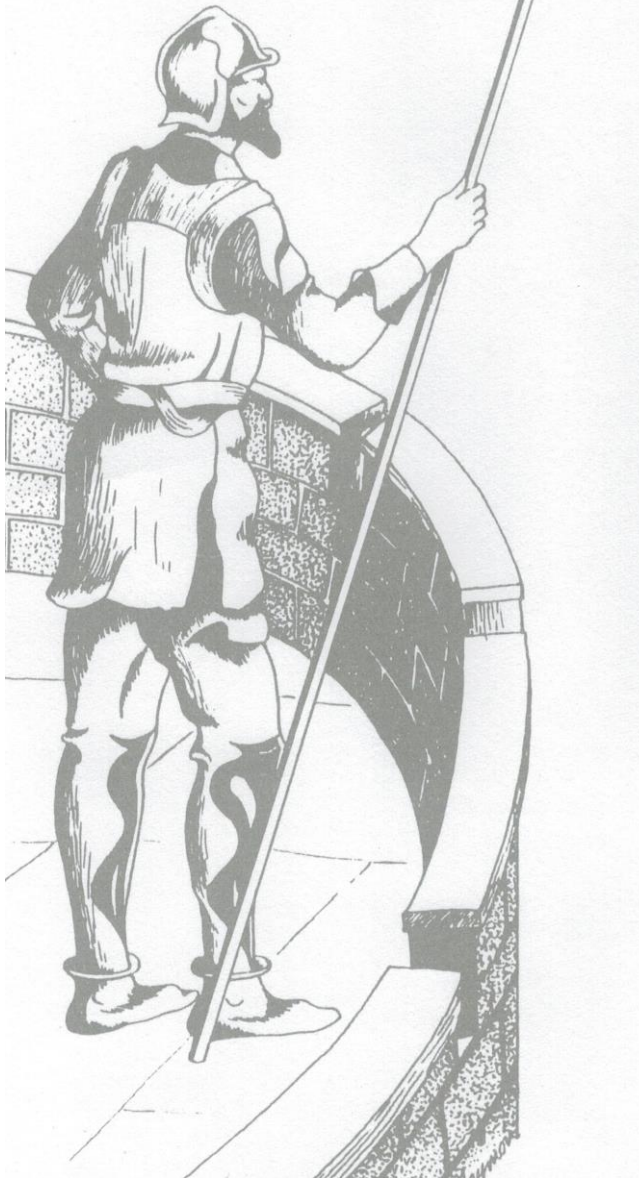


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



An Inexhaustible Theme —

The Feasts Pt. 3

Pg. 2

Two Paradoxes

Pg. 6

Editor's Preface

As we begin the New Year with this 3rd Bible study on the Feasts, I want to begin again by drawing our reader's attention to another key point by asking a question.

And while we may be wrapping up this series of thought papers on the Feasts; like previous issues—seeing Christ must fulfil all the Feasts antitypically, the Feasts are an Inexhaustible Theme as well, and we will need to revisit the Feasts as our Bible study progresses along other lines of Present Truth.

It's like the various links of a chain. In this case a golden chain of Truth, where the separate subjects are closely connected to each other. And it is these links which form an entire story—a full picture—the whole and complete package of Salvation—in and through our Great High Priest, Jesus Christ.

For our second article, we are going to have a look at two life-threatening 'Paradoxes' (problems) which two camps of Theologians are faced with and cannot escape from.

Now the thought question:

What is the value of observing a literal 24-hour day of Atonement — when in reality it is now a period of time that began from the fulfillment of Daniel 8:14 onward?

What about this man, Christ Jesus?

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession (Gr. "to be pleading", present active = a Final Atonement) for them. (Heb. 7:24-25, KJV) He is doing for us right now what the high priest did in the type on the Day of Atonement.

An Inexhaustible Theme –

(Because we still have much to learn and remember from the Feasts concerning Christ's antitypical fulfillment—and imminent fulfillment of them.)

The Feasts Pt. 3

The Sixth Feast

What is the value of observing a literal 24-hour day of Atonement – when in reality it is now a period of time that began from the fulfillment of Daniel 8:14 onward?

