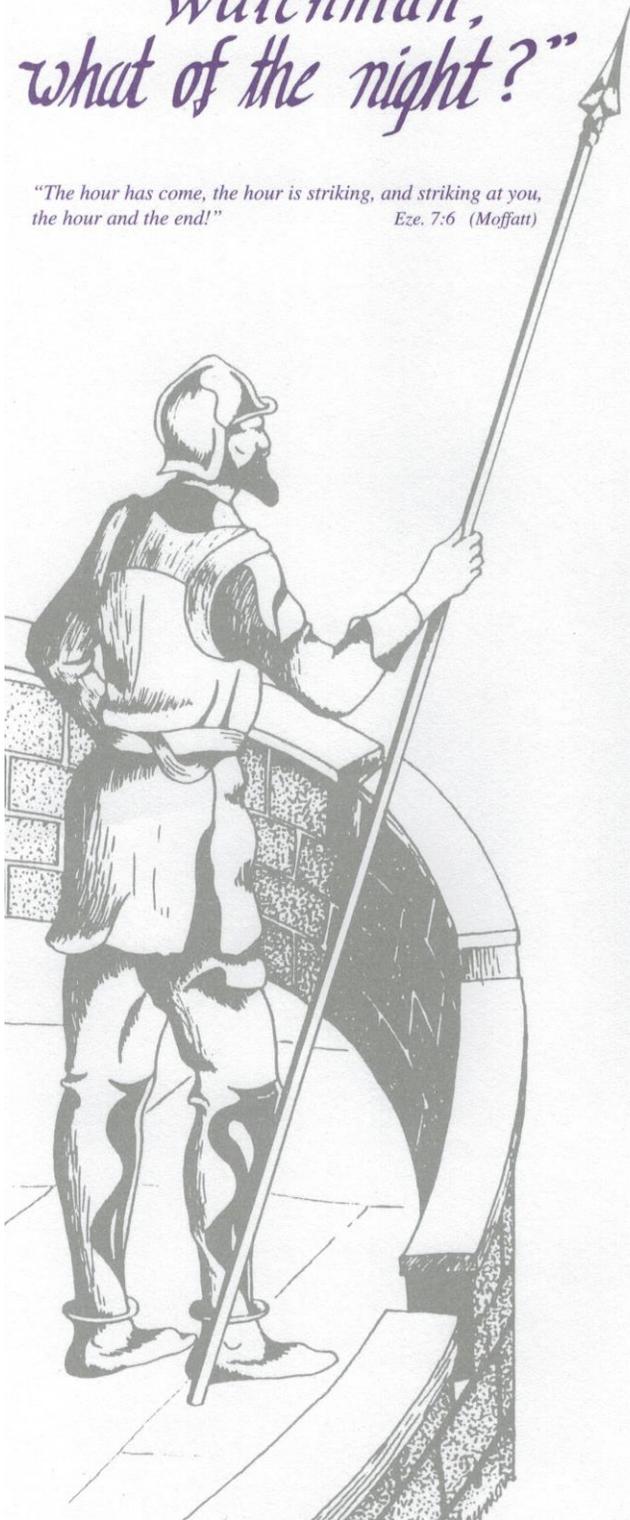


*"Watchman,
what of the night?"*

*"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 the Australian Foundation will now complete its first year of publications. When the first issue was published the commencing theme was on -- "*a certain Man clothed in Linen*" (Dan. 10:5). At the time, this Inexhaustible Theme was only faintly understood. Now we stand in sheer amazement with the realization of just how inexhaustible the Truth which concerns Him and His ministration really is!

When publications began, it was not envisioned that the thought paper would have transitioned from bi-monthly to monthly so quickly. This move was brought about by the very need to redeem the time in the study of the WORD and to acquaint ourselves and our readers with the "*Man clothed in linen*" and His High Priestly ministration. In doing this however, we have only just plumbed the surface.

For we have yet to even begin to discuss what the "*Man clothed in linen*" said in answer to His questioners who asked "*How Long?*" (Dan. 8:13; 12:6) His meaning necessitates an acute awareness by diligent Bible students, as it brings to light that which was of "*necessity*" as well as that which is presently "*necessary*" with regard to the **Man in Linen's** High Priestly ministration, "*now once in the end of the world*" (Heb. 9:26). This simple fact is what makes the **Man in Linen's** Sanctuary message the hallmark of the "*deep things of God*" (1 Cor. 2:10), as well as the "*Everlasting Gospel*" which is indeed worthy of our continued study and review.

