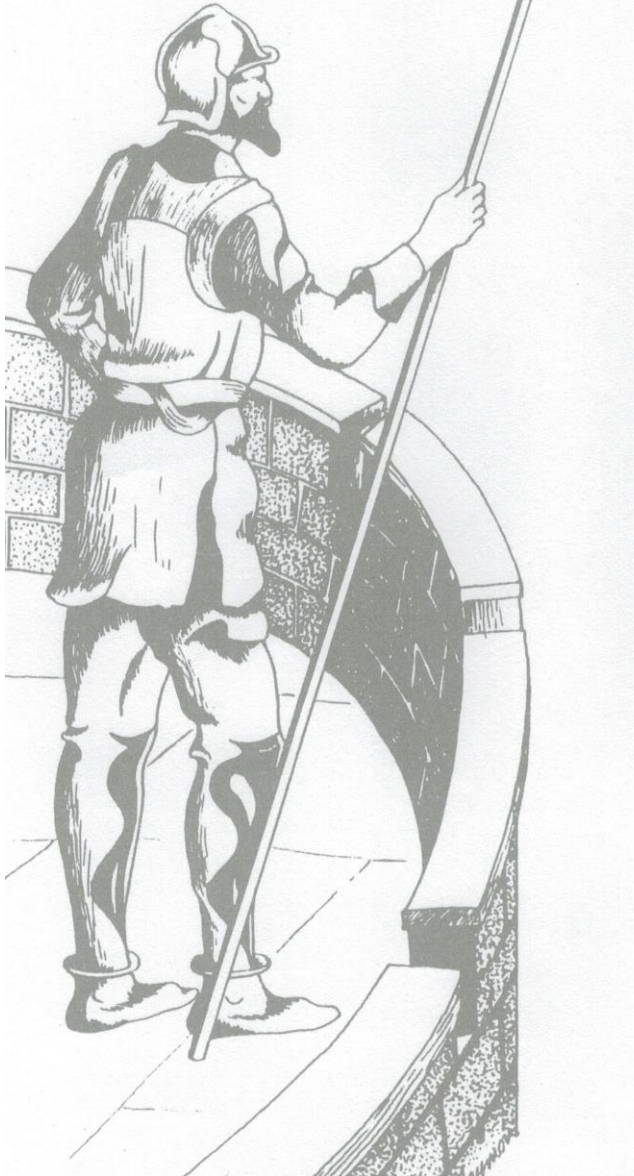


*"Watchman,
what of the night?"*

*"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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An Inexhaustible Theme-

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Editor's Preface

For our monthly "Review" and for further clarity concerning the fundamental "sum" (Heb. 8:1) of the "*Everlasting Gospel*"; as it relates to our Great High Priest "*after the order of Melchizedek*" (Ps. 110:4) in connection to the "two immutable things" (Heb. 6:18), we have drawn up for the benefit of our readers, a comparison on the "two immutable[s]" alongside each other for a more definitive & comprehensive analysis. The first immutable decree is in the left column, with the second immutable decree in the right. Therefore beginning with pg. 5, and ending with the "#" on pg. 6, the left column can be read independently all the way through to the border, and likewise with the right. Unless a full comparative reading is preferred across both columns simultaneously.

The "*Everlasting Gospel's*" summative book, the Book of Hebrews provides the answer to this articles title question—and yes the Bible assents that the answer is in the affirmative. However, lest we also be "*dull of hearing*" (5:11), concerning the vital "*truth*" (Jn. 8:32) of why Christ was "*made an High Priest forever after the order of Melchisedec*" (6:20), "*Of whom we have many things to say, and hard to be uttered...*" (5:11), it's time now that we pay very close attention to His High Priestly

ministration that concerns our eternal salvation with "fear and trembling" (Phil. 2:12).

Furthermore—the basic central theme of these "two immutable[s]" form a part of the "hard to be understood" (2 Pet. 3:16) that features in Romans 11. For that reason we will continue to study in this month's issue of WWN the "two immutable[s]" of the "Everlasting Gospel" in Hebrews—in unison with the "Everlasting Gospel" in Romans; seeing that the "root and fatness of the 'good' olive tree"—the "Everlasting Gospel" is the "ministry" (Heb. 8:6) wherein Christ "grafts" spiritual Israel into Himself—"Christ in you the hope of glory" through His Final—last act of At-one-ment cleansing.