What will be the answer to the above question? What does the Bible say?

Keep in mind, the Passover—and not the Day of Atonement—was fulfilled anti-typically by Christ in Paul's day.

A second question is relevant. But first, Paul in speaking about the Passover wrote the following: *"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."* (1 Cor. 5:8)

With this text in mind the question is examined:

Seeing that there is clearly from the Bible hermeneutic a **transition** from a literal to a spiritual keeping of this particular Feast, ought not the Divine dictum apply to the Day of Atonement Feast as well? Seeing it is being fulfilled in our day and not Paul's?

In other words, a keeping of the antitypical Day of Atonement Feast with the precious blood of Christ. And **not** with the blood of bullocks, goats, rams and Lambs; as was required for the types literal Feast keeping.

What is it about then? Is it through a sincere affliction of soul—being truly sorry for our sins—the sins that cost the Son of God His life and forgiveness? Is it then about a laying *"aside every weight, and the sin that doth so easily beset us"* (Heb. 12:1) by His faith and righteousness? Overcoming sin, even as He overcame? (c.f. Rev. 3:21)

Or is it about repenting of our repentance and sinning and repenting, without a Mediator to atone?

What then is the meaning by obedience unto righteousness to the Truth (Rom. 6:16) as it is in Jesus (Eph. 4:21)?

What about this man? This *"man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to*

save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession (Gr. "to be pleading", present active = a Final Atonement) *for them."* (Heb. 7:24-25, KJV)

What about this Man in linen, Christ our "Great High Priest" "after the order of Melchisedec" whose ministration which is to "Take away the filthy garments" (Zech. 3:4) of our unrighteousness' to be obedient unto righteousness (Christ in you) in sinful flesh?

Ah, the transition intended a "necessary" Final Atonement. The ministration is a **cleansing of our characters**—to be sons and daughters of God. Yes, all the while with the inward battle against sinful flesh. Our Great High Priest recognizes the Cross in the minds of His own!

But, what about this Man's Ministration? He liveth and ministers to the blotting out the records of confessed sins.

How does this ministration relate to Christ? — *"Christ in you, the hope of glory" "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "It was therefore necessary that the patterns...be purified...but the heavenly things themselves with better sacrifices than these."* (Col. 1:27; Gal. 2:20; Heb. 9:23)

Where is the 'condemnation' from God in that? There is none! Neither is there any to be meted out in keeping the Feasts by faith—rather than by works (i.e. literal Feast keeping).

For it is written Justification and Sanctification is by faith. *"Therefore we conclude that a man is justified by faith without the deeds of the law."* (Rom. 3:28)

The fact that the literal observance of the Feasts has turned into a form of sacramental-ism today, should we soon forget that's precisely what happened to ancient Israel.

Christ in you the hope of glory is why the Feasts are internalized in the mind as essential illustrations concerning the "Everlasting Gospel's" message of Christ fulfilling the Feasts anti-typically.

The reason is simple. Our Saviour, our Great High Priest wanted us to "consider" Him. He desires us to know of Him, to follow Him and to know exactly where He is in regard to the completion of His Ministration in that *"greater and more perfect tabernacle, not made with hands"* (Heb. 9:11).

The Feasts being internalized in the mind means, (see the Feasts chart sent with the Dec. issue) we can look at each

of the Feasts in their type setting and see them fulfilled – and being fulfilled by Christ. Beginning with His earthly ministry and then through His Heavenly Ministry.

And when we “consider” the ultimate or final objective of Christ’s antitypical fulfillment of Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets – and His imminent fulfillment of Day of Atonement and Tabernacles – was not the final objective to be simply – “Christ in you, the hope of glory”? Amen!

The antitypical fulfilment of the Feasts occurs as follows:

Christ fulfilled the first 4 spring Feasts in 31 A.D. – these being: Passover, Unleavened Bread, Firstfruits and Pentecost.

