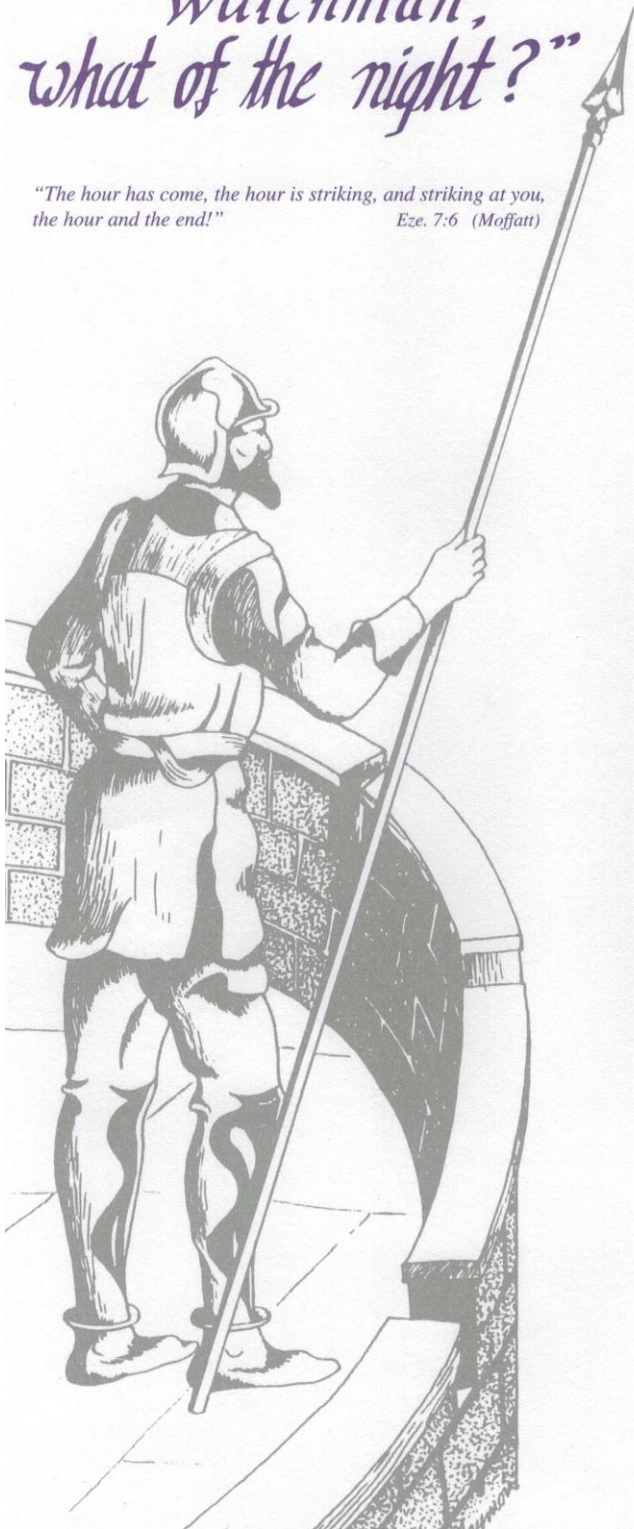


*"Watchman,
what of the night?"*

*"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

With this month's issue of the Australian edition of WWN, we appeal to our readers to carefully and reverently persevere with us in this Scriptural study of the At-one-ment--the Everlasting Gospel; what it is, and what it means for us today who thirst for that At-one-ment relationship with Christ. He is our faithful High Priest clothed in linen garments and who *"ever liveth to make intercession"* (Heb. 7:25) for us so as to walk worthily with Him in white. (See Rev. 3:4)

Some of our readers may be dismayed as to "why do we keep re-emphasizing this subject to such a great length?" In answering this question there is a problem we would immediately face. The amount of Bible evidence is simply too numerous to include here in either the preface or the thought paper as a whole. Therefore four will have to presently suffice. Please carefully observe these as follows: [Scripture references in italics]

- 1) *"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."*
- 2) *"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus..."*
- 3) *"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection..."*

4) *"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; 8:1) This textual format (totaling 23) provides a memory hook (to prevent it slipping away) for the answer as to why we need to be confidently knowledgeable and personally familiar with this age-long Gospel, summed up in the book of Hebrews, because it concerns the 2300 years and resultant **cleansing** that the Man in Linen prophesied would unquestionably come to pass.