Therefore, we will now at this time resume our study on "What is the Atonement?" Additionally, we will also continue to explore how this Truth which was given by God to ancient Israel through the Sanctuary Service type, whereof Paul; in Romans 11, discussed how the ancients "*partake of the root and fatness of the olive tree*" and yet because of disbelief in this message caused them to be "*broken off*".

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

An Inexhaustible Theme- What is the Atonement? Pt. 4

What does At-one-ment really mean? What is the At-one-ment of reconciliation that Paul spoke of in Romans 5:10-11? When was this accomplished? What is the Final At-one-ment? Is this Final Atonement in the past or in the present? Is the Final At-one-ment "*necessary*" (Heb. 9:23) for our salvation?

Masses of professed Christians are saying there is no Final or Dual Atonement; that it is not--"*necessary*". But how can we be made "*free*" (Jn. 8:32) or "*born again*" (Jn. 3:3) without the Atonement of cleansing which the Book of Hebrews reveals, and which Paul says IS--"*necessary*"? How can we overcome as Christ overcame without the Man in Linen's "*necessary*" High Priestly Final At-one-ment cleansing? To deny this is just as dangerous as denying the death ("*necessity*") of Christ on Calvary which reconciled us to God!

In past issues we have discussed how the Book of Hebrews proves that there is a "*necessary*" Final Atonement; a pre-advent cleansing, revealed for this "*time of the end*" (Dan. 12:9; c.f. Heb. 9:26).

The Scriptures; summed up chiefly in the Book of Hebrews (8:1), answers all of the above questions regarding Atonement so that none need be mistaken over this issue. This "*word is a lamp unto my feet, and a light unto my path.*" (Ps. 119:105) Therefore it is of utmost importance that we understand through the hearing of faith in the WORD of God, and accept exactly what that

WORD—the Man in Linen says he will do for us in our sinful flesh.

In Hebrews 9:12, with the assistance of the RSV; which is more in line with the Greek, the **Bible** says concerning Christ's "*being come an high priest*" (Heb. 9:11) was at the time when "*he entered once for all into the Holy Place, [τα 'αγια--ta hagia, Gr. Paul's use for the 1st apartment—Holy Place, NOT ηαγια ηαγιον--hagia hagian, Paul's use for the 2nd apartment—Most Holy Place] taking not the blood of goats and calves but his own blood, thus securing an eternal redemption*" (Heb. 9:12, RSV). The expression "*entered once for all*" i.e. His entering into τα 'αγια upon this one occasion was for us, "*Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*" (6:20)

The Greek parsing of Hebrews 9:11-12, which we will discuss more in detail in a future thought paper, enables the following preliminary conclusions:

Here the Bible is saying two crucial things. 1) That His entering into the Holy Place [τα 'αγια] with His blood from His "*once for all*" "*offering*" (Heb. 10:10), is what secured our "*eternal redemption*". And 2) This is when He became our Great High Priest.

This very securing of "*an eternal redemption*" is what assures us of the "*necessary*" ministrations of the "*good things to come*" (9:11; 10:1); a Final Atonement, wherein we can be cleansed from "*the sin that doth so easily beset us*" (12:1). However this securing of the "*eternal redemption*" did not complete the Final Atonement.

Paul says there was yet a "*necessary*" **cleansing** in the Sanctuary with His "*better*" sacrifice. Rather it secured the opportunity for us to have a Final At-one-ment with God! This securing opened up a "*way*" for the **cleansing** of the Heavenly Sanctuary and a **people** who believe in His High Priestly ministrations. This is what 1844 is about.

This is what the purpose of His entering into the Holy Place [τα 'αγια] with His blood and His High Priestly inauguration is all about! The Book of Hebrews gives us the answer, testifying that there is yet a "*necessary*" (9:23) **cleansing**, "*to put away sin*", a **Final Atonement**, which is to be ministered

for us *"now once in the end of the world"*! (9:26, c.f. v. 28)

The reason why the Greek is cited for Heb. 9:12, is because the readers must be aware of the different terms used by Paul when referring to the 1st apartment—Holy Place, and the 2nd apartment—Most Holy Place. The KJV in 9:12 translates *'αγια* as *"holy place"*—1st apt. correctly. This means upon Christ's ascension He did not go directly into the Most Holy Place, but into the *'αγια*—*"holy place"*—1st apartment of the Heavenly Sanctuary. His entrance into the Most Holy Place was in 1844.

