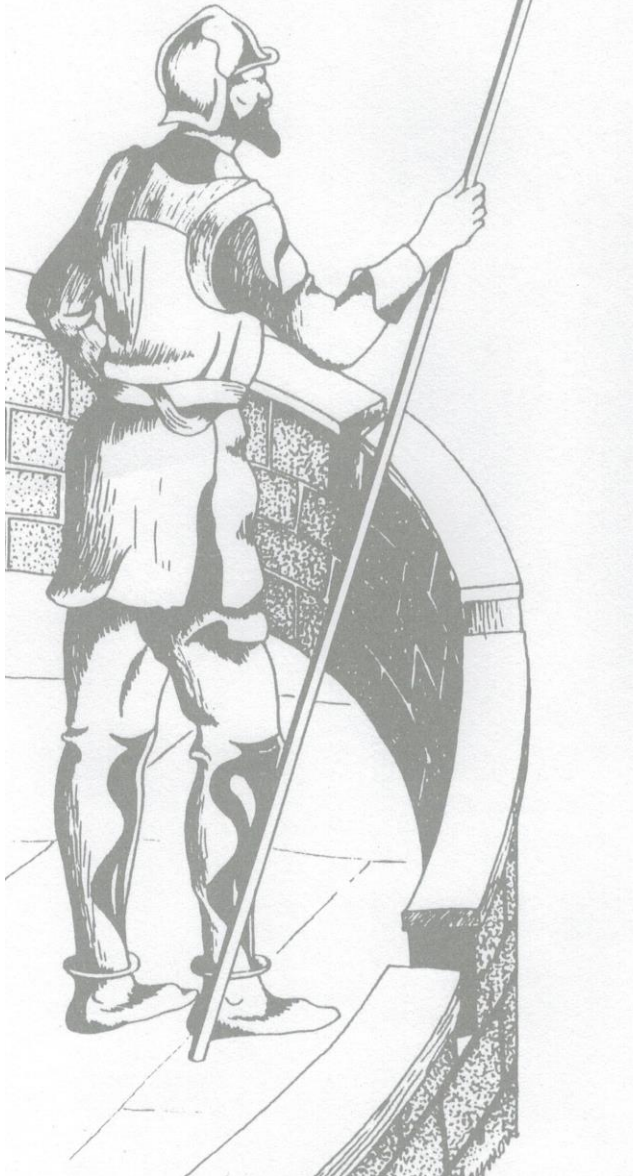


*"Watchman,
what of the night?"*

"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

We carefully observed and learned in the prior month's thought paper that the "**necessity**" (Heb. 8:3) of the sacrificial atonement coupled with the "**necessary**" (Heb. 9:23) last act of the Final Atonement is immeasurably important; it sets prominently forth our Great High Priest's ministration for our cleansing. It is a salvation doctrine--full stop. This atonement ministration alone makes us "**complete in [H]im**" (Col. 2:10), and which provides the only antidote against a self conceited relationship with Jesus; whom the Apostle Paul termed - "**Having a form of godliness, but denying the power thereof...**" (2 Tim. 3:5).

The power that we are to allow; and not deny or be ashamed of is the "**...gospel of Christ: for it is the power of God unto salvation to every one that believeth...**" (Rom. 1:16). The Apostle Paul effectively counseled that we turn away from those who deny the Everlasting Gospel's powerful ministration of Christ our Great High Priest. (See 2 Tim. 3:5) This Divine enabling power alone accomplishes *the* genuine, unadulterated At-one-ment relationship with the Man in Linen, who is our faithful Great High Priest "**after the order of Melchizedek**" (Psalms 110:4).

Having discussed the necessity as well as the existence of the Final Atonement in prior issues; we therefore must rightly ask ourselves yet further -- what is the atonement? Therefore with this issue of the Australian edition of WWN, we will continue the essential study on the Atonement - which remains a truly Inexhaustible Theme!

In Romans the eleventh chapter there contains a certain allegory; a parable concerning the "**deep things of God**" (1 Cor. 2:10). It has proved to be a nagging question within the community of Christianity. Could it be possible, that this allegory is a part of certain -- "**hard to**

be understood" (2 Pet. 3:16) messages that Peter was referring to concerning some of the things in Paul's epistles? If so, does this form part of "**they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers**"? (Acts 2:42 emphasis supplied -- emp. sup.) Or as is described later as the "**way**" in Acts? (19:23) Remember, in retrospect the "**way**" is the Everlasting Gospel that Paul preached to the Gentiles. #

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

An Inexhaustible Theme- What is the Atonement? Pt. 2

Is there such a text that defines in one sentence the atonements as evidenced in the daily and the yearly typical services? -- Observe:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:9 emp. sup.)