It is therefore urgently necessary; seeing that this Inexhaustible Theme concerns the Genuine Man in Linen in His present-day and continuing High Priestly work, that we earnestly heed, consider, fix our thoughts on, and advance beyond an elementary discussion of the subject of the atonement and the Sanctuary message. This is going on unto perfection in a mature understanding of the Everlasting Gospel, with its root and fatness!

The same applies with equal force to the 11th chapter of Romans. We have only just begun to touch the tip of the iceberg. Underneath the surface is a whole source of fresh life giving water. How apropos then is what Jesus said when talking to the Woman at the well, *"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."* (Jn. 4:14)

Then shortly later, pronounced that opulent pronouncement *"salvation is of the Jews"* (v. 22). What was given to Ancient Israel for their, as well as our salvation? The answer has been divinely provided in the services performed by those who did *"serve unto the example and shadow of heavenly things"* (Heb. 8:5, emp. added) We simply just need to tap into this inexhaustible well of life giving truth by faith, as well as be grafted into the good olive tree so as to be enabled to bring forth and bear *"much fruit"* (Jn. 15:5) through the righteousness of Christ.

Therefore the Sanctuary message (pictured in Romans 11) which unveils the truth of the Man in Linen's High Priestly ministration is by no means peripheral or unimportant as to how men are saved. The Sanctuary message is *"sum[med]"* (Heb. 8:1) up in the Book of Hebrews with metaphors in Romans; Paul's unequivocal defense of the Everlasting Gospel; *"the way"* (Acts 9:2, Margin) that he received from Jesus Christ.

This month marks the 23rd year since the Australian Foundation was first chartered in 1993. God's gracious Hand in leading this work forward has been exceptionally demonstrated in recent times through abundant blessings as Brethren have testified for the first time that the Man in Linen is their faithful High Priest who is able to cleanse them. Also it was forty eight years ago this past January when the very first issue written by the founding Editor of WWN was published. Therefore we will wrap up this issue with a discussion on the basic objective behind a thought paper. #

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

An Inexhaustible Theme- What is the Atonement? Pt. 3

The answer to this supreme question - **"What is the Atonement?"** or correspondingly *"what must I do to be saved?"* (Acts 16:30) can only be found in the Everlasting Gospel. This Everlasting Gospel was given to Ancient Israel as an *"example and shadow"* (Heb. 8:5) through the Sanctuary Service type, so as to obtain the *"root and fatness of the olive tree"* (Rom. 11:17).

Therefore with the Pauline doctrine; the *"apostles doctrine"* (Acts 2:42), there comes a partaking of the *"root and fatness of the olive tree"* (Rom. 11:17) and the process of being *"grafted in"* (v. 19). This typical ministration was Divinely intended to illustrate what At-one-ment corporately meant and to direct Ancient Israel's attention to what had been determined in that *"counsel of peace which was between the Two of Them."* (Zech. 6:13, Heb.)

The Bible's central feature revolves around the infinite concern the Two of Them shared for man to be "at-one"-once again. This is powerfully depicted in that familiar text John 3:16 and Jesus' prayer in John 17. They Both wanted man to understand that the Sanctuary Service laid out an At-one-ment of forgiveness and it was of *"necessity"* (Heb. 8:3; c.f. Lev. 4) for atonement of sins and required a substitute sacrifice.

