden down of the Nations.

This not only fulfills Jesus’ own prophecy (Luke 21:24), but indicates something for our own “blindness.” It was the transition point for Christ’s antitypical Ministration from a corporate agenda to an individual agenda. But how can an event here on earth be related to Jesus’ High Priestly ministration in Heaven?

Jesus was revealing to our dull senses when the probationary times of corporate nations and bodies ended, there was a change in His High Priestly Ministration. The fulfillment of Luke 21:24 signaled the probationary times of the nations had reached its fulfillment here on earth—and Jesus said it related solely to the events concerning the city of **“Jerusalem”** no longer being trodden down.

For in Romans 11:25 Paul speaks about the Kairos—times of the Gentiles/Nations; which are the same times, or the fullness of the Gentiles as described by our Lord in His own prophecy recorded in Luke 21:24.

Laodicean blindness and conceitedness has kept us from understanding Romans 11 and this ancient mystery. Paul accorded with Jesus, that when you see the probationary times of the nations be fulfilled—the partial blindness is removed, and this event concerning the city signals a critical juncture in the ministration of Christ as Great High Priest as set down in the type of Leviticus 16.

Therefore, the **“mystery”** is solved—the **“blindness in part”** is removed with the **“times of the gentiles”** being fulfilled, when now during the time of Christ’s antitypical ministration in the court — any individual Jew can **“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord”** (Acts 3:19).

For the individual Jew, there will be a separation from the **“crooked generation”** (2:40, margin) that remains corporately accountable for its rejection of the **“Everlasting Gospel”**. A re-grafting into the **“root and fatness of the olive tree”** so as to be **“cleansed”** (Heb. 9:23) when the **“times of refreshing shall come”**

will take place. Yom Kippur is special; it is sentient to any raised in the root stock of the olive tree.

What must not be lost is the entire basis of the re-grafting process as it relates solely to the Sanctuary Services. Malachi said to **“Remember...the Law of Moses My servant”** – (4:4). The typical service of the **“Everlasting Gospel”** was given in sacred trust to Ancient Israel. They be the Root Stock – **“But if thou boast, thou bearest not the root, but the root thee.”** (Rom. 11:18) Therefore, as Jesus rightly stated – **“salvation is of the Jews.”** (John 4:22)

When the individual in Jewry or any Messianic understands this, they will see the whole system given to Moses – the **“Everlasting Gospel”** was presented as a type, and wherein he was rigidly taught from childhood, finds its true reality in the High Priestly ministration of the **“Man clothed in linen”**. It is why Paul said consider our High Priest—Who serves in a Heavenly Sanctuary which was pitched by God, and not built—or ever to again be built in **“Jerusalem”** with the hands of man. **“For we have no continuing city, but we seek one to come.”** (Heb. 13:14) No wonder Paul affirmed to us given the Heavenly calling to **“Consider”** our **“High Priest”**. (See Heb. 3:1-4)

Therefore, for the **“election”** the hope of any physical restoration of an earthly tabernacle is meaningless in contrast to the **“two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”** (Heb. 6:18-20, emp. add.)

However, sadly there are many that are caught up with the mistaken idea that the modern corporate nation of **“Israel”** that was **“broken off”** from the **“Everlasting Gospel”**, is what comprises the group that Paul defines as **“all Israel”**. Rather, it will be the **“seven thousand”**, the **“remnant”**, the **“election”**, the individuals in Jewry who are the **“natural branches”**, as well as individual gentiles from other nations that will compose **“all Israel”** when **“grafted”** into the **“Everlasting Gospel”** – the **“good olive tree”**.

And so **“all Israel shall be saved”** when the

"DELIVERER" turns **"AWAY UNGODLINESS FROM JACOB: FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS."** (Rom. 11:7, 20, 26, 4-5, 7, 21, 23, 24, 26-27, emp. add.)

This is where the **"Man clothed in linen"** is critical in the context of Romans 11 as our Great High Priest after the order of Melchisedec. His very High Priestly ministration – **"MY COVENANT"** – is all through a **"necessary"** cleansing, to **"TAKE AWAY THEIR SINS"** **"now once in the end of the world hath he appeared to put away sin [the "necessary"] by the ["necessity"] sacrifice of himself."** (Heb. 9:23, 26, c.f. Rom 11:27)

Ah! A Dual Atonement—a Final Atonement! Praise be to God—This is the reality for our faith in Christ Jesus our Saviour and High Priest!

The diligent Bible student must consider—why it is that the Apostle Paul says that an individual Jew's salvation is what Romans 11 is all about. It requires a grafting into the knowledge of the **"Everlasting Gospel"** with its **"two immutable things"**—the **"necessity"**, as well as the **"necessary"** Final Atonement ministration by the only One who can save—the **"Man clothed in linen"**.