And another -- **"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall [future tense] be saved by his life."** (Rom. 5:8-10 emp. sup.)

Now we shall consider further the Bible's definition; which sums up the matter of a future Day of Atonement and its meaning succinctly in a Divine ordained arrangement.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." (Isa. 44:22)

"But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 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; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:18-23) [This is an undeniable description of the Man clothed in linen in Ezekiel 9 as pictured here in Acts 3.]

The warning is to hear Him. (See Matt 17:5, c.f. Jn. 10:20, 21) He who speaks to us (Acts 7:37; Heb. 12:25), the **"I am the way, the truth, and the life..."** (Jn. 14:6, c.f. Heb. 9:12. RSV). The True Christ has provided not only an atonement of forgiveness, but also has secured for us an eternal redemption, a future **"shall be saved"** (Rom. 5:10) At-one-ment relationship that results in being cleansed during the times of refreshing and restitution. We serve a risen Saviour whose High Priestly ministration will accomplish the final resolution to the sin problem, by means of an atonement that results in the cleansing of a people, who are willing to be acted upon by this High Priestly ministration of Christ.

Moses; as we shall see was a type for the coming Messiah. We also know Scripture presents the house of Moses in comparison to the house of Christ by Paul in Hebrews. (See 3:1-6) Now with this in mind the following is particularly informative and deserves special attention. In fact, it sheds light on the subject of what the atonement is, and its true anti-typical meaning.

"And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exo. 32:31)

To Moses, the act that he performed was not one that lacked an eternal consequence. It was

understood by Moses that; per his request if forgiveness was not extended, his very name was to be blotted out of the **"book which thou hast written"** [ibid]. This is evidently the Lamb's book of life. (See Rev. 13:8) And it was with this in mind that he made the appeal to the Lord. What was this act called? An **At-one-ment**. Had Moses not told the people prior to this mediatorial act -- **"Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin."**? (V. 30 emp. sup.)

Moses actually stood in the **"breach"** (Ps. 106:23) and made himself to be a sacrificial atonement for the people. This picture is equivalent to what was conveyed to the prophet Zechariah (Chap. 3) concerning Joshua the High Priest.

So, in a comparative sense, Moses; the leader assigned by God, was performing the office of a High Priest, which office was that of a **mediator**. Moses put his very life on the line for to effect atonement for the people. Which anointed High Priest; after the order of Aaron, went so far as to lay his life on such a line as Moses? Does this explain why Paul compared the house of Christ to Moses, rather than the house of Aaron? This was made very clear regarding the **"order of Melchizedek"** (Vss. 17, 21) in Hebrews 7.

The Lord Jesus Christ was our **"Passover"** (1 Cor. 5:7) He, the Lamb of God stood in the same breach on Calvary's Cross; as a common priest, and following that eternal **"once for all"** (Heb. 10:10) **"offering"** [ibid] which was of **"necessity"** (8:3) for all mankind He is also prophesied to be our Great High Priest clothed in linen **"after the order of Melchizedek"** (Psalms 110:4). After this order Christ is ministering the Final Atonement **service** (Heb. 8:5 c.f. Lev. 16) of God; which is profoundly **"necessary"** (9:23), as found in the Sanctuary Service type which pictured a final act of High Priestly cleansing from **"every weight, and the sin which doth so easily beset us"** (Heb. 12:1), So that we might be enabled; made **"free"** (Jn. 8:36), to

"run with patience the race that is set before us" (Heb. 12:1).

This aspect of the Passover Lamb **and** the Divine ordained ministration of Christ our High Priest further illustrates why the doctrine for a finished atoning work of the cross is therefore inescapably invalid. For again, the simple fact remains indisputable --the Day of Atonement service which was carried out during a fall feast was not typified during the spring feast of Passover. In fact the service which was performed for the individual member of the children of Israel in Leviticus 16 is the last act that was performed (with blood) on the Day of Atonement. This is why it is termed the last act of the Final Atonement; for the individual.

Whose **"house"** (Heb. 3:6) are we under? **"If we hold fast the confidence and the rejoicing of the hope** [the necessary cleansing of Heb. 9:23-24; and the analogous reconciliation of Rom. 5:10 c.f. Heb. 8:3] **firm unto the end."** (ibid. emp. sup.) This is the **"strong consolation"** (Heb. 6:18) of the **"two immutable things"** [ibid] **"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."** (Vss. 19-20 emp. sup.)