Paul's use of *'αγια* in 9:2; when defining and referring to the 1st apt. sets the standard for further references in his epistle to this same apartment. This use of *'αγια*—*hagia*—1st apt. and the use of *ηαγια ηαγιον*—*hagia hagion*—2nd apt.; which was only used once in Hebrews when defining the Most Holy Place in 9:3, establishes for his readers the ability to understand what apartment he is referring to.

In other words, Paul is saying when I mean the 1st apt. or Holy Place I'll write *τα'αγια*, and when I mean the 2nd apt. or Most Holy Place I'll write *ηαγια ηαγιον*. When this is understood there can be no misunderstanding as to what apartment he is refereeing to in Hebrews chapters 8-13.

Paul clearly stated concerning this apartment, the *ηαγια ηαγιον*—*hagia hagion*, *"of which we cannot now speak particularly."* (Heb. 9:5) In other words, he could not go into detail. Why? The earthly tabernacle was still standing and 1844 was yet future!

The reason for the use of the RSV for Hebrews 9:12 is simply because it follows more closely the Greek, which does not convey the meaning rendered by the KJV that redemption was obtained prior to His entering into the *τα'αγια*.

On the contrary rather it was upon His entering into *τα'αγια* that He secured an *"eternal redemption"* so that the *"necessary"* Final Atonement ministrations which began in 1844; at the end of the 2300 years, could be carried through to its completion, which is yet to be reached.

This fact regarding Christ entering into the first apartment in 31 A.D. and not the second, hereby clarifies that the Final Atonement cannot have been accomplished at that time, because the type plainly specifies that the high priest only entered into the second on the Day of Atonement, *"once every year"* (Heb. 9:7).

What will this mean for us? "CLEANSED" (Heb. 9:23, Margin). God's final resolution to the sin problem in sinful flesh! The Final Atonement provides the ONLY means to At-one-ment with God. It's not through attainment! (See Phil. 3:13-14)

We must also consider the fact that without the *"offering of the body of Jesus Christ"* (10:10), we would have no access to the *"throne of grace"* (4:16) for this *"necessary"*—pre-advent cleansing. (c.f. 9:23, 26, 28)

When we come to a full realization of this; like Paul, we will exclaim *"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"* (Gal. 6:14). We glory in the *"necessity"* of Christ's death on the cross, because it secured for us the *"necessary"* High Priestly ministrations!

The Bible—the *"sum"* of the Everlasting Gospel in Hebrews elevates Christ's *"once for all"* *"offering"* on the Cross as a *"necessity"*, together with the *"necessary"* cleansing; that is, His *"excellent ministry"* which *"He obtained"*, when *"he entered once for all into the Holy Place [τα'αγια-ta hagia, Gr.]...thus securing an eternal redemption."* (Heb. 8:1; 10:10; *ibid.* 8:3; 9:23; 8:6; *ibid.* 9:12, RSV)

God's *"way"* for man's At-one-ment with Him is a *"way"* of Holiness. The Bible says:

"And an highway shall be there, and a way (c.f. Ps. 73:17; Acts 9:2; 19:9, 23; 22:4; 24:14, 22), and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isa. 35:8, emp. add.) "Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Ps. 77:13)

This is why the Book of Hebrews sums up the Everlasting Gospel so that we, though fools, do not have to get the Atonement wrong! The Sanctuary message wrong! The Everlasting Gospel wrong!

The High Priestly—Dual Atonement ministration of the Man in Linen in the Book of Hebrews wrong! This is the solution to the sin problem so that we are not “cut off”! (Lev. 23:29; Rom. 11:22)

The “way” mapped out by God in the Everlasting Gospel is the Bible’s Sanctuary’s message for an “example and shadow of heavenly things” (Heb. 8:5). David sang of a “compass...I will instruct thee and teach thee in the way which thou shalt go” (Psa. 32:7-11). As you know, a compass is an instrument designed to show you the way to go. In spiritual terms the “way” found in the “example and shadow”; the earthly tabernacle, is the Bible’s accurate “compass” which points us to the Heavenly Sanctuary, “a greater and more perfect tabernacle, not made with hands” (Heb. 9:11), **where Christ ministers as our Great High Priest.**

The most important thing for us as spiritual Israel to earnestly heed; lest we let it slip away from us and we lose that true At-one-ment relationship with Christ—being “cut off”, is that God’s Sanctuary message, His Sanctuary doctrine, His “way” directs our full attention to the antitypical ministry of Christ—the Man in Linen, as seen in the ministry typified in Leviticus 16.

