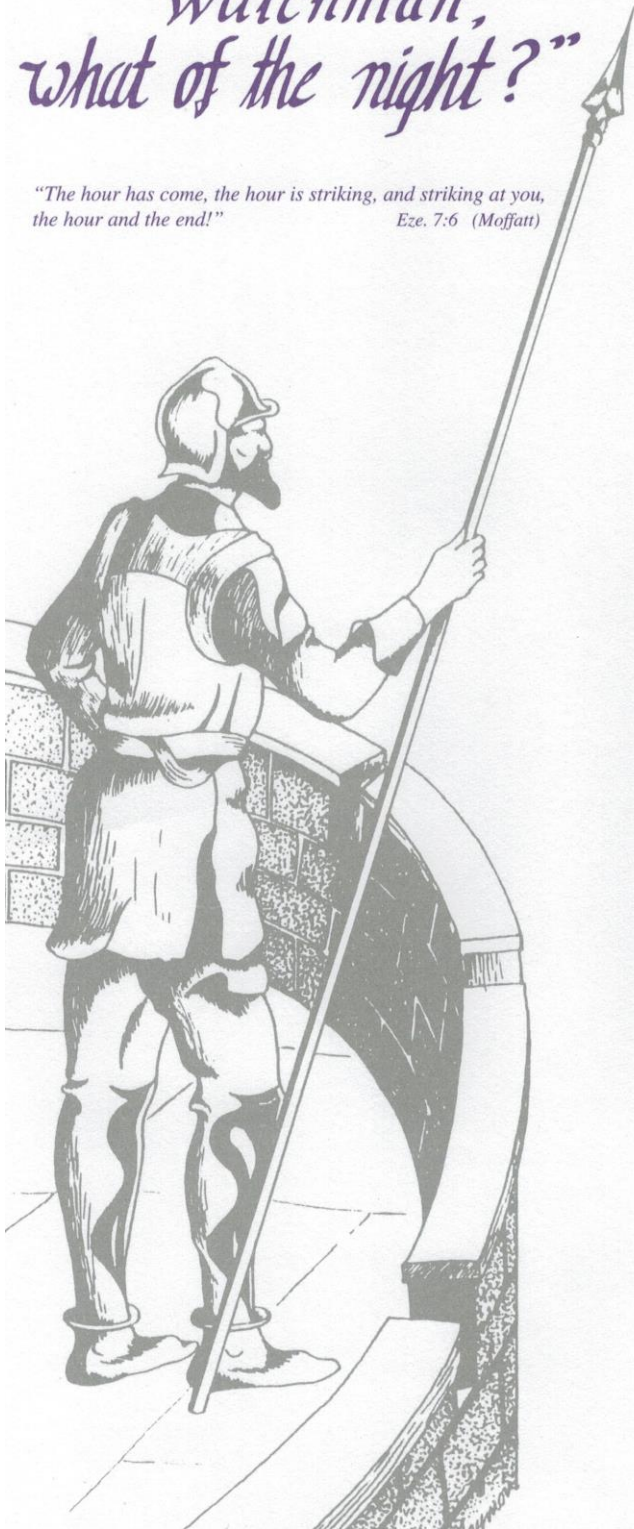


*"Watchman,  
what of the night?"*

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

Eze. 7:6 (Moffatt)



An Inexhaustible Theme-

## **Is it really that important to prove there is a Dual Atonement from the Book of Hebrews?**

Pt. 1 - Pg. 2

**"a thorn in the flesh"**

Pg. 5

### *Editor's Preface*

With this July issue of the monthly thought paper, the Australian Foundation now enters into its 2<sup>nd</sup> year of publications of the Australian edition of WWN.

With absolute and profound importance – **Is it really that important to prove there is a Dual Atonement from the Book of Hebrews?** – This will need to be resolved by every reader whether Paul's epistle deals exclusively with an atonement made at the Cross; which was of "*necessity*" (8:3), or whether the atonement that results in a *cleansing* (9:23); which Paul additionally deems as "*necessary*" [ibid], is **TRUTH**.

For the Apostle Paul; who was fully persuaded concerning both, the issue was clear cut. He understood what the dictum of the type was. The service – "*Who serve unto the example and shadow of heavenly things*" (Heb. 8:5 emp. add.) reveals the evidence so as a correct resolution of the issue can be found.

The Apostle Paul addressed his readers in Hebrews chapter 5 as being “*dull of hearing*” (v. 11), in “*need of milk, and not of strong meat*” (v. 12). Following this, Paul then acquaints his readers with the latter, the “*strong meat*” (v. 14) in chapters 8-10. This “*strong meat*” concerns the plain and obvious evidence for a dual ministration as revealed in the type. Paul defined the dual aspect of the antitypical Atonements in terms as a “*necessity*” (1) & “*necessary*” (2) (Heb. 8:3, 9:23).