The Two of Them made known to Moses and Aaron the illustrative examples in the sanctuary service (c.f. Lev. 4 & 16) to resolve the sin problem that the At-one-ment ministration was *"necessary"* (Heb. 9:23) as taught by Paul. Paul does indicate this is for cleansing (9:23) the uncleanness (c.f. Lev. 16:16a) of man and this cleansing had to commence where sin began; in Heaven! It was therefore *"necessary"* [ibid] for the cleansing of the

Heavenly Sanctuary (c.f. Dan. 8:14). This can only be through the ministration of Christ as great High Priest and a final at-one-ment!

The Priestly prayer of Christ is all about the Atonement--

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..." (See Jn. 17:21-24). Plead by the Man in Linen, the Atonement is the ultimate outworking by Him for the resolution of the sin problem and is *"necessary"* (Heb. 9:23) between us and the Two of Them.

Psalms 110 prophesies the High Priestly ministration which is to fill us with the righteousness of our Heavenly Father and Jesus Christ through the means of the pre-advent--Final At-one-ment cleansing. It requires confession and forsaking sin, there is forgiveness, then ultimate atonement; the cleansing of sin. Zechariah says they are *"men wondered at"* (3:8) (c.f. Rom. 8:19).

Therefore, if we truly want to understand what Atonement means, we must study the Divinely Mandated service which was an *"example and shadow of heavenly things"* (Heb. 8:5). Elder M.L. Andreasen put it succinctly:

"The purging of sins was finished on the cross; the purification of sinners is still in progress and will not be finished till the last soul is saved. On the cross Christ finished His work as victim and sacrifice. He shed His blood, and thus provided a "fountain opened...for sin and for uncleanness." Zech. 13:1. But His work as intercessor was not finished on the cross; nor is it yet finished. He still is our advocate with the Father, one who is "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Those who teach that Christ is not now our advocate, that He finished His work on the cross, have a very limited and imperfect view of the atonement." [The Book of Hebrews, p. 53-54. Emp.]

These Bible principles by no means denigrate the commencing work of the atonement at Calvary; rather it glorifies it. Neither does it denigrate the work Christ *"finished"* (Jn. 19:30) at the cross. Yes, there was a purpose *"finished"* at that time and sublimely dictates the Bible definition of the gospel of God as noted in Romans 1:1-4. But, if we conclude the cross was the cleansing of the Final Atonement, we are saying and errantly believing that His whole High Priestly work of ministration was finished on the cross before it even began! Thereby, He is no longer our Advocate! Yet scripture comforts; testifying still *"if any man sin, we have an advocate with the Father, Jesus Christ the righteous"* (1 Jn. 2:1).

It is vital to note. Neither the role of advocate, nor the atonement that resulted in cleansing, is portrayed in the *"example and shadow of heavenly things"* (Heb. 8:5) as being finished when the sacrifice was offered in the

"daily" as seen in Leviticus 4 (c.f. Dan 8:13) when the sinner brought the victim and confessed his sin. The result was a forgiveness of his sin, typified by Passover, a spring feast. The sinner knew he must wait for the tenth day of the seventh month; the Day of Atonement, a fall feast for final cleansing.

God has set down a chronology of the feasts in an antitypical manner. Briefly, this is why a *"completed atonement creed"* does not match Scripture in the dictum of the *"example and shadow of heavenly things"* (Heb. 8:5). Out of the question! To believe in this creed is to deny Christ, as well as leave the ministration of the Man in Linen in a problematic and awkward conundrum; thus voiding Him.

Else wise the cleansing at the cross was either ineffective for us, we continue in sin; or we have to claim we have no sin; we make God a liar, (c.f. 1 Jn. 1:10) or we are predetermined as lost. This Evangelical belief leaves men with a false gospel, *"another gospel"* (Gal. 1:6) with no good news in it, which results in an extremely evident *"limited and imperfect view of the atonement."* [The Book of Hebrews, p. 54]

This is the theological crisis in Laodicea and mainstream Christianity today, because these faith communities cannot provide the Bible answer to *"What is the atonement?"* and what was *"finished"* in John 19:30.