Our responsive prayer of soul affliction should be -
- **"Have mercy upon me, O God...blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me...Behold, I was shapen in iniquity, and in sin did my mother conceive me...Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow...Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; [c.f. Eze. 9, Matt. 22] **and take not thy holy spirit from me.** [Withholding the latter rain, Jere. 3:3] **Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of****

my salvation: and my tongue shall sing aloud of thy righteousness." (Ps. 51 emphasis throughout)

The Final Atonement of Christ's High Priestly ministry is God's "**way**" of saving those who believe, thus revealing how He will resolve the sin problem, thereby creating in us a clean heart and a right Spirit. This is what the At-one-ment means.

Our study of the atoning ministration of the Man in Linen; Christ our Great High Priest after the order of Melchizedek, Who is still functioning in this High Priestly role, and what it signifies, is where we enter upon "**holy ground**" (Exo. 3:5); the Domain of the Divine. The Two of them (Zech. 6:13 Heb.) "**willed to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.**" (Col. 1:27, Margin emp. sup.) This Everlasting Gospel was to be preached "**unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people**" (Rev. 14:6).

This Divine appellation, the Everlasting Gospel, is pictured in the Holy Bible in the dictum of copy and shadow. The age long Everlasting Gospel is the Sanctuary message, which uncovers a rich treasure trove of "**the counsel of peace which was between the Two of Them.**" (Zech. 6:13 Heb. emp. sup.) The Man in Linen Divinely intended for the Final Atonement to be revealed unto us and to our children. This is why it is so crucial for us to understand exactly what the Man in Linen prophesied in answer to the question "**How long...?**" (Dan. 8:13). This last message of mercy in verity is Christ's ministration of cleansing as High Priest that alone resolves the sin problem -- in sinful flesh! If a message does not contain this Inexhaustible Everlasting Gospel Theme, is there any real light in it? You must judge for yourself. (See Isa. 8:20)

The significance of Christ's High Priestly ministry:

"For whatsoever things were written aforetime were written for our learning, that we through *patience and comfort of the scriptures might have hope.* Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive

ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." (Rom. 15:4-8 emp. sup.)

The promise; which was written for our learning, is that it accomplishes in us the following -- "**complete in Him**" (Col. 2:10, c.f. 1:27), "**Your life is hid with Christ in God**" (3:3), "**If any man be in Christ, he is a new creature**" (II Cor. 5:17), and "**Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**" (Heb. 2:17-18)

His ministry as High Priest promises "**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**" (1 Jn. 1:9 emp. sup.)

From what we have studied so far, are we not then able to; like the Apostle Paul, proclaim with certainty our confession in our Great High Priest? -- "**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**" (Rom. 1:16-17 emp. sup.) This faith that we must live by is His. (See Rev. 14:12) It becomes ours, so as to lay hold upon our "**forerunner**" (Heb. 6:20); our faithful Great High Priest "**in things pertaining to God**" (Heb. 2:17).

These references all highlight the work performed by the Man clothed in linen, and are the Bible's unmovable, inexhaustible narrative for -- *What is the Atonement?* {To be continued...} #

An Inexhaustible Theme- Romans XI Pt. 1

One Sabbath while studying the history of Zionism, including the relationship to the growth of the Messianic teachings seen in the world today, the

presenter asked if it would be ok for the brethren in attendance to open God's Word to Romans chapter 11. We were all attentively reading this chapter and I was somewhat anxious to determine what was meant by being cut out of the wild olive tree, and grafted into the good olive tree.

Over a long period of time I have approached numerous pastors, elders, ministers, Bible workers, evangelists, and a conference president as to the details of Romans 11. This portion of Scripture remains an enigma, a riddle hard to understand. Few commentaries even exist that provide helpful observations of the spiritual importance of the root and fatness of the olive tree, let alone why the branches were broken off and the process of being grafted in.

Paul spoke of seeing through a "*glass, darkly*" (1 Cor. 13:12), and admittedly when the discussion on Romans 11 transpired, we were as a child, we spoke as a child, we understood as a child, we thought as a child. But when we heard the answer we became a man, we put away childish things. (V. 11) We had been looking through a glass, darkly; but now face to face: now we know in part. This is the purpose for sharing the study we had in the thought paper.

Devout students of the Bible when arriving at hard to explain sections of the Bible encounter nagging questions that remain; as Peter described of Paul's ministry and epistles, as "*hard to be understood.*" (2 Pet. 3:15-16) There is no question; Romans 11 has these features of things hard to be understood.

When we begin to realize what Romans 11 reveals, as well as the obvious conclusions that were drawn concerning Romans 11 that must be faced, well, it left us all in sheer amazement.

Due to the agitation of the Messianic and Evangelical emphasis to the 'Jewish question' the presenter posed a series of simple questions from Romans 11:17, 20 - "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**"?