We will need to study further the comparison between Christ's own prophecy in Luke 21 and Romans 11, along with the corresponding **"seventy weeks"** in Daniel 9. But for the remainder of this issue we will concern ourselves with the questions that were originally asked when the series on Romans 11 commenced.

The Fundamental Point:

FOR REVIEW— The commencing article's questions were: "What was given to Ancient Israel that they **"partake of the root and fatness of the olive tree"**? And what did they disbelieve in that caused them to be **"broken off"**?"

At the time when we first began studying Romans 11, it was like yawning with a typical Laodicean response. When asked what Ancient Israel was broken off from, our initial answers were: "Ancient Israel had the ceremonial service", "They had the law", "the prophets", "The day of atonement", "a high priest", "God's covenant with Abraham" etc. In reflection—this was very childish, and we thought

we were weaned off the milk! (See Heb. 5:13) While these answers were not necessarily wrong, they lacked that clear—laser like precision of zeroing in on the **fundamental answer** to unlock the **"mystery"**. At this time the presenter said "when you hear the answer you're going to say—O Duh!" The answer was then provided: **"Friends, they had the 'Everlasting Gospel!'" This is what they were "cut off" from.** This was when we all looked at each other in absolute shocked amazement. Of course!

It was like rubbing our eyes. Ancient Israel was given in sacred trust the **"Everlasting Gospel"**. Have we ignorantly limited the **"Everlasting Gospel"** within the scope of the New Testament only, within the context of the New Covenant? Have we not considered why the **"Everlasting Gospel"** is age-long and was revealed through the **Type/Old Covenant—Sanctuary Services** given to Moses at Mt. Sinai? For clearly it was their disbelief in that age-long – **"Everlasting Gospel"** that caused them to be **"broken off"**! We sat shocked at the force of this Bible fact that we all had missed.

Ponder carefully: In what **"way"**, and by what **means** was the **"Everlasting Gospel"** given to ancient Israel?

When we understand the answer to this question, we will begin to understand why Jesus told the Samaritan woman **"salvation is of the Jews"** (Jn. 4:22).

The chief and fundamental answer is simply this: The **"Everlasting Gospel"** was revealed to our dull senses through the **Services** of the **Sanctuary**—as given to ancient Israel. Do we forget that Paul said it was an **"example and shadow of heavenly things"**? (Heb. 8:5) Why study Lev. 4 & 16? Why study the **"example"** & **"shadow"** – God's solution to **our** problem with sin? The Pharisees of Jesus' time, as well as today thought they figured it out with their proscribed exactions.

Therefore, in order for the **TRUE "Everlasting Gospel"** to be preached as **pure unadulterated TRUTH**, the dictum of the **"example and shadow of heavenly things"** (Lev. 4 & 16) must not only be understood, but is the root stock of what was given to Israel. It is the dictum of what the Apostle Paul clearly taught concerning a Dual Atonement ministration of **"necessity"** & **"necessary"** (Heb. 8:3, 9:23).

Brethren, this is the *"Everlasting Gospel"* in VERITY! For herein lies the reality of genuine faith and *"hope"* (6:19). Because, to be truly born again means that His **"New Covenant"** is wrought in 1) the heart and 2) the mind; which is where His law of Ten Commandments will be written. (8:10). The heart—the mind, this is where the real overcoming of sin by *"the faith of Jesus"* (Rev. 14:12) must take place. There has to be a change of mind—a renewing of the mind — *"let this mind be in you which was also in Christ Jesus"* (Phil. 2:5) and *"Create in me a clean heart, O God; and renew a right spirit within me."* (Ps. 51:10) Without the Final Atonement ministration there will be boasting — *"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."* (Rom. 3:27)

The *"sum"* of the *"Everlasting Gospel"* in the Book of Hebrews further brings too light — *"This is the covenant that I will make with them after those days, saith the Lord, I will put my 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, emp. add.) Ah—our Great High Priest's intended objective for the resolution to the sin problem in sinful flesh!

It is also one of those laws God told us to specifically **"Remember"**. The Fourth is also to be written on the heart and mind as part of the *"Everlasting Gospel's"* New Covenant. He is **"Lord also of the Sabbath."** (Mark 2:28, emp. add.) The Sabbath of rest is irrevocably linked with the *"rest"* that *"remaineth...for the people of God"* (See Ex. 20:8-11; Heb. 4:1-11; Lk 11:28-29 a *"statute forever"* c.f. Lev. 23:31). It is interwoven forever with the At-one-ment ministration. Why good folk explain it away, is only because of an implicit trust in the theology of mainstream Christianity. And for Laodicea today, it has become just as it was to ancient Israel — a Pharisaical *"works"* program!