And prior to commencing the antitypical fall Feast of the Day of Atonement, (as foreshadowed in the metaphor of the types end of the year Feast – which corresponds to the time we find ourselves – “at the end of the age”) Christ must fulfil the Feast of Trumpets – seeing it preceded the Day of Atonement in the Festal calendar.

This He did. By leading a movement to announce the cleansing of the Sanctuary; even though at first man did not understand in the Great Disappointment as to what sanctuary was meant to be cleansed – until more light was given.

And this is why the Man in linen – Palmowniy (*the Wonderful Numberer*) bore an irrefutable testimony that when the 2300 years expired – the cleansing of the Heavenly Sanctuary was to commence as Daniel 8:14 attests.

Just as He clearly instructed ancient Israel as to the services of the priests in the earthly sanctuary, Paul enlightened us to know how these services were representative of the True! For, in Ancient times, it was clearly understood, even right down to the common person, what agenda/ministration was to take place – at what time – and where it was to take place. The signs of the seasons were important. Special to their mindset was Yom Kippur (Day of Atonement).

Our Great High Priest wanted us to know where we were in prophetic time even in relation to the metaphor of Parabolic time, that Matt. 20 holds for uncovering by the diligent Bible student.

Since God’s way is in the Sanctuary, (Ps. 77:13) our Saviour especially wanted us to know – the importance of Ps. 77:13 and the “Everlasting Gospel’s” Sanctuary Message. He had set out what Agendas He has completed and what He is currently ministering – hence the vital importance of the Feasts.

Therefore, with Christ ministering in linen today with the imminent fulfilment of the 6th Feast, (the fall Feast of the Day of Atonements) in the Heavenly Sanctuary not made with hands. We all can know for certainty what has come before – and what comes next. Especially how this is intended to awake us from slumber in readiness for His Return. (c.f. 1 Cor 15:34)

Once this ministration ends, He comes the “second time without sin unto salvation” (Heb. 9:28, see 2 Thess. 1:7-8) and, having solved the sin problem in the sinful flesh of the saints. This critical aspect is the “necessary” cleansing of His people and yes, it’s none other during the antitypical 6th Feast – the Day of Atonements. The metaphor of this particular Feast communicates this important feature.

What follows next is the celebration of the Feast of Tabernacles in the Kingdom of God.

The Bible declares:

*“And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”* (Rev. 21:3)

Colossians 2

The following should be interesting considering what mainstream Christianity thinks in regard to Colossians 2.

Clearly, in regard to Colossians 2, the matter is that Paul is stating not to judge if someone observes them or doesn’t observe them [Feasts]. This was probably a problematical issue in the early church. But one thing is clear they were shadows of things to come.

And the fact is that the first 4 feasts were presented and fulfilled from Paul’s vantage point and were past history. But the last 3, Trumpets, the Day of Atonement and Tabernacles were yet future.

And although not mentioned as another feast at the end of time, a forensic examination of Pentecost seems to have a second application concerning the outpouring of the Latter Rain at the end of the age in relation to the mighty 4th Angel’s message. (We’ll talk about this later.)

Now, as we discuss the Feasts in the context of our time, our generation; in order to be correctly aligned with Scripture, we come to a fork in the road. The juncture provides the choice as to whether to bring our doctrine into line with the metaphor of the Feasts or continue on the path in the traditions of the elders. And the fact is that the Day of Atonement cannot be separated from

Trumpets; since Trumpets is the Feast that precedes the Day of Atonement.

According to many theologians, they regard it (Trumpets) as sort of a mystery, since it signals the commencement of the Day of Atonement. But they are short on detail and this doesn't seem to have any specific agenda.