Is Paul therefore meaning that the understanding of the “*many things*” (5:11) he is saying; which things he admits are “*hard to be uttered*” [ibid], requires a spiritual diet suitable for “*strong meat*” (v. 12), and not of “*milk*”? [Ibid] Yes! – “*But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil*” [ibid], Truth – and error!

We will begin to analyze the evidence concerning the issue of whether or not a Dual Atonement can be proven from the Book of Hebrews, as well as to whether or not it is really all that important to prove that there is a Dual Atonement Hebrews. The Apostle Paul will then serve as the Defense for a Dual Atonement in his epistle to the Hebrews. Since the reader will need to decide for his or herself on whether the Book of Hebrews is either validating or repudiating a Dual Atonement, and whether or not it is important for their salvation, each reader therefore will serve as their own evaluator. Therefore, preconceived partiality, favoritism, prejudice, or the holding to a cherished view, must then be laid aside.

There is ONE principle which will in turn be the guiding rule; which is simply this: – BIBLE evidence.

Mainstream Christianity and Laodicea holds no theory to a Dual Atonement. However, the Apostle Paul in the Book of Hebrews clearly holds – not to a theory – but to a Divine viewpoint – an Inexhaustible theme. Herein the Bible – the Book of

Hebrews, is saying something full of meaning, full of real strong meat in “*due season*” (Matt. 24:45).

Therefore the ultimate conclusion for the investigation into the Book of Hebrews must stand on the authority of GOD’S WORD ONLY, which will, unfortunately, leave mainstream Christianity and Laodicea without the BIBLE evidence to support their theory for a single Atonement! Now remember the ONE principle, for it will be His final WORD that grants the final conclusion in this matter of whether or not there is a Dual Atonement in the Book of Hebrews, as well as its vital importance.

For our second article, I wish to share how the testimonies of two brethren here in Australia; who, in their battle with “*a thorn in the flesh*”, have strengthened me in my battle with a similar “*thorn*”. In relationship to this we will review the Apostle Paul’s “*thorn in the flesh*”. These Brothers’ experience for years has been one of physical pain. However, these two brethren have learned how to practice what the Apostle Paul preached regarding his infirmity. There may be some of our readers who are also suffering from an infirmity who have learned this lesson, while others may not have. This need not be the case. For this reason the discussion is necessary.

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

### An Inexhaustible Theme-

## **Is it really that important to prove there is a Dual Atonement from the Book of Hebrews? Pt. 1**

We have asked numerous individual Christians – “Do you know who Christ is?” Without fail the responses have been – “Yes!” Then we have asked “Do you know who the **Man in Linen** is? Without fail the responses have been alarming.

Even in the case when one lone individual answered correctly, yet was unaware of WHY He is depicted as being clothed in Linen, WHY the Bible

briefly emphasizes this point, coupled with a further unawareness concerning the Bible's instruction which very much involves a **"necessary" High Priestly ministration** now **"once in the end of the world"** (Heb. 9:26). Briefly, all the rest of the responses have been as follows: "I have no idea what you are talking about!" "No, I don't know!" "No, who's that? Who is the Man in Linen?" "Man in Linen? I am not sure!" "I've never heard of this name—the Man in Linen before!" "What—Man in linen?" **"This is making me uncomfortable!"** The unfamiliar responses continue.

First, I want to share with you why the **Man in Linen** is the focal point of the **Everlasting Gospel**. For some strange reason He is never presented as the focal point as the Bible instructs us.

*"Now of the things which we have spoken this is the sum: We have such an high priest, [the Man in Linen who is also pictured in the type as being clothed only in Linen on the Day of Atonement] *who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."* (Hebrews 8:1-3 emp. add.)*

The very fact that He is pictured as being clothed only in white linen; in harmony with the type, is profoundly important! This should not be missed, yet the weight of emphasis is not on the white linen, but on the service being performed in type and anti-type.

The white linen indicates that Christ as our Great High Priest is ministering a cleansing ministration during this time of the antitypical day of Atonement, just as the earthly priest was clothed only in white linen on the types Day of Atonement which resulted in a cleansing.

And second, I want to share with you how this Everlasting Gospel conveys a Divine viewpoint, an

Inexhaustible Theme, a Divine Mandate, and an immutable Truth written for our admonition upon whom the ends of the world are come. This **"strong meat"** in **"due season"** is verily for us and for our children to understand NOW at this time! And yes even the children can partake of the **"strong meat"** in **"due season"**! It is just that simple!