The Sanctuary Doctrine = the *"Everlasting Gospel"*. Truth is absolute (John 14:6). If you truly want to know the *"Everlasting Gospel"* you will need to understand what the *"example and shadow of heavenly things"* is saying from the Bible only — textually, linguistically; rather than through the theological viewpoint of a galaxy of PhD's — *"Doctors of the Law"*. The *"Everlasting Gospel's"* **full focus centers on** what the ***"Man clothed in linen"*** is saying to us through His WORD.

The Type is a Divine Fiat. God's command to Moses was — *"let them make me a sanctuary; that I may dwell among them."* (Exo. 25:8)

There is no question, Stephen defended God's *"Everlasting Gospel"* — the Sanctuary message when he testified concerning the *"lively oracles"* — *"Our fathers had the tabernacle of witness in the wilderness..."* (Acts 7:44) Stephen knew the fatness of the root stock. And all the while Paul supervised his martyrdom—he was *"consenting unto his death"* (Acts 8:1). This point must never be overlooked. With what Paul knew, he could not work it out. He had to meet the *"Man clothed in linen"*, a Superior Intellect, on the road to Damascus. And after his conversion, he realized what he was handling! The *"Everlasting Gospel"* — testified by Stephen. This is the context of Romans 11. The root stock (the forefathers) had that *"tabernacle of witness"* — the *"example and shadow"* — it all made sense!

David sang of the *"Everlasting Gospel's"* beauty — *"Thy way, O God, is in the sanctuary: who is so great a God as our God?"* (Ps. 77:13) A-saph; concerning *"the ungodly, who prosper in the world"* (Ps. 73:17), said *"Until I went into the sanctuary of God; then understood I their end."* [ibid].

It is why Jesus said — *"salvation is of the Jews"* (Jn. 4:22). Paul affirmed that *"unto them were committed the oracles of God"*, (Rom. 3:2, c.f. Deut. 4:5-8) *"to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises"* (Rom. 9:4, emp. add.) The *"first covenant had also ordinances of divine service...Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God."* (Heb. 9:1, 6, emp. add.)

The *"Everlasting Gospel"*, the apparently unprovable 'Sanctuary Doctrine' contains everything for the salvation of our souls, it explains why the ungodly will be *"cut off"* it is because of unbelief in the *"Everlasting Gospel"* just as happened to ancient Israel. Keep in mind, *"Thy way, O God, is in the sanctuary"*. God's *"way"* of salvation is in the Sanctuary doctrine, — *"salvation is of the Jews"*, they were given the *"Everlasting Gospel"*.

It's time to *"consider"* our Great High Priest as the

Bible explains it, and know for a certainty how God resolves the sin problem in sinful flesh. The very Ministration of the type, an *"example and shadow"* provides the answer. The *"heavenly things themselves"* being a *"more excellent ministry"*. What – how did we ever miss that?

We need to stop limping around, speaking out of both sides of our mouths when it comes to the *"Everlasting Gospel"*. We become subject to be carried about by every wind of doctrine and this distances our knowledge how Christ resolves our sin problem in our sinful flesh. Romans 11 is explaining to KNOW how we are to be *"grafted"* into *"the root and fatness of the olive tree"* – the *"Everlasting Gospel"* through God's agendas and Christ's High Priestly Dual Atonement Ministration. It's just that simple. God never complicated it!

For only the Ministration *"after the order of Melchizedek"* can take away our sin. Thus, any false ministration through an earthly tabernacle built by man's hands or service in Jerusalem can *"never"* take away sin – or make one *"perfect as pertaining to the conscience"*. (9:9; c.f. Gal. 5:24-26)

There are many voices in mainstream Christianity today who are preaching *"stand with Israel, God's chosen people"*, what does Romans 11 say? – *"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded"* (Rom. 11:7). Rather, like the Apostle Paul, we are to *"save some of them"* with the *"Everlasting Gospel"* of Christ's righteousness – the *"necessity"* & *"necessary"* – the Sanctuary message – the cleansing, than to try to save something, a nation, a corporate body – that even Jesus could not save.

Keep in mind, Jesus said *"your house is left unto you desolate"*. Rather it is the individuals who are of the *"natural branches"* who will respond to the *"Everlasting Gospel"*. For Paul's ministry was not about trying to save the Corporate Nation of ancient Israel. Rather his focus concerned the individual Jew who responded to the *"Everlasting Gospel"*, thus being revealed as the *"remnant"* & *"election"* – the *"some"*. The *"seven thousand"* – who *"if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."* (Rom. 11:23, c.f. v. 14; 9:27) And that

re-grafting in process was an understanding of what the Sanctuary type and its teaching was all about.