The predicament that they face with God is that the metaphor of the fall Feast of the Day of Atonement cannot be merged into the metaphor of the spring Feast of Passover. Because the Bible presents two distinct agendas by placing the two Feasts at opposite times (beginning—end) of the year as outlined in both types. [See WWN-Au.Ed. 1(17) & 2(17) intro analyses of Lev. 4 & 16]

And in order to comprehend how this relates to us. We have to come to the realization that following the period well recognised as the Great Awakening. The Millerites were in fact the fulfillment of the anti-typical trumpets Feast. This will be shown later (thought paper and/or video link) as to how this fulfils the concurrent call of 12:00 and 3:00pm on the parabolic time clock of Matthew 20. And is clearly alluded to in Rev. 10 in relation to the covenant = rainbow. (See v. 1)

That is why Laodicean pioneers believed that the sounding of the 7th trumpet was imminent. But now we at this day and age realize that they played an important part in the fulfilment of the anti-typical Trumpet Feast. History recognises this with the Great Awakening of the early 1800's signalled the imminence of the return of Christ.

https://en.wikipedia.org/wiki/Second_Great_Awakening

As well as the fact that Wm. Miller commenced his preaching 10 years prior to Daniel 8:14's fulfilment. Some have stated that this fulfils the 10 days of Awe—which preceded the anti-typical Day of Atonement. The Bible references in relation to those 10 days of awe in Leviticus (23:24-32) as being prior to the earthly Day of Atonement. That's the type.

One of the major reasons why the internalization of the feasts is so important is on account of the fact that they resolve the current crises within Laodicea when properly understood.

Many of you who read the thought paper are aware of what transpired during the 1955-56 Evangelical Conferences. Actually, Laodicea's theologians were heard by the Evangelicals as stating that the Evangelicals helped the Laodiceans to explain their sanctuary doctrine. And that it was just a matter of semantics.

But anyone who knows anything about the Feasts and their agendas can actually clearly see through this deception. Since Passover represented Calvary (31 A.D.) as a Feast day—with the Day of Atonement being just as valid as Passover. Both having different agendas.

And both are presented in Lev. 4 & 16 as a Dual package deal in relation to the illustration of salvation. As well as sharing the same chronology of Daniel 9's 70 weeks which is linked to Daniel 8:14's 2300 Evenings and Mornings—that God cannot lie!

Interestingly, **Passover** is also represented by the *daily* sacrifice of individual forgiveness as seen in Lev. 4. The Day of Atonement = Lev. 16 as a day of cleansing, Judgement Day, for the express purpose of purification of the saints which = the cleansing of the Heavenly things (records of confessed sins—just as the type portrayed) as stated in Hebrews 9:23.

One of the major attacks that was aimed at the doctrine of the anti-typical Day of Atonement was the fact that when Jesus rose from the dead that He went through the curtain and presented Himself before the Father.

Many are at a loss to explain this matter. The writer has actually been presented with this fact as coming from the mouths of Laodiceans themselves; which fact does not negate a Dual Atonement. But once the Divine Dictum of example & shadow (found in Heb. 8:5) is properly understood, this attack can easily be nullified.

And I am not talking about Heb. 9:12 regarding the use of the word Hagia = Holy Place or its secondary use as Sanctuary.

We are quite aware of the fact that the word Hagia Hagion = The Most Holy Place is not employed after the definitive verses of Hebrews 9:2, 3. But there is still one inescapable fact, and that is that Jesus went before the Father.

The enemies of Truth misconstrue this matter and would want you to believe that this meeting marked the commencement of the Day of Atonement in the Spring of 31 A.D. but nothing could be further from the truth.

Here is where the dictum of "*example and shadow*" comes into play and its relation to the spring fall metaphor of the Feasts; which illustrates the time frame in relation to earth's history as to when the feasts have to take place.

We already are aware of the fact that, Passover, unleavened bread, First Fruits and Pentecost took place in Spring.

And this metaphor represents the early part of the "*Everlasting Gospel*" message, while the last 3 fall Feasts,

Trumpets, Day of Atonement and Tabernacles represent the *end of the age*; which is more commonly called in Heb. 9:26 the *consummation of the ages*.

So once this metaphor is properly understood, it presents a bulwark of Truth against the falsehood of a **31 A.D. spring Day of Atonement** and the Man in linen insists it's in relation to Dan. 8:14. This fact cannot be defeated!

Furthermore, the book of Colossians (chapter 2) cannot be invoked by those who say that Paul says not to judge anyone about Sabbaths.

What Paul is saying is that we don't have to fulfil them. Friends, IT IS CHRIST WHO FULFILS THEM— *“as shadows of things to come.”* (Col 2:17).