The importance of the terminus date of “how long” (Dan. 8:13, 12:6) the counterfeit man in linen would prosper with its “transgression” and “abomination that maketh desolate” (8:13; 12:11) is defined in Dan. 8 and 12. The “prince of the host” (v. 11), the **Man in Linen** is still today unknown in His true ministration as Great High Priest. The counterfeit man in linen’s system conquered for more than millennia against the true system—the Sanctuary Service message, which details a coming “necessary” cleansing.

The counterfeit prospered, and the **True Man in Linen** said its duration would be for a long period of time. The counterfeit’s taking away of the “daily”, with the “sanctuary...cast down” the “sanctuary...trodden under foot” (8:11, 13) was an incredible act of “transgression”, an “abomination” that made desolate Christ’s High Priestly ministration in Heaven. The counterfeit man in linen would practice and prosper for 1290 years.

This is why the prophetic periods of the 2300 and the 1290 years of Daniel 8:14 & 12:11 and their terminus date concern essentially the commencement of the “necessary” “cleansing!” (Heb. 9:23, margin) Ministration by Christ our Great High Priest. The Bible further explains that this ministration will reach its completion with the antitypical **last act** (See the type--Lev. 16:18-19) of the Final Atonement and not before! This is what the Man in Linen defines the **last act** of the Final Atonement to be, a cleansing, with the change wrought in the heart and mind just exactly as the “covenant” in Hebrews 10:16-17 says it will!

Therefore for the Atonement to be completed there will be an overcoming of sin in the lives of the saints which is accomplished by Christ, because He lives in them, “the hope of glory”. (Col. 1:27) The resolution of the sin problem in sinful flesh (c.f. Rom. 8:3-4) is the goal of the penitent -- “Let us go on onto perfection” (Heb. 6:1).

But notice perfection is only in the ministration of Christ after the order of Melchisedec in the very next chapter of Hebrews (7), and the overcoming is by faith, by grace. This is His objective; the last act of the Final Atonement is the cleansing. The forerunner to this is the very first promise of the age-long Everlasting Gospel which was: “I will put **enmity** between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3:15)

This is why we must first acknowledge the fact that we are in sin, we are sinners. The resolution of the sin problem in sinful flesh is the second point of Genesis 3:15. The Enmity—for sin, must be “put” between the Enemy and the “remnant of her seed” (Rev. 12:17), the “seed” of the “woman” (Gen. 3:15).

The Bible’s answer is simple — “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) This is At-one-ment! We have received the Atonement of forgiveness/reconciliation at Calvary. But lest we fall short of the grace of God we need the special cleansing ministration that **only** Christ our Great High Priest can provide.

A Bible with a decent margin links Gen. 3:15 with Rom. 16:20 which reads: “And the God of peace shall [future, active tense] bruise Satan under your feet

shortly." In Paul's closing statement he clearly identifies the promise made in Genesis to a future act of God involving a remnant of the woman's seed. The prior text jumped off the page – God's very purpose in that promise made in Genesis is that He is going to so completely fulfill this by demonstrating to all His power, and the "power of his Christ" (Rev. 12:10) through the remnant of the woman's seed, by the ministration of Christ as High Priest because He condemned sin in the likeness of sinful flesh so as to **make** man "free" from "sin" (Jn. 8:32, 34 c.f. Heb. 1:9). This crushing of Satan under the remnants feet, via a Final Atonement ministration --"shortly" is our "strong consolation"!

Genesis 3:15 promises the "necessity" of the "once for all" sacrifice of Christ on the Cross when the serpent bruised Christ's heel, and the promise in Romans 16:20 concerning a "necessary" future act of God against the serpent through His remnant. This is God's resolution to the sin problem in sinful flesh; it entails an overcoming of sin.

The dictum of the "example and shadow of heavenly things" (Heb. 8:5) testifies what Atonement is – "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11) The type moreover illustrated that the priest "on that day [the Day of Atonement] shall the priest **make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**" (Lev. 16:30)

How do we get to the point where God bruises Satan under our feet? This is what the Atonement is for, to cleanse our minds, our hearts, so as to hate sin with the enmity He had, and which enabled Him to overcome the enemy in His wilderness experience. (See Matt. 4)

The remnant will experience similar trials like as Jesus met with, as stated by God in Rev. 12:11 – "And they overcame him by the **blood of the Lamb**, and by the **word of their testimony**; and they loved not their lives unto the death." This overcoming the Dragon by the blood of Christ and by the word of their testimony coincides with the "testimony of Jesus" which is the "spirit of prophecy" (19:10).