Paul pointed the listener to Christ – their Great High Priest because the expression to be *"cut off"* was evoked by God on the Day of Atonement. They still have the *"law of Moses my servant"*. But like Saul prior to his conversion, could work it out, and did not see the *"example and shadow"* which points them to their Great High Priest.

The challenge is simple: First we must grasp the contexts of the *"Everlasting Gospel"* – the *"root and fatness of the olive tree"*, and what Jesus meant when He said *"salvation is of the Jews"* is about. Then, and only then, can we be in harmony with what Romans 11, and refocus our attention onto what God is interested in – the grafting of the *"seven thousand"* – the *"remnant"* – the *"election"* – the *"some"*.

Now – with the understanding that God gave Israel the *"Everlasting Gospel"* in the services of the Sanctuary; we can know how God resolves the sin problem in sinful flesh. Through faith in the reality of Christ's High Priestly Ministration we can partake of the *"root and fatness of the olive tree"*. May we then, like the Apostle Paul proclaim – *"For I determined not to know any thing among you, save Jesus Christ and Him crucified."* (1Cor. 2:2, emp. add.)

So then, is it really that important to prove there is a Dual Atonement from the Book of Hebrews?

Conversely, is abiding in the belief of the age-long Gospel simply about the cliché terms – such as the *"love of God and having a relationship with Jesus"*? Or is it a love of the TRUTH (2 Thess. 2:10) as it is in Jesus? A knowledge of our Saviour (Phil. 3:8) and His relationship to the Sanctuary service that we dare not overlook any longer? Is this a real and genuine At-one-ment relationship with Him?

The point that can never be overemphasized is this: the cleansing of sin as typified in the Sanctuary Services of the types – the *"Everlasting Gospel"* –

reveals just how God—through Christ will resolve the sin problem in sinful flesh before Christ comes. This is the “*root and fatness of the olive tree*”! This is the At-one-ment for the new spiritual Israel who have by faith “*come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem...To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*” (Heb. 12:22-24 emp. sup.)

“**Consider**”: In Jesus’ role as “*mediator of the new covenant*” there is the “*blood of sprinkling*” a “*necessary*” cleansing of the “*heavenly things themselves with better sacrifices*”. (Heb. 9:23) God told Malachi: “*Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*” (4:4) “**Remember**” the Sanctuary message? For, are we not told to “*consider the Apostle and High Priest of our profession, Christ Jesus*”? (Heb. 3:1).

In studying Romans 11, we have found what the Apostle Paul wrote in 1 Cor. 13 is apropos, “*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*” (vs. 11-12)

There is no doubt, we have had to put away childish things; the Pablum, and start exercising a mature sense of what God gave us to handle—the “*Everlasting Gospel*”. We have had to become more accustomed to partaking of “*meat in due season*” (Matt. 24:45). For, concerning the “*Man clothed in linen*” — “*Of whom we have many things to say, and hard to be uttered...*” (Heb. 5:11) there remains “*strong meat*” (v. 12). And though some things may seem “*hard to be understood*” (2 Pet. 3:16), with frequent and constant “*use*” (Heb. 5:14, practice, margin) of the “*word of righteousness*” (v. 13), our “*senses*” will be “*exercised to discern both good and evil.*” (v. 14) Jesus says — “*Let not your heart be troubled: ye believe in God, believe also in me...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, whatsoever I have said unto you.” (Jn. 14:1, 26)

In concluding: The “*Everlasting Gospel*” is revealed in Romans 11. It is the “*the root and fatness of the olive tree*” given to ancient Israel through the “*example and shadow of heavenly things*”—the Sanctuary Doctrine. Whether it is believed is another matter in its relationship to Christ NOW! Which means His High Priestly ministrations; a Final Atonement, in the Heavenly Tabernacle (Heb. 9:23; 12:24) is important to prove from the book of Hebrews! Elsewise Hebrews remains an enigma!

What then does this mean for us? Have we been in ignorance about the “*Everlasting Gospel*” and have not considered the “*strong consolation*” that Christ our Great High Priest offers us, and has been revealing to mankind through the Sanctuary Service type? He is none other than the “*Man clothed in Linen*”—and what He said to His enquirers who asked “*how long?*” (Dan. 8:13; 12:6, ad mathay, Heb.) remains to be explored. #

{Concluded...for the time being.} TR

“An Ancient Hebrew prayer”

From the conscience that shrinks from new truth,
 From the laziness that is content with half truth,
 From the arrogancy that thinks it knows all truth,
 O God of truth deliver us!

(Reprinted from WWN, Ozone, Arkansas, USA).

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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