What we have found is that the Bible is now easier to understand, especially the unique Book of Hebrews, which contains a **"sum"** (8:1) of the **"Everlasting Gospel"**! Formerly this Epistle was a **"hard to be understood"** book. Now with the assistance of the **"Man clothed in Linen"** and His Divine viewpoint in the book of Hebrews we have an understandable **"consecrated" "way"** (10:20) in which to walk that none need **"err therein"** (Isa. 35:8).

We trust that through a continued study of the **Bible's**; and not man's, **"Everlasting Gospel" message** (as revealed in Hebrews)—coupled with the guidance of the promised **"another comforter"** (Jn. 14:16), the Holy Spirit, we will with our readers continue to press toward a yet further **"necessary"** realignment of our understanding of the Scriptures exegetically. This means a reading out—of the WORD so as to be in harmony with the revealed WORD of TRUTH. This approach is in direct contrast to reading into—the WORD of God what we have always been taught, or rather taught ourselves to always believe.

**The Bible says** - *"Knowing this first, that no prophecy of the scripture is of any private interpretation."* (2 Pet. 1:20)

By adhering closely to the ONE principle we can thus enable the WORD to speak for and interpret what the WORD itself says. Moreover, without the lengthy, complicated and long held to interpretative theories that has severely obscured the WORD's true meaning and unerring revelation, we will come to a more fuller understanding of that WORD of TRUTH!

But—we will ultimately come to a fork in the road where the rubber truly meets. This will be the real test. For when we come to a viewpoint whether long held or not; in most scenarios long held, and choose rather to retain a cherished historical interpretation, rather than allowing the Holy Spirit to guide us *“into all truth”* (Jn. 16:13), so as to be in agreement with the WORD of TRUTH, is where we will ultimately be found either known by Christ or unknown.

The fact that Scriptural evidence will be found that will undeniably place our viewpoint in such a complicated position bears mentioning. But the question for each one of us is – how are we going to handle it?

Said Jesus – *“I have yet many things to say unto you, but ye cannot bear them now.”* (Jn. 16:12) He then promised to send the *“Spirit of truth”* (v. 13) to guide them, as well as us. Yes, there will be mistakes. However they will be ours, ours in our understanding of the WORD, and not the WORD itself! Not the **Man in linen’s mistakes!** The **Wonderful Numberer** makes no mistakes!

But if we hold onto certain mistakes in our interpretation of the Scriptures—our cherished views with immovable persistency, how can we ever be *“established in the faith”*? (Acts 16:5) Yet, when we find a viewpoint however long held that is in agreement with the WORD, we should confirm this Divine viewpoint in our daily life, which also forms a part of our testimony, thus being *“established in the faith”*, the *“apostles’ doctrine”* (2:42).

The Bible describes this Inexhaustible Theme in terms such as the – *“gospel of the kingdom”* (Matt. 4:23). The *“gospel of God...Concerning His Son...made of the seed of David according to the flesh; and declared to be the Son of God”* (Rom. 1:1), the *“everlasting gospel”* (Rev. 14:6), the *“gospel of Christ”* (Rom. 1:16; 2 Cor. 4:4), and the *“gospel of peace”* (Eph. 6:15), as well as in terms of *“two immutable things”* (Heb. 6:18).

The Apostle Paul used two key terms in Hebrews—*“necessity”* & *“necessary”* (Hebrews 8:3, 9:23). These simple terms were used to convey Christ’s *“once for all”* (Heb. 10:10) sacrifice which was *“finished”* (Jn. 19:30) on Calvary; the *“necessity”*, (1) as well as His High Priestly ministration *“in the end of the world”*; the *“necessary”* (2).

This is what makes the Dual Atonement—*“necessity”* & *“necessary”* a *“strong consolation”* – an *“anchor of the soul”*. For without the hope in a Dual Atonement ministration there is no hope *“which entereth into that within the veil”* with Him!

*“That by 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 steadfast**, 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]*

1. *“necessity”* – 1<sup>st</sup> immutable decree in the *“counsel of peace”*: *“Thou art my Son, today have I begotten thee.”* (Heb. 5:5) The Lamb of God, Christ crucified, our Saviour!
2. *“necessary”* – 2<sup>nd</sup> immutable decree, the *“oath”*: *“Thou art a priest for ever after the order of Melchisedec.”* (v. 6) Christ our Great High Priest who is ministering a cleansing ministration!