Explaining this further the Bible clearly teaches that a specific part of the work that Christ was to accomplish was finished on the cross, as well as 'an' atonement. This is all the while still in harmony with the dictum of *"example and shadow of heavenly things"* (Heb. 8:5) which reveals His High Priestly ministration. In accordance with the type (Lev. 4) the ministration of an atonement of forgiveness followed the death of the sacrifice.

What was *'finished'* is summarized by Paul:

John 19:30 is confirming that in His Life, He *"condemned sin in the flesh."* (Rom. 8:3, 4) and was the perfect sacrifice (1 Peter 2:22).

The Commandments which were intended to be a way of life could not give life (Rom 7:10) *"it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"* (8:3).

In verity, before Heaven - He could say the devil *"hath nothing in me."* (Jn. 14:30) and *"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."* (Heb. 2:18)

Therefore it's a safe conclusion and adjudication, we can safely determine that His condemnation of sin in the flesh is what Jesus "*accomplished*" (John 19:28), and what was accomplished holds the same meaning as "*finished*" in (19:30) as authenticated in Rom 8:3. The Final Atonement ministration by our Great High Priest was still to come (See Eph 1:10; Rom 8:19).

You see, Dear Readers, we make His life and sacrifice hold little meaning when we say the Atonement was competed/finished at the cross, because it denigrates the victory He accomplished over sin--in the flesh by condemning it. Many bellow "it was all finished on the cross" - this conveys the selfish sentiment we can live a life of sinning and even believe that what God sets forth is unachievable, because it was all done on the cross. Our carnal flesh is comforted, and there is ironically no Cross. This is really deadly for each of us who live in the final generation when His demonstration means everything to us!

This is where the rubber meets the roadway, in that the victory He accomplished and finished on Calvary; condemning sin in the flesh, opened up for us a "*new and living way...through the veil, that is to say his flesh*" (Heb. 10:20). In this way only can the cross of Christ be found so as to enable us to take up our cross and follow Him whithersoever He goeth! (See Luke. 9:23; Rev. 14:4)

The Evangelical mindset presents His life. But His life in reality holds no meaning of what it means as to the purpose of how He condemned sin in the flesh, that the righteousness of God may be fulfilled in each of us. The Evangelical idea is the skin-and-bone of spiritual nourishment—truth, and has not plumbed the depth of Christ's righteousness; it is barren and nor does it provide the appreciation of what it is to live by the faith of the Son of God (Gal 2:20) when He cried "*it is finished*" (Jn. 19:30).

Paul penned the context "*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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" (Rom. 5:10-11, emp. added) This atonement was that of reconciliation, in view of the fact that "*much more*" [ibid] remained which Paul said was "*necessary*" (Heb. 9:23).

This is the truth that is to "*make you free*" (John 8:32, 36) and empower you by "*that eternal life*" (1 Jn. 1:2) to say no to unrighteousness and to go and sin no more, while being an over-comer of sin in sinful flesh! (c.f. Rev 3:21) It is intended that the "*power of his Christ*" (Rev. 12:10) to work "*in you*" (Col. 1:27) unto the glory of God.

Friends, this is not sinless perfectionism, but the core objective of the Everlasting Gospel and the Atonement. What is the At-one-ment? "*Christ in you, the hope of glory!*" (Col. 1:27). Is it heresy to read "Heb 6:1"?

"This then is the message which we have heard of him, and declare unto you...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 John 1: 5, 7, 9, emp. added)

This truth placed in its proper setting of Christ's ministration as High Priest cannot be denied. (c.f. 1Jn 2:1) Again, "What is the At-one-ment?" It is His work, His High Priestly ministration of cleansing; our cleansing so as to live a life of overcoming sin while still in the flesh, yet crucified with Him, with Christ living in us, in sinful flesh and not self, living this out by His faith, by His life, with His life *only* being seen. (c.f. Gal. 2:20) The cross never ceases to be the Divine impetus of Atonement. This is the "mark" of the Man in Linen in Ezekiel 9 and how those who are wondered at will please God. (See Zech. 3:8; Heb. 11:6; Rom 8:19). It's all because it "*was established on better promises*" "*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. 8:6; 10:16-17)

This is how God resolves the sin problem in sinful flesh at the consummation of the ages! There is a Divine Example to contemplate.