It was an illuminating and interesting dialogue and discussion. While a series of answers from the floor were provided, yet none were suitably accurate. And upon reflection we all now understand why they were not. The answers resembled the traditions of what we assumed to be correct of what had been "given" to Ancient Israel, and these were as follows:

"Ancient Israel had the ceremonial service", **the answer was no.** "They had the law", "the prophets", "The day of atonement", "a high priest", "God's covenant with Abraham" -- **the answer was again no.** While all these answers were not necessarily wrong, they lacked that laser like precision of zeroing in on the fundamental answer.

The presenter said "when you hear the answer you're going to say, of course!" The answer was then provided. The presenter said "Friends, they had the -- **Everlasting Gospel!**" We all looked at each other in amazement.

It was disbelief in the **Everlasting Gospel** that caused them to be broken off! The chief and fundamental point - the **Everlasting Gospel** was revealed through the **Sanctuary Service** given to ancient Israel.

It was this answer; agreed upon between the Two of Them in that Heavenly Assize, as to how to reconcile Man to be At-one-ment with Him once more! But what happened? Boasting and Disbelief! A Sanctuary Service that was Divinely mandated to teach them an ηυποδειγμα - "**example**" (Heb. 8:5 meaning "an exhibit for imitation or warning, a pattern") of the ministration for the cleansing from sin, and imparting of the righteousness of God through *faith*. But rather it was turned into a system of self righteousness and blamelessness based on their works, and which resulted in their complete desolation! (Matt. 23:38)

Instead of understanding and accepting that each lamb slain pointed them to the true Lamb who was to be slain for them, they chose to trust in the very doing of those works of the law would attain to righteousness rather than through the ministration of the Atonement. And when the "*Lamb of God, which taketh away the sin of the world*" (Jn. 1:29) came preaching the "*the gospel of the kingdom*" (Matt. 4:23); the Everlasting Gospel, a message of Righteousness by Faith, they said He was mad, and why listen to Him any further! (Jn. 10:20) Is this not an apt description of our self righteous walk with God in our own generation?

But why is the answer the **Everlasting Gospel**, and how does this even begin to relate to Romans 11? Because "*concerning the gospel, they are enemies*" (v. 28) "*For God hath concluded them all in unbelief*" (v. 32) in relation to that Gospel. Paul testified "*For unto us was the gospel preached, as well as unto them*" (Heb. 4:2). This therefore clarifies further that the Gospel that they were given and disbelieved in, and which began to be preached to the Gentiles was, and is the Everlasting Gospel.

The expression -- "**Everlasting Gospel**" [αἰωνίος εὐαγγέλιον, Gr.] is only described once in the Bible. This sole use is found in Revelation 14:6. It is associated with the Three Angels Messages, which concerns God's warning to all who hunger for that At-one-ment relationship with Christ. As we noted previously, Thayer in his Greek-English Lexicon of the New Testament commented on εὐαγγέλιον translated as "*everlasting*" in Rev. 14:6 writes this - "*a gospel whose subject matter is eternal, i.e. the saving purpose of God adopted from eternity...without end, never to cease, everlasting.*" This Inexhaustible Theme as shown through the services of the "*example and shadow of heavenly things*" (Heb. 8:5) - is the Sanctuary message which was given to ancient Israel as the Everlasting Gospel!

An interesting observation in light of the fact above, and that God's "**way**" (Ps. 77:13) is in the sanctuary is what Jesus unequivocally stated. He said "**Salvation is of the Jews.**" (Jn. 4:22 c.f. 5:45-

47) Ancient Israel was given the blue print. God told Moses "*See...that thou make all things according to the pattern showed to thee in the mount.*" (Heb. 8:5)

What was then given to the Ancient Jews in type as we have been emphasizing in the thought papers is that the Sanctuary Service in its anti-typical setting is the "**way**" of salvation! And to deny this Divine service which undeniably reveals a Final Atonement is to deny and forfeit the real atoning relationship with Jesus, the Man in Linen, our Great High Priest, who was made like unto His brethren! Again, Paul exclaimed "**For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**" (Heb. 4:2 emp. throughout) For "**without faith it is impossible to please him**" (Heb. 11:6). So then when accept this Everlasting Gospel, and mix it with faith, even His, "**ye may know that ye have eternal life**" (1 Jn. 5:13).

Jesus' statement "**salvation is of the Jews.**" (Jn. 4:22) provides the very basis of solving the deep things of God as found in Romans 11. "**Now all these things happened unto them for ensamples: and they are written for our admonition,** [so as to receive the latter rain and not be cut off!] **upon whom the ends of the world are come.**" (1 Cor. 10:11, emp. sup.)