Jesus—the Man in Linen's "testimony" in the "spirit of prophecy" (Daniel 8) affirms that there would be a Final Atonement cleansing upon those who made His testimony; which reveals a Final Atonement, their own testimony, so as to love righteousness and hate iniquity with enmity, all through the righteousness of God and Christ! The At-one-ment cleansing is what makes this experience possible!

The Final Atonement is God's resolution to the sin problem. The fact that we "have not yet resisted unto blood, striving against sin" (Heb. 12:4) testifies that we need an Atonement! We cannot get around this fact by the means of our own righteousness's as taught within the concept of sinless perfectionism. To say that the Final Atonement and its cleansing were completed on Calvary essentially affirms that "we have no sin" (1 Jn. 1:8). However in this "we deceive ourselves, and the truth is not in us" [ibid]. Furthermore, "If we say that we have not sinned, we make him a liar, and his word is not in us." (v. 10)

Conclusion: It was of "necessity" that Christ's blood be shed for the "necessary" Final Atonement ministration. This cleansing is what the "Man clothed in linen" spoke about in reference to the cleansing of the Heavenly Sanctuary in Daniel 8:14! A "necessary" – Final Atonement as revealed in the **Bible** – in the Book of **Hebrews!**

To experience an At-one-ment relationship with Christ, we need the very enmity for sin which He had. There is no way around this fact! "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **Thou hast loved righteousness, and hated iniquity**" (Heb. 1:8-9, emp. add.) The fact that He provides this enmity for sin by way of the type's **atonement of forgiveness** and the **atonement of cleansing** is what makes this the glad tidings or good news of the Everlasting Gospel! #

{The end of part 4—yet, to be revisited and reviewed...}

An Inexhaustible Theme-

Romans XI Pt. 3

In resuming our study in Romans 11 we will re-ask the questions which we put forth in the commencing editorial. That question was -- "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"*?"

The Bible establishes the answer—it was the "Everlasting Gospel" which God revealed in the "example and shadow of heavenly things", the Sanctuary Service! Said Jesus, "salvation is of the Jews" (Jn. 4:22), and Paul, "unto them were committed the oracles of God." (Rom. 3:2) The Divine WORD said "let them make me a sanctuary; that I may dwell among them." (Exo. 25:8) The Sanctuary and its services were unique to ancient Israel; no other nation even came close to this "example and shadow of heavenly things".

We have noted previously, that while commenting on *εὐαγγέλιον* translated as "everlasting" in Rev. 14:6 Thayer made the following observations: "a gospel whose subject matter is eternal, i.e. the saving purpose of God adopted from eternity...without end, never to cease, everlasting." [Thayer's Greek-English Lexicon of the New Testament. p. 20, emp. add.]

The Everlasting Gospel — "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us in the Son..." (Heb. 1:1-2, Gr.). That which He speaks unto us now; as in ancient times is the "Everlasting Gospel", and remains unchanged! For even now our salvation is yet revealed in the types and shadows of the "example and shadow of heavenly things".

This example ministration discloses to the diligent Bible student our way out or deliverance—EXODUS out of sin! Therefore the Everlasting Gospel; through the "service", testifies to the certainty of a Final Atonement cleansing, which Paul "sums" up in the Book of Hebrews!

This age-long "Everlasting Gospel" has ever been God's eternal saving purpose and message to His

people "by the prophets", by "many portions, and by many modes" (Gr.), yet the same "Everlasting Gospel"! And "in these last days [God has] spoken unto us in the Son", the "Man clothed in Linen" (Dan. 10:5). He was decreed to be a High Priest "for ever after the order of Melchisedec" who ministers "now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" for any who are willing to "come boldly unto the throne of grace...to obtain mercy, and find grace to help in time of need." (Heb. 5:6; 4:16)

This Final Atonement cleansing in the type of Leviticus 16 and the antitype in Hebrews, is what Paul in Romans 11 defines the "root and fatness of the olive tree" to be. **Now** some may reply "How so? Paul does not even use the term 'atonement' or 'cleansing' in Romans 11."

True the fact is he does not. However, the Apostle Paul quotes a prophecy of Isaiah in verse 27: "For this is my covenant unto them, when I shall take away their sins." Therefore the very "example and shadow"; the services of the Sanctuary, revealed how God is going to take away sin, through the ministration of a daily atonement which resulted in forgiveness, followed by a Final Atonement cleansing on the Day of Atonement. This is the very "root and fatness of the olive tree"—the Everlasting Gospel!