Let's juxtapose the Bible's prior definition as to what Christ's last words "*It is finished*" (Jn. 19:30) meant with Christ condemning sin in the flesh: Note the following:

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (7:27)

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (9:28)

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (10:10)

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ...For by one offering he hath perfected for ever them that are sanctified" (10:12, 14)

The Bible makes perfectly clear that what was finished at the cross was Christ's condemnation of sin in the flesh,

the perfect sacrifice, and the atonement that reconciled us to God by the law of types and shadows.

The Bible points out:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. 10:1 c.f. 7:19; 8:5; 9:9) This is the law that Paul was referring to in Colossians *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross"* (2:14) and Ephesians *"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances..."* (2:15).

Type met anti-type in Christ, our Passover Lamb! (c.f. 1 Cor. 5:7) None of these texts speak of the antitypical Day of Atonement being a once for all object of completion. Reason being it was not so portrayed in the dictum of the *"example and shadow of heavenly things"* (Heb. 8:5).

Notice the aspect of a latter day--pre-advent cleansing/ministration of the Man in Linen which was *"necessary"* (Heb. 9:23) *"...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."* (vs. 26, 28, emp. added) It is inescapable; the matter of the Final At-one-ment is what Paul was referring to as *"necessary"* (v. 23) when he summed up this inexhaustible Everlasting Gospel in his epistles. This further clarifies the fact that the Final Atonement ministration elevates the sacrifice of Christ on the cross, because **He puts away our sins and uncleanness's** in a future time by the sacrifice of Himself! This He will also only need to do -- *"once"* (v. 26).

{To be continued...}

An Inexhaustible Theme- Romans XI Pt. 2

The eleventh of Romans continues the Inexhaustible Theme -- *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways"* (c.f. Ps. 77:13; Heb. 9:8; 10:20) *past finding out!"* (v. 33 emp. added) This however does not mean we won't be able to understand this "way", but rather we will not be able to exhaust this search.

In retrospect, what way/message was **given** to Ancient Israel that *"because of unbelief they were broken off"*? (v. 20)

We will discuss the intent of broken off. *"For this is my [the Man in Linen's] covenant unto them, when I shall take away their sins."* (v. 27) The citation from Isaiah gives us the answer. It was the Everlasting Gospel, the Divine process of atonement that Ancient Israel never believed and they were broken off!

The "way" (Ps. 77:13) of God; bequeathed to Ancient Israel as to how God atones and therefore resolve the sin problem in sinful flesh. This is same age-long Gospel, *"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). What is the message for us? *"As concerning the gospel, they are enemies for your sakes"* (See Rom 11:28-31).

It should be fundamental for the Messianic movement to know what is a *"necessity"* for a High Priestly ministration, so as to be *"grafted"* back into the root and fatness of the olive tree; albeit *"necessary"* to *"take away their sins"* (Rom. 11:27) remembered *"no more"* (Heb. 10:16); a ministration of *"uncleanness"* defined in (Lev. 16:18-19) and *"much more"* (Rom 5:10); and *"draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."* (Heb. 10:22)

Upon Christ's ascension to Heaven and inauguration as Great High Priest *"he entered once for all into the Holy Place, [τα 'αγια--ta hagia, the 1st apartment] taking not the blood of goats and calves but his own blood, thus securing an eternal redemption."* (Heb. 9:12, RSV) Therefore it was not until Christ's entering into τα 'αγια that eternal redemption was secured. Paul wrote it this way so that his readers might understand and **not be "cut off"** (Rom. 11:22). Yes, no High Priest, unbelief, means to be cut off!