Paul, in like manner to those hard words to be understood in Romans 11 (particularly for the sleeping Laodicean), sets out in Heb. 8:1-5 the Divine Dictum, for what was related was the very substance and meaning of the Sanctuary Service - the Everlasting Gospel, or as it is termed in the allegory - "**the root and fatness of the olive tree**" (Rom. 11:17).

The service is what was meant to be grasped by faith. This Divine Dictum concerned the priests who served the ἡποδειγμα - "**example**" and σκια - "**shadow**" of heavenly things. [ibid] For us today we can know assuredly that this is to be related to the anti-typical High Priestly ministration of Christ our Great High Priest who serves "*after the order of Melchizedek*" (Psalms 110:4).

Paul in Hebrews chapter 7 defines the order of Melchisedec as **"righteousness"** and **"peace"** (v. 2). Faith in Christ's High Priestly ministration; with nothing in our hands we bring, simply to the cross we cling, we can partake of the righteousness and peace -- the root and fatness of the olive tree; **"the true vine"** (Jn. 15:1) the **"I am"** [ibid]. **"Be not high-minded, but fear"** (V. 20) **"Fear God and give him glory, for the hour of his judgment has come; and worship him who made..."** (Rev. 14:7 RSV). This hour of His judgment; His ministration as Great High Priest during this anti-typical Day of Atonement, commenced when He; the Man in Linen, said it would. The solemn fact is that it will soon close.

It is important to notice in Romans 11:22 the Apostle Paul applies sanctuary service language directly related to the Day of Atonement, where the end outcome for not recognizing the ministration of Christ for our reconciliation and cleansing is -- **"thou also shalt be cut off."** [ibid. c.f. Lev. 23:29] The Divine mandate is to **"continue in his goodness"** **"afflict your souls...And...do no work"** (Rom. 11:22, Lev. 23:27, 28)

This **"remnant"** (Rom. 11:5), the **"election"** (vs. 7), and any individual who abides **"not still in unbelief"** (vs. 23, c.f. Rev. 3:20) is the company that Paul settles for his readers are those that comprise **"all Israel"** (vs. 26). Peter said -- **"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."** (Acts 10:34)

So, how can we partake of the **"root and fatness of the [good] olive tree"** (Rom. 11:17) when we are falling short of the same grace that the natural branches fell from, resulting in there being broken--cut off? (See Gal. 5:4) Paul critically reminded us that we **"do not support the root, but the root thee."** (Rom. 11:18 Margin) Again were we not told to abide in the **"true vine"**? (Jn. 15:1) Paul said it this way, and bear in mind he set out the Sanctuary formula (that is of **"necessity"** & **"necessary"** Heb. 8:3, 9:23) of the age-long

Everlasting Gospel as a **"sum"** in the Book of Hebrews. (8:1)

Paul illuminates the goodness and severity of God and the Everlasting Gospel. **"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."** (11:21-22) Christ's ministration, His strong consolation as Great High Priest is a sweet smelling savor to those who believe!

Paul speaking to the Romans provides the age-long remedy, and this remedy is for the **"remnant [and] election"** (vs. 5, 7) of both the **"natural branches"** (vs. 21) as well as for us who are of the **"olive tree which is wild by nature"** (vs. 24). Romans 11 is applying Sanctuary Service imagery, including the ministration of the daily, and the Day of Atonement, and this relates to the Heavenly ministration that all can be nourished by the root of **"the way, the truth, and the life"** (Jn. 14:6) with the light of the olive oil from the olive tree.

The type saw the Ancient Jews betray their sacred trust, and the result was, they were **"cut off"** (Rom. 11:22). And we may say -- **"the faithful and true witness"** (Rev. 3:14) concludes -- Laodicea is likewise **"broken off...cut off"** (Rom. 11:20, 22) and spued out of His mouth (Rev. 3:16) for her betrayal of the same sacred trust. Would this ultimately be because she denied the Final Atonement? Let the reader take heed!

What is the atonement about, and what defines it? - What are the deep things of God in Romans 11 talking about? "What was given to Ancient Israel that they **"partakest of the root and fatness of the olive tree"**? **The Everlasting Gospel** -- **"For this is my covenant unto them, when I shall take away their sins"** (Rom. 11:27) **"which is Christ in you, the hope of glory"** (Col. 1:27) So, should Romans 11 be difficult to understand if we are to apply the principles of the Everlasting Gospel? The answer is no!

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Rom. 11:33) A pre-advent cleansing that remains an Inexhaustible Theme! {To be continued...} *TR*

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