From Paul's perspective as Divinely mandated in Hebrews chapter 9 for example, the Trumpets, the Day of Atonement and Tabernacles in the form of anti-typical fulfillment were yet future.

At this day and age there is no need to observe the Feasts in a literal fashion for a very specific reason.

Killing lambs is now obsolete since Jesus is our Passover lamb and Jesus clearly transformed Passover into the Lord's supper.

The Feasts had their ritualistic way of being performed, which today would be difficult to duplicate or impractical—as the Apostle Paul said— a *“yoke of bondage”* (Gal. 5:1).

Case in point:

Pentecost was in relation to the grain harvest. Jews traditionally read the book of Ruth during Pentecost, since the story is directly linked with the grain harvest; as well as the concept of a Redeemer (Ruth 4:9) which falls into line with Christianity's concept of the Messiah. Which at this point in time is an alien concept to Rabbinical Judaism which presents the Messiah from the standpoint of the first century and is based on a Talmudic concept of the Messiah.

For further reading see:

[What Is the Jewish Belief About Moshiaich \(Messiah\)?](#)

A second interesting case in point:

The fact that, the *“two immutable things”* of *“necessity”* and *“necessary”* relate to the spring Feast of Passover and the fall Feast of the Day of Atonement, these two Feasts holding primary importance in ancient—as well as in modern Israel is found in the following:

Observe the following quote: (speaking of the Western Wall—which we will be discussing with our readers in a future issue) —

“Throughout 19 centuries of diaspora, the wall or memory of it, served as a spiritual beacon and a symbol of a lost homeland to the Jews the world over. During this time, (diaspora) **Passover** and **Yom Kippur** services ended with the incantation in Hebrew: “Next year in Jerusalem.” [Reader's Digest, March, 1975, p. 132, emp. add.]

Passover and Yom **Kippur** holds the metaphors for the proving of a Dual Atonement from the old Testament concerning the Ministration by Christ on earth (Calvary)—and then in the Heavenly Sanctuary.

And Hebrews 8:3 & 9:23 holds the proof of a Dual Atonement in the new Testament concerning the same.

Let the reader take special note again:

Jesus **must** fulfill **all** of ancient Israel's type Feasts and *“ordinances of Divine service”*.

For the Bible says: *“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”* (8:6, ea.)

Fact is, the confusion abounding today regarding the Covenants and correspondingly the Feasts, was an issue for the Apostle Paul throughout his ministry during apostolic times. (See Acts chapters 15 and 21)

In fact, the Bible reveals a growing discernment that Paul had in his own relationship to the Feasts. (See Acts 18:21; 20:16; Heb. chapters 8-10)

A third interesting case in point:

Those who know why Antiochus Epiphanes could never fulfill the 2300 prophetic days of Dan 8:14, readily recognize the purpose of the meaning for **cleansing**, and *“then shall the (Heavenly) Sanctuary be cleansed.”*

The transition was; as has been shown, from the antitypical *“daily”* to the transition of the antitypical 'yearly' (Day of Atonements) when Daniel 8:14 was fulfilled.

Based on the Bible principle of *“example and shadow”*, therein is found the purpose of the Tamid the *“daily”* ministration as was ministered throughout the year **prior** to the cleansing on Day of Atonements. That is to say, the antitypical *“daily”* ministration was ministered in the years prior to the 'yearly' beginning—just as it occurred in the type.

The Man in linen is very precise in the Divine Architecture of the *"Everlasting Gospel"*—the Sanctuary Doctrine! Ought not we to pay attention? And this is why Daniel 8:14 remains an un-answerable theological predicament for Laodicea as well as for mainstream Christianity!

For, what took place on earth in 31 A.D. at the time of the spring feast of Passover, (the first Feast— *"Christ our passover is sacrificed for us"* 1 Cor. 5:7) is the event that clearly affected what took place on earth **50 days later**, when the Holy Spirit was poured out on another Spring feast, this being called the Day of Pentecost.