What then did they disbelieve in that caused them to be "broken off"? The same thing! The Everlasting Gospel's cleansing of sin, i.e. the very taking away of "their sins" which relates directly to our Great High Priest's ministration! For instead of accepting the At-one-ment that Christ was offering with Him and His Father, ancient Israel rejected that At-one-ment and crucified their Mediator!

Let the reader take heed, lest in regard to the matter of the Final Atonement "they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:6) And this is what makes this issue so important. For it concerns a "garment", and a "mark" by the "man clothed in linen".

Ancient Israel was "in" the olive tree, they "*partake of the root and fatness of the olive tree*" (Rom. 11:17). They were given the types and services which pointed to the "once for all" "offering" of the Lamb of God, and the High Priestly ministration of Christ. Nevertheless they were "broken off" through **disobedience** and **unbelief**. For when Christ; the Man in Linen, came as the "*the Lamb of God, which taketh away the sin of the world*" (Jn. 1:29), they said "We have no king but Caesar" (19:15), having "*cried out, Away with him, away with him, crucify him.*" [ibid] "*And they took Jesus, and led him away.*" (v. 16)

In like manner when the Final Atonement ministration of Christ; which is His work of cleansing us from sin, is rejected, is this not also saying "*Away with him, away with him, crucify Him*"? Yes friends it is and it is time we recognize this fearful woe!

The fact also remains that, even when the Final Atonement cleansing is accepted and believed in, unless we are willing to be acted upon, taking up our cross and follow Him, dying **daily** to self, and so allow Him to work in us, we will yet be crucifying Him afresh!

When the "*root and fatness*" of this truth is perceived, the Everlasting Gospel will be understood. And when this is understood the grafting into the good olive tree is what the ministration of the Man in Linen and At-one-ment is all about!

In spiritual terms, Laodicea and mainstream Christianity has; through denial and unbelief in the High Priestly ministration of the Man in Linen, and his Final Atonement cleansing, been "*cut off*" from the "*fatness of the olive tree*". Consequently therefore, a people who are "*all their lifetime subject to bondage*" (Heb. 2:15) will remain a "*servant of sin*" (Jn. 8:34) unless they "*go...out to meet*" the "*Bridegroom*"!

For again what did ancient Israel disbelieve in that caused them to be "*broken off*"? That which was of "*necessity*"! Today many accept the "*necessity*", but are unwilling to accept the "*necessary*". Are the many therefore repeating ancient Israel's sin? Why the persistent stubbornness and ignorance?

Nevertheless, "*God hath not cast away his people which he foreknew*" (Rom. 11:2). Paul writes that there is a "*remnant*" and an "*election*". (vs. 5, 7) "*Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*" (Rom. 11:2-4, emp. add.). #

{To be continued...}

Postscripts

This month marks the 49th year since Jesus' own prophecy concerning "*the times* (καιρος-kairos, the probationary times) *of the Nations* (τα εθνη)" (Luke 21:24); as recorded exclusively by Luke, began to be fulfilled in June 1967 with the event of the six day Arab-Israeli War. Nineteen years prior Israel became a nation on June 21st 1948. Following 1967 a brief period of time followed (defined by Luke with the use of an idiomatic expression — "*until*" as αχρι 'ου-achri hou) arriving at July 1980 when Jerusalem was declared "*the capital of Israel*". Next month then marks 36 years since this prophecy of Jesus was fulfilled in 1980. Something also to consider is, said Jesus, "*This generation shall not pass away, till all be fulfilled.*" (v. 32)

The fact that the prophetic time frame of 70 weeks which God gave for ancient Israel to partake "*of the root and fatness of the olive tree*" (Rom. 11:17), was followed by the opportunity for "*the times of the Nations*" to partake of that fatness, and which now passes to the individual to partake. Will the reader "*neglect so great salvation*" or fail to "*consider the Apostle and High Priest*" who cleaves them? (Heb. 2:3; 3:1; c.f. 9:23) This Final Atonement cleansing results in a "*mark*" (Eze. 9:4) by the "*Man clothed in Linen*". On the other hand, the rejection of the Final Atonement ministration also results in a "*mark*"

(Rev. 14:9); as forewarned by the third Angel, upon those who *"know not God, and that obey not the"* *"Everlasting Gospel"* (1 Thess. 1:8; Rev. 14:6).

TR

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