These *“two immutable things”*, the *“counsel”* & the *“oath”* (6:17) relating to Christ’s work speaks volumes of truth for those who *“hunger and thirst after righteousness”* (Matt. 5:6). This is why the Dual Atonement message in Hebrews is so important for us, so that we might *“be filled”* with His *“righteousness”*! [ibid].

Furthermore this *“necessary”* aspect comprises *“the new and living way”* that Paul spoke of in Hebrews, simply because this *“necessary”* cleansing ministration is absolutely why Christ was

made a Great High Priest, a *“minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”* (Heb. 8:2) This is why our cleansing is all made possible by the **Man in Linen—our Great High Priest!**

The Bible says – the *“wise shall understand”* (Dan. 12:10) the prophetic truths (*“strong meat”*) which concern the **Man in Linen**, His High Priestly ministration and what He alleges to be TRUTH in the Book of Hebrews. The *“Man clothed in linen”* – the WORD is saying something profoundly important in Hebrews which concerns our eternal salvation. But are there any who are willing to *“Hear...Him”*? (Matt. 17:5) *“how readest thou?”* (Lk. 10:26)

If, however we are to conclude that there is no Dual Atonement, then this simply means Paul was mistaken for having preached throughout all Asia and the Middle East, a future High Priestly ministration of Christ, seeing it *“twas all finished at the cross”*! And if the Apostle Paul was mistaken in so teaching a Dual Atonement in his epistle to the Hebrews, would it then be safe to conclude that he was persecuted for being so mistaken? No he was not mistaken friends! (Re-read Galatians 1:11-12; 2 Cor. 11:22-33)

Is Hebrews 8:3 and 9:23 conveying a Dual Atonement in the Book of Hebrews? A ministration which Paul; by the revelation of Jesus Christ, defines as being *“necessary”* following the *“necessity”* of Christ’s sacrifice on the Cross? This is why this book remains a summary of the **Everlasting Gospel!**

# {To be continued...}

## “a thorn in the flesh”

The Brother in South Australia and Victoria should really be the ones who should be authoring this article. The reason for this is because they exemplify what they have already learned. I on the other hand am still in the

learning process, and have not the weight of experience in knowing how to consistently glory in my infirmities.

Therefore as I draw from their and the Apostle Paul’s example, I am merely seeking thereby to make it my own example in daily living with a similar painful thorn in the flesh. I therefore hope the following testimony will thereby encourage others who are suffering, to learn this imperative lesson. If anyone reading this knows what it means to glory in their infirmities and has a testimony they wish to share; please feel free to contact us.

These brethren have been an encouragement to those of us here, saying – *“Jesus Christ suffered more than I will ever have too!”* And *“we have to look to Christ!”* Therefore the reason for this article is to edify others who are experiencing pain, or know someone who is experiencing pain, or illness to glory in their infirmities that the power of Christ may rest upon them. For those of us who have lost a loved one, I know the pain can be just as severe as physical pain, but remember, *“Jesus Christ suffered more than I will ever have too!”*

Paul quotes Jesus as saying – *“My grace is sufficient for thee: for my strength is made perfect in weakness.”* (2 Cor. 12:9) Paul continues – *“Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”* [ibid]

Following Paul’s conversion on the road to Damascus, the Lord appeared in a vision to a certain disciple named Ananias. And in reply to Ananias’s concern of who this man was that the Lord was asking him to find; when he very well could have been trying avoid him, The Lord said -- **“For I will show him how great things he must suffer for my name's sake.”** (Acts 9:16)

And later Paul; the Apostle to the Gentiles, Kings, and the children of Israel recounted: *“in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that*

*are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.”* (2 Cor. 11:23-30)

*“there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”* (2 Cor. 12:7-10)

Having read these passages before, I was aware of the counsel. But, regretfully I have been inconsistent in applying this example of Paul, which could have proven a continuous source of encouragement. When in past times I was weak, I could have been made stronger. This must needs change, and its God's amazing grace, the power of Christ, and faith of Jesus who is our Great High Priest that can accomplish the needed transformation.

The Apostle Paul wrote in Hebrews *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”* (4:15-16)

This is Day of Atonement living even though we are experiencing pain! This is what the Sanctuary message and Everlasting Gospel affords for every aspect of our lives, for—*“the sin which doth so easily beset us”* (Heb. 12:1), and the *“thorn in the flesh”* (2 Cor. 12:7). The life of victory over sin, and the ability to glory in infirmities is intertwined with the Inexhaustible Theme of Christ's righteousness through a cleansing ministration!