Which means that what transpired before the presence of God; (See Heb. 6:20; 9:11-12) upon Christ's Ascension, was not and never could be the anti-typical Day of Atonement (Dan. 7:9-10; 8:14). For the express reason that the Spring / Fall metaphor is an indicator as to when the cleansing of the records in heaven had to take place.

Which is the same as saying it's the latter days of earth's history, or as the Bible states, the consummation of the ages. (Heb. 9:26) That is what is indicated in the type found in Leviticus 4 and 16.

Moreover, while many in Laodicea, who have perhaps been wondering what the Heavenly Sanctuary looks like, and has the preponderance to be fixated more on the physical structure—comparing the earthly sanctuary to the Heavenly Sanctuary.

Is this a problem? Paul thinks so!

The individual in Laodicea and mainstream Christianity must come to terms with the Bible's Divine Dictum. Namely, the *"example and shadow"* (Heb. 8:5) revolved around the **'service'** of the priests in that earthly tabernacle.

Rather than the tabernacle itself being the *"example and shadow"*. This requires Divine *"eyesalve"* (Rev. 3:18) to see.

Conclusion: The Bible proves a Dual Atonement. Which second Atonement we are in right now—to be kept—remembered—and observed spiritually as the Day of Atonements cleansing by Christ in the Heavenly Sanctuary— *"considering"* our *"Great High Priest"* *"after the order of Melchizedek"* (Heb. 3:1; 4:14; 5:10; Ps. 110:4).

What *"Glad Tidings"*! It is so simple to understand—grasp—and remember— isn't it friends? *"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."* (Heb. 2:1)

In a few words:

Christ fulfilled and shifted the focus of our attention from down here—to up there. From literal keeping—to a

spiritual keeping of the Feasts by considering Christ and His High Priestly Ministration. Which is going on now in the Heavenly Sanctuary not made with hands.

Therefore, it is asked of today's feast keeper:

'Why are you keeping an old mediatorial covenant, when you have access to a new and better Mediatorial Covenant?'

'Do you realize that to keep the Feasts is to do away with Christ's High Priestly Ministration in the Heavenly Sanctuary?'

Which is why the Apostle Paul understood the following:

"We have an altar, whereof they have no right to eat which serve the tabernacle." (Heb. 13:10)

{Concluded...but to be revisited.}

Two Paradoxes

1. The first paradox is for Evangelical theologian:

It concerns their dilemma in answering the Bible's own charge against themselves. Why? Because of their apparent wrongdoing in misinterpreting, manipulating and misaligning the *"example and shadow"* of Scripture—by relegating or merging the fall metaphor of the Day of Atonement to the spring Feast of Passover in 31 A.D.

2. The second paradox is for the Messianic theologian:

This concerns a vast paradox for Judaism and the Messianic community, and is simply this - **How does God resolve the sin problem in sinful flesh?**

The sacrificial system which began in Genesis pointed to the Messiah. And yet the sacrificial system ceased from 70 A.D. to this day. They had the very answer before them for more than a millennia!

So, in essence Judaism is at a loss to explain why their sacrificial system ceased!

Since the fulfillment of the prophecy of Daniel 9, the 70 weeks of Daniel and what is stated in reference to what would become of the city in Daniel 9:26 was exactly fulfilled when the Romans destroyed the Temple and did away with the sacrificial system after the death of the one foretold in this chronological prophecy. (See Daniel 9:26-27).

Both clearly present the next phase of events which were the Jewish Roman wars.

Fact is, the prophetic week of Daniel [9:27](#) was very precise in pinpointing the Baptism of Jesus in 27 A.D. and his death 3 1/2 years later in 31 A.D. in the midst of the prophetic week of 7 years.

And then the next 3 1/2 years which the book of Acts reveals as taking place within the context of the conversion of Paul as well as the death of Stephen and the great persecution in Jerusalem; as well as the Gospel that began being preached to the gentiles. Then came 70 A.D.—the sacrificial system ceased.

In other words, the Messianic likewise cannot explain how God resolves the sin problem in sinful flesh by their keeping the Feasts, which Feasts technically ceased with the sacrifices in the destruction of the Temple in 70 A.D.