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

An Inexhaustible Theme—

With determined tenacity for the defense of "the Way, the Truth, and the Life"—the "Man clothed in linen" — we examine yet another time — Is it really that important to prove there is a Dual Atonement from the Book of Hebrews? Pt. 3

Unfortunately, many pastors, evangelists, and elders in the church including erstwhile theologians dismiss it as un-important. We will begin where we left off in last month's issue with the study of the Book of Hebrews in its proper context with the clear intention of Hebrews 1:3, and the context of Hebrews 9:23-26.

"...when he had by himself purged our sins, sat down on the right hand of the Majesty on high..." (1:3 c.f. Mark 16:19)

"It was therefore necessary that the patterns of things in the heavens should be purified [cleansed, margin] with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (9:26, emp. add.)

The obvious facts that must be considered in light of these key texts in Hebrews chapter 1 and 9 are as

follows: When Christ "purged our sins [and] sat down" (31 A.D.) that was NOT "in the end of the world..." (9:26), neither did He appear at that time (31 A.D.) when He sat down to "put away sin by the sacrifice of himself".

Heb. 9:23 is saying simply that just as it was "necessary" for the "patterns [the earthly tabernacle] of things in the heavens" to be "cleansed" with the "blood of calves and of goats" (v. 19); so also likewise, "the heavenly things themselves" required a "necessary" cleansing "with better sacrifices [i.e. Christ's—the "necessity"] than these".

This is why "Palmowniy", the Wonderful Numberer—the "Man clothed in linen" Himself said there was to be 2,300 years and—"then shall the sanctuary ["the heavenly things themselves"] be cleansed" (Dan. 8:14, c.f. v. 13; 12:6). It is obvious the prophetic period extended beyond the time of 31 A.D. to 1844 A.D.

The "Man clothed in linen" makes no mistakes; He instructs there is a "necessary" cleansing a resolution to the sin problem in sinful flesh following the "necessity" of the Cross "when he...purged our sins" at Calvary. Therefore "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)

Sadly however, there are many who have allied themselves with the enemies of the message of the "Everlasting Gospel", which take and utilize these texts in order to try and prove a completed atonement—with a) no need of a Great High Priestly ministration of Christ after the Order of Melchizedeck and b) saying there is a putting away of sin—in 31 A.D.—which would also mean 31 A.D. would have to be the end of the world. This is however—impossible!

Why the deception?

The reason behind this is very simple. Without a Final Atonement there is no High Priestly ministration, there is no cleansing. Worse, without the cleansing ministration of Christ's righteousness we will be found having our own righteousness, which are "filthy rags" (Isa. 64:6), and so we will be found without a "wedding garment" and will be "cast...into outer darkness; [where] there shall be

weeping and gnashing of teeth." (Matt. 22:11, 13) Jesus instructs there is no need for this abomination.

This is just what the enemy of righteousness; through his "transformed ministers of righteousness" (2 Cor. 11:15, emp. add.), want! To keep a people still bound in sin when Christ comes the second time, instead of being "*made free*" (Jn. 8:33) from the "*sin that doth so easily beset us*" (Heb. 12:1) through the ministry and cleansing of our Great High Priest! Instead many claim they are cleansed at the Cross. If this be so then why the need for us today to "*confess our sins*" so as to be forgiven and cleansed from all "*unrighteousness*" as 1 Jn. 1:9 suggests?