And it was this "way" of the Sanctuary that was called *"heresy"* (Acts 24:14). Ancient Israel was offended and disbelieved the Everlasting Gospel to which the *"shadow"* (Heb. 10:1) pointed. To Ancient Israel *"Christ crucified, was a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* (1 Cor. 1:23-24)

In the grafting process the *"root and fatness of the olive tree"* (Rom. 11:17) for those *"natural branches"* (v. 24) who will believe, as well as those who believe; wert cut out of

the wild olive tree, the atonement is about being cleansed by their Great High Priest. This is At-one-ment – at one with God by, through, and in, the Man in Linen. For He is *“Lamb slain from the foundation of the world.”* (Rev. 13:8 c.f. Gen 3:15)

The High Priestly ministration of Christ is a cleansing of the heart, He lays the ax at the root (c.f. Luke 3:9), for His holy law (See Rom. 7:12) written on our hearts, to go and sin no more by the faith of Jesus, the genuine faith of Christ. (c.f. Jn. 8:11; Gal. 2:20). For *“the gospel of God...Concerning his Son...made of the seed of David according to the flesh...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. 1:1-2, 16-17)

To Ancient Israel was given the dictum of the *“example and shadow of heavenly things”* (Heb. 8:5). Thus Paul writing to the Hebrews; the *“natural branches,”* (Rom. 11:21-24) sought to draw their attention to their High Priest and His Final Atonement ministration. Paul, in referring to these examples and shadows pointed his readers upwards to that Heavenly ministration which the Man in Linen said would commence at the end of the 2300 days or years, (c.f. Dan. 8:14) wherein Christ as High Priest *“is the mediator of the new covenant”* (Heb. 9:15, margin).

When Ancient Israel was nearing the fullness of the time of the *“Seventy weeks”* to *“finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness”* (Dan. 9:24) the leadership of Ancient Israel *“The chief priests answered, We have no king but Caesar”* (Jn. 19:15) and crucified the Messiah, bringing corporate guilt upon the nation of Israel. (See Acts 2:22-23) The people confessing this guilt *“His blood be on us, and our children.”* (Matt. 27:25)

This was an **ancient rejection** and unbelief of the Everlasting Gospel and of the Man in Linen who taught *“in their synagogues, and preaching the gospel of the kingdom”* (Matt. 4:23) and *“because of unbelief...were broken off”* (Rom. 11:20). Broken off from the Everlasting Gospel that the Sanctuary was intended to convey. This is what the Gentiles; being from the *“wild olive tree”* (v. 17), are grafted into, so as to partake of the *“root and fatness of the olive tree”* [ibid].

A solemn warning for all today lest we consider this Final Atonement Covenant; secured by the precious blood of Christ, an unholy thing by an unbelief in Christ’s ministration as Great High Priest. It is written - *“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the **blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”*** (Heb. 10:29) Those who despise this covenant reject the latter rain. (See Deut. 32:2; c.f. Joel 2:23) {To be continued...} #

What is the basic objective behind a thought Paper?

The basic objective behind the thought paper is not to necessarily produce a theological thesis, doctrinal dissertation, written sermon, or even a newsletter. It is to seek to facilitate a study of the Word of God and to lay open our preconceptions before the word of God to see whether they are true or woe. This necessitates the use of thought provoking questions. This is a format Christ used to assist His hearers to understand present truth. Our prayer is for the Holy Spirit to bring our understandings of the Word more into harmony with the revealed Word of the Everlasting Gospel’s advancing light of present Truth.

However, when arriving at conclusions we should do so prayerfully. What we must also further realize is that this does not preclude us from drawing conclusions based on a plain thus saith the Lord, in contrast to waveringly halting over two opinions.