A paramount question: Why must something be kept that was done away with and cannot resolve the sin problem in sinful flesh when we have a Heavenly ministration that can?" [Brother E]

Conclusion – (Once again) anyone asking you to join their feast keeping church routine, tell them it's blasphemous to consider and now high time to look to and **"consider"** Christ—to **"look up"** to where Christ is Ministering a Final Atonement of cleansing. Yea, a complete package deal of *"two immutable things"* for salvation—the *"Everlasting Gospel"*. Being *"determined not to know any thing among [them], save Jesus Christ, and him crucified...[as] our Passover...sacrifice for us"* (1 Cor. 2:2; 5:7) who is fulfilling all the Feasts antitypically through His High Priestly Ministration. Amen!

'Like, share and subscribe' ?

Today we often hear the phrase— 'Like, share and subscribe'. Today there exist a myriad of prophetic interpretations with millions following their favourite writer or speaker or video documentary. We know many sincere brethren who actually prefer to be reading all about the relevance of the events in the world, and transposing their meaning from their interpretation of Bible prophecy that culminates in confusion. But in reality, for the speakers it's quite a profitable ministry.

When instead, the Greatest Theme for any dedicated individual living midst end time events is— 'how is one saved and ready to stand before He who made?' (See 2 Thess. 1:3-12) This is against a daily backdrop of turmoil and the many great and terrible troubles and natural calamities that prevail in the world today.

That preference is respected. But provides no oil, for that emphasis is not trimming one's lamp, let alone prepares one for the Latter Rain! It's strange how more than few

hold little attention to the framework of the present Truth of the *"Everlasting Gospel"* so as to **'Like share and subscribe' to the Man in linen.**

Our aim is to facilitate—more and more—a continual and persistent focussing of still others' attention to the **Man in linen**—*"look up"* friends—*"look up, and lift up your heads; for your redemption draweth nigh."* (Lk. 21:28)

For, it's not at all about 'liking', 'sharing', 'subscribing' to us on YouTube or 'requesting' the thought paper at all—a promotion of our ministry. Why? Because we see these as merely platforms or tools used in sharing Christ—the Man in linen and His righteousness. Even the *"two immutable things, in which it was impossible for God to lie, [so that] we might have a strong consolation"*. Even the *"necessity"* of His perfect *"once for all...sacrifice...offering"* & the *"necessary"* *"cleansing"* of *"heavenly things"* and also a people. (Heb. 6:18; 8:3; 10:10, 12, 14; 9:23, c.f. Zech. 3) Which is why without hesitating, we are prepared to walk by faith.

What really matters, is all about 'liking', 'sharing', 'subscribing' to, 'following' the *"Lamb whithersoever He goeth"* and *"considering"* Christ the Man in linen as your *"Great High Priest"* and what He is DOING—in relation to the *"necessary"* cleansing—for you RIGHT NOW in the Heavenly Sanctuary. This is the Truth as it is in Jesus—the message for the hour!

We leave our readers with some thought questions:

Since the message being shared holds the immutability of God—and God cannot lie. Is the High Priestly Ministration of our Great High Priest something to *"consider"* so much so, that it is in fact preliminary to the fulfilment of the prophecies of Zechariah 3 and Romans 8:19? Further, on this matter, is it therefore the Divine conjunctive, for the Seal of God? (Rev. 7:2; 9:4; Eze. 9)

Is the High Priestly Ministration of the Man in linen the only predicate for standing before a Holy God at His return? Is it not written — *"Come out of her, my people, that ye be not partakers of her [Babylon's] sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."*? (Rev. 18:4-5)

Is the High Priestly Ministration of Christ the penultimate message of Righteousness by Faith that accords with the Three angels messages of Rev 14 and then the Loud Cry of Rev. 18? Would it make sense that it is the basis for the bestowal of the *"fine linen, clean and white"* as seen in Rev. 19:8? The righteousness of the saints, being the righteousness of Christ by faith?

The Australian Edition of "Watchman, what of the night?" is published monthly by the Adventist Laymen's Foundation of Mississippi (Australia).

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