This is why it is very important to appreciate why God does instruct in righteousness, to reveal to our dull senses, there is a Dual Atonement to be understood from the New Testament. Otherwise, we have no Great High Priest to "*consider*" (Heb. 3:1)

Jesus said "*And ye shall know the truth, and the truth shall make you free.*" (Jn. 8:32, emp. add.) Free—from what friends? Free from being a "*servant of sin*"! (v. 34) Jesus instructs us—"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin...If the Son therefore shall make you free, ye shall be free indeed" (ibid, v. 36)

If, however, we are to continue to be a *servant of sin*, only to be made free at the last trump—it will then be too late friends—we will be without a "*wedding garment*"! (See Matt.22) In contrast—"His wife hath made herself ready" (Rev. 19:7), she was willing to be "*cleansed*" by the "*necessary*" need of the Final Atonement and then "*arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*" (v. 8)

This "*arraying*" is by the "*Man clothed in linen*"—our Great High Priest through His High Priestly ministration after the order of Melchisedec! This will be the "*manifestation of the sons of God*"—"men wondered at" (Rom. 8:19; Zech. 3:8).

The instruction is found in the type of Leviticus 16—the Day of Atonement, and the picture is exactly what Heb. 9:23-26 reveals for the antitypical High Priestly ministration.

God's Divine instruction for an At-one-ment between ancient Israel and Himself; in reference to the high priest who was to "*serve unto the example and shadow of heavenly things*" (Heb. 8:5), was "*he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*" (Lev. 16:16)

God is saying that the Day of Atonements is an Atonement of cleansing which took place because of the "*uncleanness* of the children of Israel, and because of their transgressions in all their sins...", which sins had previously been forgiven when during the "*daily*" ministration the priest made an atonement that resulted in forgiveness for the Corporate body as well and the individual. (See Lev. 4:20, 26, & 31)

The Day of Atonements emphasis is cleansing—and not forgiveness. Simply because, on the Day of Atonements there were no hands of confession placed on the heads of any of the sacrificial animals. This fact dare not be overlooked any longer from God's instruction and dictum—of what is the "*example and shadow of heavenly things*" (Heb. 8:5). The type also instructs, that during the "*daily*" type there was forgiveness, but there was no atonement that provided the individual with a resolution to the sin problem in sinful flesh—a cleansing! God instructs the '**yearly**' did. This is pictured of the blessing of the antitypical ministration of Christ as found in the Book of Hebrews!

The only possible way for mainstream Christianity's theology of a 'finished work of the Cross—a no Dual Atonement theory to be correct, with no further need of a "*necessary*" High Priestly cleansing, would be the following:

Christ would have had to have been crucified during the types annual feast in the fall—the Day of Atonement, when the cleansing of sin and not the forgiveness of sins was dealt with, instead of during the types feast in the spring—the feast of Passover. This completely obliterates the typology of the feast of Passover.

The only other option to their dilemma is that the Day of Atonement would have to have had a Divine mandate to be observed at the same time as

Passover. This again is impossible, because no such Divine mandate has ever existed!

Either one of these options presents unprecedented complications regarding Christ's very sacrifice and offering up of Himself as "*Christ our Passover...sacrificed for us*" (1 Cor. 5:7) and the antitypical fulfillments of ancient Israel's feasts that followed the feast of Passover—one of which is the Day of Atonement. The Passover lamb had to be sacrificed during the spring feast of Passover—and not on the Day of Atonement. God instructs the **cleansing** had to take place during the Day of Atonement—and not on Passover. God clearly lined it all up—why the ignorance? Why the blindness and dullness of hearing?

In no uncertain terms—what is God trying to simply tell us today through the typology of the feasts? Plainly it is this: That there would be an antitypical Dual Atonement ministration through the sacrifice of "*Christ our Passover*"—an Atonement of reconciliation, wherein our sins were "*purged*" (Heb. 1:3), and then the cleansing of our "*uncleanness*"—the sin problem in sinful flesh through Christ's High Priestly—Final Atonement ministration—the resolution to the sin problem in sinful flesh. These "*men wondered at*" (Zech. 3:8), who overcome sin in sinful flesh still have the carnal nature. (See Gal. 2:20)

What must be understood is, that while the Day of Atonements cleansing of sin is a putting away of sin so that Christ can come the second time without sin unto salvation (Heb. 9:28), it does not mean an eradication of the sinful nature, nor sinful flesh. This however is reserved for the time when the "*mystery [wherein]...We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump*" (1 Cor. 15:51-52). Again this time was not in 31 A.D. but is yet to be fulfilled—neither was "*Death...swallowed up in victory*" (v. 54) in 31 A.D. for many have died since—neither was all the dead raised incorruptible in 31 A.D.

