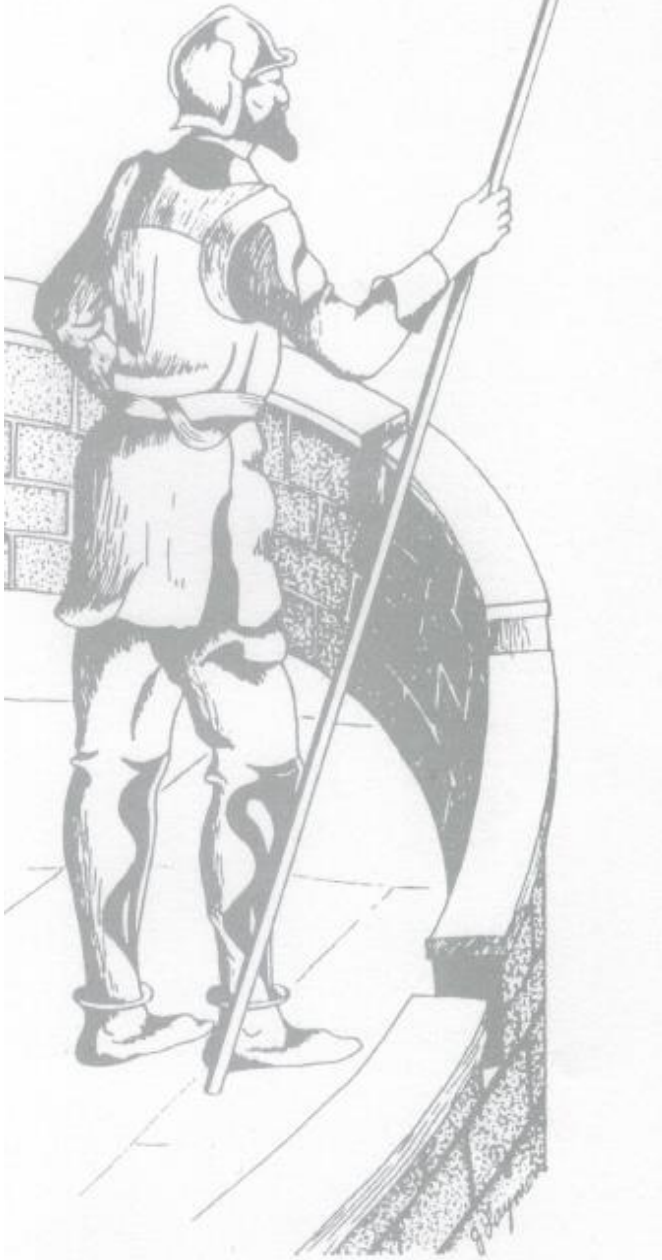


*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”* Eze. 7:6 (Moffat)



The “unsearchable riches of” the Man in linen—
“ADMATHAY”
and the “*Everlasting Gospel*”

“choose you this day”

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A Defence for Christ—

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Editor's Preface

Remember when – just before he died – “Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the LORD God of Israel” followed by a recount of Israel’s history. Joshua then ended with “And if it seem evil unto you to serve the LORD, **choose you this day whom ye will serve**; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the LORD.**” (Joshua 24)

What do I mean by this? I mean simply that the following Bible—“*Everlasting Gospel*” Truths will either be received or rejected. Will you **choose you this day whom ye will serve** and worship the Father and He who made in “*spirit and in truth*” (Jn. 4:24), or choose the traditions of the elders? **But as for me and my house, we will serve the LORD!** And so, we publish on...

‘It was mentioned by someone that we shall not know about Jesus’ High Priestly Ministration in relation to its Agendas, and specifically the Final Atonement 6th feast.

The problem is that it is mentioned in the Bible, and the second problem is that it is ignored by the masses, since they give lip service to the fulfillment of Passover as being fulfilled on the Cross. Yet they do not understand what the pre-advent Judgement of cleansing of Daniel 7 and Revelation 14:6-9 entails in relation to the reconciliation of things in the Heavens and things on Earth, and on whom the responsibility to resolve the sin problem rests = God.

In other words, God resolves the sin problem as the Creator. And the one who finally gets the blame and punishment as revealed in Leviticus 16 and Revelation 20 - is Satan, the accuser of God and of the brethren. He is finally chained (symbolically) and cast into the abyss which is the equivalent of the goat Azazel being escorted to the wilderness synonymous with the abyss of Revelation 20.

Hebrews 4—

Fact is, that it is also revealed in Hebrews 4 that there is another **rest** for the people of God along with the Sabbath. In the Old Testament, it was the Day of Atonements - and in the New Testament it's the anti-typical Hour of His Judgement - and NOT a 24-hour day, but a certain time frame which began after the 4th world empire, and ends just prior to Christ's second coming. This is why it states in Daniel 7 that the saints are vindicated.

We are also told that we are to enter into that **rest** of Hebrews 4 [whole chapter - but specifically verses 8-14]. We are also told about this rest and its relationship to the purification process of the saints in verses 11,12 which was what the typical day of atonement was all about (purification).

See:

[Hebrews 4 TLV](#)

This Hebrew version of the Bible makes the proper connection of Hebrews 4 in relation to the high priestly ministration on the day of atonement. The same as Hebrews 9's Revised Standard Version from the context of verses 23 and 24 - the Heavenly things needing better sacrifices for their **cleansing** or purification.

My question to the majority is the following?

What are those things in Heaven that need better sacrifices for their cleansing - considering the fact that Jesus stated on Calvary that *"it is finished"*? (Jn. 19:30)

It is quite obvious that what Paul is alluding to is something which is **post Calvary** and would have to be from the context of **Hebrews 6:20** in relation to Hebrews 9:24 - **the entrance into the Hagia** = Sanctuary. His statement implies that the perfect Sacrifice would be utilized for **another cleansing** of

something in the Heavens, and that allusion could only apply to the ANTI-TYPICAL DAY OF ATONEMENT.