In His perfect wisdom our Heavenly Father allows us to live *“In weariness and painfulness”* (2 Cor. 12:27) so as to make us *“perfect in every good work to do his will”* (Heb. 13:21), which encompasses even our thorns so as to glory in them that the power of Christ may rest upon us—*“Christ in you, the hope of glory”* (Col. 1:27)

Besides being familiar with these passages, I have

known these Brothers for a time, and have heard them speak of this valuable lesson. But, I missed the significance until just recently. I too often have forgotten to glory in my infirmity. Rather I have sought sympathy from others, looking to self, focusing on the pain instead of Christ, asking it to be removed and questioning God as to why He let this happen to me. What we must realize is that Christ also learned this through the things which He suffered (See Heb. 5:8). The Apostle Paul, as well as these brethren has learned this, and so must we!

When speaking to these Brothers their testimony is simply. They do not try and hide the fact that they suffer, neither have they sought pity. But rather they seek to draw all the attention to Christ who strengthens them by His grace that is all sufficient. Therefore what Christ says to the Apostle Paul He says to all of us — *“My grace is sufficient for thee: for my strength is made perfect in weakness.”* (2 Cor. 12:9)

But how do we praise God for that which can be excruciatingly painful at times? Simply by faith in His promises! Because, this is the evidence of that which we hope for, living with the strength of Christ in our given weaknesses.

David sang a Psalm — *“thy rod and thy staff they comfort me.”* (23:4) Job proclaimed *“For I know that my redeemer liveth”* (19:25) after having been smitten with *“sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.”* (2:7-8) This must have been quite severe for even his wife said to him *“Dost thou still retain thine integrity? curse God, and die.”* (V. 9) Although the Lord permitted Satan to afflict him, he was not permitted to take his life. But prior to all this in the first discourse between the Lord and Satan, in chapter 1 Satan in his accusation asked— *“Hast thou not made an hedge about him...?”* (v. 10)

The simple answer as to how we can glory in our pain is by believing in what God has told us already in Jeremiah -- *“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”* (29:11)

Paul wrote in 1 Thessalonians *“In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”* (5:18) And Romans *“And we know that all things work*

*together for good to them that love God, to them who are the called according to his purpose.” (8:28)*

We must simply trust our life in all of its aspects into the hands of Him that extends an immeasurable love and care “Casting all your care upon him; for he careth for you.” (1 Peter 5:7) The Lord does not always heal, and the reason for this we will understand all by and by, yet we must continue to trust Him and His perfect plan for us.

*“Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” (Heb. 12:12-13)*

We are not told what the thorn in the flesh was exactly that Paul had. I have heard some reasonable possibilities, and we will briefly explore them, but the real cause of his infirmity will remain inconclusive.

It could possibly have been related to his eyes. The experience on the road to Damascus left him unable to see for a time, and when Ananias came and laid his hands on him “immediately there fell from his eyes as it had been scales: and he received sight forthwith” (Acts 9:18). Paul wrote to the Galatians “Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not...I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.” (4:13-15)

A further possibility might have resulted from once being stoned at Lystra, even to the point of being dragged outside the city, supposedly being dead. Then there are the many lashes he received. Also we can't rule out the possibility that the three beatings with rods left even a literal thorn embedded in the flesh.

Whatever it was, he bore it as a reminder of the certainty of truth of the message which he preached that brought him into direct doctrinal tension, and physical persecution and abuse. Should we not then want to know what the “way” was, that was “no small stir”? (Acts 19:23)

In other words, the Labors, the persecutions and the perils which he endured for the Lord Jesus Christ concerned a message which he was commissioned by Jesus Christ Himself on that road to Damascus. And he

summed it all up in the Book of Hebrews as a “necessity” & “necessary”!

In writing to Timothy Paul further recounted — “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:10-12)

The Lord is also able to deliver us. But we must understand further that if it is according to His will that our life be taken, for His glory, a faith similar to that of the three worthies must be learnt and exercised. Shadrach, Meshach, and Abednego all stood before that great Monarch believing that “if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” (Dan. 3:17-18) Are the current trials therefore meant to prepare us for what lies ahead when we must stand for truth?

What Paul's infirmity was we may not know. What is necessary to grasp is this fact — “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. 8:35, 37-39)

Years ago I came across this statement: “Mixing faith with God's Word by speaking it out of your mouth is a means of applying God's medicine.” This further emphasizes the words of Christ — “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” (Jn. 8:31) In regard to thorns in the flesh we too can know the truth so as to be set free from the chains that bind us with self pity and all the other accompanying doubts that bring us down. But rather let us glory in them, seeing it is His will for us to bear them. (Review again -- Jer. 29:11 & Rom. 8:28)

*“Be ye followers of me, even as I also am of Christ.” (1 Cor. 11:1) And “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).*

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