These "*men wondered at*" will have a daily—dying to self experience, and a daily active understanding of the power of the Cross (See 1 Cor. 15:31; Gal. 2:20; 6:12-14). And this overcoming of sin is solely by "*grace*"—through "*faith*"—"Not of works"—but through "*Christ*". (See Eph. 2:8; Rom. 3:24; Acts

4:12) This overcoming of sin will be by a people who have the "*faith of Jesus*" (Rev. 14:12) in its relationship to His very own victory in sinful flesh. The cross is the "*necessity*" and the Great High Priestly ministry is the "*necessary*" requirement of the fine linen white and clean.

The reason why the enemy of all righteousness opposes the ministration of Christ's Final Atonement cleansing is because he wants to keep as many people as possible enslaved to the sin problem in sinful flesh, and out of reach of the ministration of Christ's righteousness—the "*Necessary*". In so doing—Satan thus continues to prevent man from having that genuine At-one-ment relationship with the Father and the Son. This again is seen through his "*ministers*" who denigrate Christ's High Priestly ministration "*after the order of Melchizedek*" (Ps. 110:4), by telling the laity that "Twas all finished at the cross—Jesus loves you—have a relationship with Jesus!" However in reality the laity cannot have that relationship—because what has been taken away from them is both At-one-ments that alone makes the relationship genuine!

However, the message Christ's righteousness demands that the message of His High Priestly ministration—a "*necessary*" Final Atonement cleansing—to "*put away sin*" (9:26) through His righteousness and also through His "*once for all*" (Heb. 10:10) "*sacrifice*" (v. 12) be accepted, in order for a true At-one-ment relationship with the Father and the Son to be experienced.

This Final Atonement ministration—cleansing; at the consummation of the ages (9:26), is the very "*Necessary*" ministration spoken about in 9:23. Prophetically—according to the type, this cleansing ministration would follow the ministration made at Calvary, the "*necessity*"—the "*atonement*" (Rom. 5:10) of reconciliation wherein we were "*reconciled to God by the death of His Son*" [ibid], and wherein our sins were "*purged*" (Heb. 1:3) when He "*died for our sins according to the scriptures*" (1 Cor. 15:3).

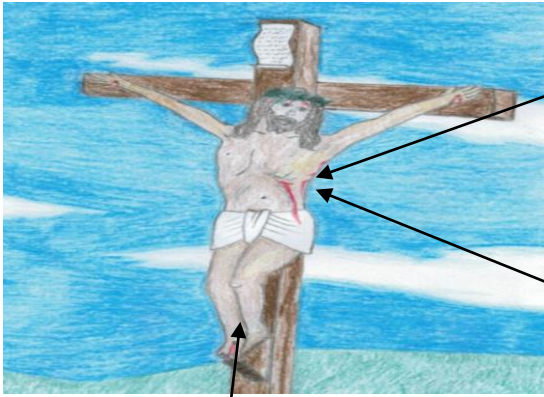
These "*two immutable things*"—"two" unchangeable Decrees, (Ps. 2:7; 110:4) bring about the accomplishment of "*two immutable*" ministrations of "*necessity*" in and through the Son of God on Calvary, & the "*necessary*" High Priestly ministration in and through our Great High Priest. This was typified in the two chapters of Leviticus 4 and 16—an atonement of forgiveness and an atonement of cleansing. — Observe carefully:

Immutable # 1

Immutable # 2

Heb. 8:3

Heb. 9:23



The "Everlasting Gospel"

"two immutable things"

The "necessity that this man have somewhat also to offer" - & the DECREE:

The "necessary [cleansing of]...the heavenly things themselves with better sacrifices" - & the Decree

Immutable # 1

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." (Ps. 2:7)

"Thou art my Son, to day have I begotten thee" (Heb. 5:5).

Immutable # 2

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4)

"Thou art a priest for ever after the order of Melchisedec" (Heb. 5:6).