Nevertheless in some areas while we must humbly and reverently wait for further light and understanding, we should not be afraid to contemplate suggestive possibilities while endeavoring to *“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”* (2 Tim. 2:15) We should on the other hand *“shun profane and vain babblings: for they will increase unto more ungodliness.”* (v. 16)

Again, when Christ taught His teaching format frequently comprised parables, as well as searching questions in the place of direct answers to those who questioned Him, both of which got his listeners to do some thought provoking self assessments.

The term "thought paper", has neither originated with me, nor with the founding Editor. The origins of the term may be unclear, but the principle is germane. Thought papers are therefore intended to enable thorough thinking, to engage in pensive thought.

In theological terms thought papers therefore bring students of the Bible away from the stock standard teachings; the traditional preconceived paradigm, to consider new vistas of contemplation that would otherwise be out of reach. To honestly ask ourselves -- What is this Scripture actually saying? Thereby allowing the Scriptures to 'breathe', and not read into them what we have been taught to always believe is by no means heresy to be ashamed of or avoided.

The diligent Bible student's experience is stated thus: *"But the path of the just is as the shining light, that shineth more and more unto the perfect day."* (Prov. 4:18) This therefore not only reveals the pathway of the just to be a track based in truth for the present hour, but also a "NARROW" (Matt. 7:14, emp. added) pathway that leads to an ever increasing understanding of that light of present truth *"unto the perfect day"* (Prov. 4:18). The HOW is by the Spirit of truth who will guide us *"into all truth"* (Jn. 16:13).

Now take for instance this phrase: perfect day, we could well interpret this perfect day to mean solely the second coming of Christ. However could not the day that is spoken of in Scripture in which we can be made *"a perfect man"* (Col. 4:13) also be applied? In juxtaposition with this is the approaching *"day"* in Hebrews 10:25, and the *"one day"* in Zechariah 3:9. There are plenty of things to review and uncover in this word study.

A meditative study of God's Holy Word needs to be a part of our daily lives. We are all afforded the following opportunity - *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."* (2 Tim. 2:15, emp. sup.) *"comparing spiritual things with spiritual."* (1 Cor. 2:13)

Our conclusions must agree with the Word *"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little"* (Isa. 28:10). The message must be in line with *"To the law and to the testimony: [otherwise] if they speak not according to this word, it is because there is no light in them."* (Isa. 8:20) These principles are paramount for rightly dividing the Word of God.

Applying this thought process with the character who interviewed Jesus -- Nicodemus who was a master in Israel; holding the position of someone who today might hold a PhD. or Masters Degree, the President of the Seminary -- yet with all his knowledge he skidded and crashed his custom made theological vehicle, during the discussion of what essentially comprised a latter rain experience for At-one-ment. Jesus asked him *"Art thou a master of Israel, and knowest not these things?"* (Jn. 3:10) -- *"The wind [πνευμα pneuma] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [πνευμα pneuma]."* (Jn. 3:8, emp. added)

Jesus said moreover *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."* (Jn. 16:13-15).

Paul wrote *"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."* (1 Cor. 2:10) The deep things of God involve; for example, the *"two immutable things"* (Heb. 6:18) and these in turn involve the Man in Linen and His High Priestly ministry. This is sadly disregarded in Laodicea and mainstream Christianity.

Paul advised *"not many wise men after the flesh, not many mighty, not many noble are called"* (1 Cor. 1:26). Nevertheless Truth will be found among the *"few...that find it"* (Matt. 7:14) *"a more sure word of prophecy"* (2 Pet. 1:19).

Luke records the following concerning those in Berea who possessed a spirit of willingness to hear, an open mind, and an ability to search out and consider a matter without allowing preconceived ideas or prejudices to interfere. It reads: *"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed."* (Acts 17:10-12)

We entreat our readers to search the Scriptures to see what is being said is according to the Bible. Questions and/or comments are always welcome. TR

ADDENDUM: Now that we are more acquainted with the true **Man in Linen**, are the readers aware of the counterfeit man in linen? We look forward to presenting the evidence.

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Email: maninlinen@protonmail.com

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