"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 stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:18)

1. Antitypical fulfillment of Passover – Christ crucified = 31 A.D. (Dan. 9:27) – *"this He did once when He offered up Himself" "once offered" "the offering of the body of Jesus Christ once for all." "one sacrifice" "one offering" (7:27; 9:28; 10:10, 12, 14).*

1. Antitypical Day of Atonement, the commencement for the cleansing of the Heavenly Sanctuary and also a people = 1844 A.D. (Dan. 8:14) – *"now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (9:26)*

2. Leviticus 4 – the "daily" ministration = An At-one-ment resulting in forgiveness. (4:31)

2. Leviticus 16 – the 'yearly' ministration = An At-one-ment resulting in cleansing. (16:30)

Ancient Israel's Spring Feasts

Ancient Israel's Fall Feasts

- 1. Passover
- 2. Unleavened Bread
- 3. First Fruits
- 4. Pentecost

- 5. Trumpets
- 6. Day of Atonement
- 7. Tabernacles

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins." (Jn. 8:24)

3. The first "immutable" relates to the first ministration—the "necessity" of the "once for all" "sacrifice" on the Cross in 31 A.D., which necessitated the first DECREE, the first "immutable thing" – "Thou art my Son", which involves both the Godhead and the incarnation of Christ. This is what the "mystery of godliness" is all about—*"And without controversy great is the mystery of godliness: God was manifest in the flesh..."* (1 Tim. 3:16)

4. The first "immutable thing" in context with Heb. 1:3 *"when he had by himself purged our sins, sat down on the right hand of the Majesty on high..."*

5. The first "immutable" decree in the "counsel of peace" – the "counsel" – *"Thou art my Son; this day have I begotten thee"* (Ps. 2:7) which was between the "Two of Them" was that the Son should *"of necessity... offer"* Himself for mans redemption—to make an At-one-ment or reconciliation with Him.

6. The Early rain followed the ministration which was of "necessity" – the Cross, 31 A.D. The Old Covenant pointed to the first "immutable thing" and toward the second "immutable thing".

7. The "necessity" of Christ's Cross opened up the "way" for the "daily" ministration as pictured in Lev. 4 to commence once Christ returned to His Father and was inaugurated as our Great High Priest after the order of Melchisedec. This ran from 31 A.D. to 1844 A.D. during which time the "daily" – Tamiyd – Christ's High Priestly ministration of making *"reconciliation for the sins of the people"* (Heb. 2:17) [prior to 1844] was *"taken away"* by the *"little horn"*. (Dan. 8:11, 9) The first Atonement ministration coincides with the spring feasts, being fulfilled by Christ in the antitype. – #

3. The second "immutable" relates to the second ministration—the "necessary" High Priestly ministration commencing in 1844 A.D. which necessitated the second DECREE, the second "immutable thing" – "Thou art a priest for ever after the order of Melchisedec", which involves the cleansing of the Heavenly Sanctuary and a Final Atonement cleansing of a people—a final resolution to the sin problem in sinful flesh—*"now once in the end of the world"*. This is what the *"mystery among the gentiles"* is all about—*"Christ in you the hope of glory..."* (Col. 1:27)

4. The second "immutable thing" in context with Heb. 9:23 *"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."*

5. The second "immutable" decree in the "counsel of peace" – the "oath" – *"Thou art a priest for ever after the order of Melchisedec"* (Ps. 110:4) which was between the "Two of Them" was for the cleansing of the Heavenly Sanctuary and of a "peculiar people" *"men wondered at"* (1 Pet. 2:9; Zech. 3:8).

6. The Latter Rain also followed the ministration which was "necessary" – the commencement of the cleansing of the Heavenly Sanctuary following the fulfillment of the 2300 years in 1844.

7. The "necessary" High Priestly ministration of Christ commencing in 1844 A.D., typified by the 'yearly' ministration in Lev. 16, reveals a cleansing—a putting *"away [of] sin by the sacrifice of Himself"* *"now once in the end of the world"* (Heb. 9:26). The second Atonement ministration coincides with the fall feasts, wherein we find ourselves living during the ministration of Christ's antitypical Day of Atonement. – # {To be continued...}

An Inexhaustible Theme- Romans XI Pt. 4

In resuming our study of Romans 11; which we have not discussed since the June issue, we will re-examine the questions which we have been put forth previously. Those questions are: "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"*?"

Jesus told the Samaritan woman the answer – *"salvation is of the Jews"* (Jn. 4:22). Ancient Israel was told by the "LORD" – יהוה – Yhovah — *"let them make me a sanctuary; that I may dwell among them."* (Exo. 25:1, 8) Thus the Bible eternally anchors the answer—it was the services of the *"sanctuary"*! For specifically in this *"sanctuary"* the priests were to *"serve unto the example and shadow of heavenly things"* (Heb. 8:5, emp. add.). Paul wrote that *"unto them [ancient Israel] were committed the oracles of God."* (Rom. 3:2) This is the *"Everlasting Gospel"*.

But even before the "LORD" gave the blueprint for the Sanctuary message at Sinai, the Divine dictum of the *"example and shadow of heavenly things"* required the life of a substitute to so clothe the man and his wife who had sinned in the garden. And it was at this time; the very beginning of the age, that the age-long—*"Everlasting Gospel"* comprising a type service as pictured in the offering of Cain and Abel. Their offering; which prefigured the Sanctuary Services, was brought into direct conflict with truth and error—the very first instance when the *"example and shadow of heavenly things"* was attacked by one who became the first murderer! We know the story: Cain verily thought that the fruit of the ground—his *"works"* could provide the atonement, rather than through the blood of the sacrificial substitute. Here also we see the first conflict between Righteousness by Faith only, and a mistaken faith and works routine. Notice also that on the Day of Atonement there were no meat offerings. (See Lev. 16)

Therefore from the Divine viewpoint—the Divine dictum required a sacrificial offering of a substitute for atonement. This foreshadowed the Sanctuary Services—the *"example and shadow of heavenly things"* that is the age-long or *"Everlasting Gospel"* given to man to show how men are to be saved from the sin problem in sinful flesh.

So the question remains: since ancient Israel was *"broken off"* from the Everlasting Gospel in their denial of the *"necessity"*—Christ's sacrifice, could not those also who profess to be spiritual Israel in Laodicea and mainstream Christianity today be *"broken off"* who continue to deny and denigrate the *"necessary"*—High Priestly ministration of Christ our Great High Priest after the order of Melchisedec? The Bible answers this in the affirmative—this is what the *"hard to be understood"* (2 Pet. 3:16) metaphors in Romans 11 is telling us.

The Apostle Paul asks the question in verse 1, *"Hath God cast away his people?"* and then in answering says – *"God forbid...God hath not cast away his people which he foreknew."* (v. 2) This Pauline statement remains true today, but only within the context of the Everlasting Gospel, and not within the context of certain suppositions that men have placed on it. Fact is—there is a danger in defining who is "Israel" out of context, which has resulted in agitation in Christian ranks believing the Corporate Nation of Israel will turn to God and be saved.

Those endorsing literal corporate Israel should contemplate and then answer the following:

Consider—if the Apostle Paul were alive today, he would be preaching the *"Everlasting Gospel"*; as particularly relayed in Romans & Hebrews. He does this so that *"If by any means I may provoke to emulation them which are my flesh, and might save some of them [Ancient/Modern—Israel]"* (v. 14). In juxtaposition to this, consider the *"remnant"*—the *"some"* who would believe the *"Everlasting Gospel"*; which is what the *"root and fatness of the olive tree"* is—revealed in the message of the Sanctuary Service—a Dual Atonement wherein *"salvation is of the Jews"*, and given to ancient Israel so that they *"partake of the root and fatness of the olive tree"*.

Now—what would modern Israel and its supporters think of the Apostle Paul today? The answer is a lengthy one—in fact it's found throughout the single book of history in the New Testament—the book of Acts. And what is the story that is told with what took place when Paul actively; at that time, preached the *"Everlasting Gospel"* that was revealed to him by Jesus Christ? Doctrinal tension—and it was an unbearably intense individualized persecution that he experienced as recounted in 2 Cor. 11. (Let the reader re-examine this chapter) # 7R {To be continued...}

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