How do we know this?

We know it from **Hebrews 9:26** - since Paul uses the term - **consummation of the ages** - which would be alluding to the Day of Atonements fulfillment in the **Fall season** which is clearly a metaphor for the end of time just as **Passover** which took place in **Spring** was a metaphor for the commencement of the Gospel message of Christ being the Way into the Sanctuary.

The other thing mentioned by Paul in Colossians is the matter of the typical feasts and that they were a *"shadow of things to come"*. (2:17)

Paul is correct on this matter, since **Passover** was a **shadow** of Calvary which was fulfilled prior to Paul's conversion. And from Paul's perspective it was now a past event, but the same cannot be stated about the anti-typical Day of Atonements which was foreshadowed by the typical day of atonement of Leviticus 16 - and was yet future from Paul's day. This is clearly alluded to in **Hebrews 9:23** = cleansing of sin records; which is contextually linked with the entrance into the Holy Place or Sanctuary, which in the LXX Bible known as the Greek Septuagint is revealed as the Hagia.

But the definitive context which links Hebrews 9:23's **cleansing** is found in verse 26 = **consummation of the ages cleansing** which is clearly linked to Hebrews 9:23 by way of the perfect Sacrifice of Himself. And what this is stating is the fact that, the High Priestly Ministration of Jesus when placed side by side with the original schematic of the Day of Atonement would then be **cleansing** all the individual records of His people at the Altar in the Court, which utilized the blending of the blood of the bull with that of the Lord's goat.'

Therefore, Hebrews 9:23 and 26 is clearly saying that there has to be a *"necessary"* 'cleansing' in the **consummation of the ages** by the perfect Sacrifice of Himself.

'This clearly alludes to the fact that Christ will reconcile heaven, the home of the High Priest where the accusations against God were made. Then His

people on earth which = (in type) the Tabernacle of the Congregation at the individual level at the Altar in the Court.

Why do I say this?

I say it on account of the fact that, we are told in the Scriptures that God's true church - Laodicea would eventually be spewed out - as well as the fact that His people who are in the confusion of Babylon as depicted in Revelation 18 also have to *come out of* falsehood. Both groups of individuals within Laodicea and Babylon in order to be saved would have to abandon these fallen corporate entities and move to the individual section of God's house, the Hagia = Sanctuary. In the earthly Sanctuary, it was the Altar in the Court on the Day of Atonement. The same concept is also presented in Ezekiel 9, read it carefully.

God expects His people to understand where they are and what is their place in history. To not understand would imply that God has been negligent in reference to the revelation of this information. But in reality, there is no excuse since we are told that the things that were written were for our benefit as a warning since we live at the end of the age.'

[Hebrews 4 TLV](#)

'Hebrews 4 Tree of Life Version (TLV)

Make Every Effort to Enter God's Rest

4 Let us fear then! Though a promise of entering His rest is left open, some of you would seem to have fallen short. **2** For we also have had Good News proclaimed to us, just as they did. But the word they heard did not help them, because they were not unified with those who listened in faith. **3** For we who have trusted are entering into that rest. It is just as God has said,

"So in My wrath I swore, 'They shall never enter My rest,'"[a]

even though His works were finished since the foundation of the world. **4** For somewhere He has spoken about the seventh day in this way: "And God rested on the seventh day from all His works," [b] **5** and again in this passage:

"They shall never enter My rest."[c]

6 So then it remains for some to enter into it; yet those who formerly had Good News proclaimed to them did not enter because of disobedience. **7** Again, God appoints a certain day—"Today"—saying through David after so long a time, just as it has been said before,

"Today, if you hear His voice, do not harden your hearts."[d]

8 For if Joshua had given them rest, God would not have spoken of another day later on. **9** So there remains a Sabbath rest for the people of God. **10** For the one who has entered God's rest has also ceased from his own work, just as God did from His.

11 Let us, therefore, make every effort to enter **that rest**, so that no one may fall through the same pattern of disobedience. **12** For the word of God is living and active and sharper than any two-edged sword—piercing right through to a separation of soul and spirit, joints and marrow, and able to judge the thoughts and intentions of the heart. **13** No creature is hidden from Him, but all are naked and exposed to the eyes of Him to whom we must give account.[e]

Yeshua, Our Compassionate Kohen Gadol

14 Therefore, since we have a great Kohen Gadol who has passed through the heavens, Yeshua Ben-Elohim, let us hold firmly to our confessed allegiance. **15** For we do not have a kohen gadol who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin. **16** Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.'

A Defence for Christ—

[Following on now from the previous article] ... Therefore, it is with those who do not accept what the Bible is saying in Daniel 8:14 and Hebrews 9:23, with whom the **burden** rests for a more accurate explanation.

Fact is, Christ fulfilled Passover on the Cross in the spring of 31 A.D. just as Paul said "*Christ our Passover is sacrificed for us*". And following in quick succession (just as the dictum of the Festal template, the "*example and shadow*" of the Feasts and the concomitant priestly service reveal) after fulfilling

Passover in the same spring of 31 A.D. He fulfilled Unleavened Bread, Firstfruits and Pentecost in the exact order that they were given by God to be kept in the festal calendar.

Which means again, the Day of Atonements could not precede the Feast of Unleavened Bread, Firstfruits and Pentecost, neither the Feast of Trumpets as having been fulfilled on the Cross at the time of the fulfillment of Passover.

This is another **burden** that rests on those who have the Day of Atonement finished at Calvary.

Neither ancient Israel nor apostolic Christianity were given the rights to mix and match the Feasts as they saw fit. Yet, this is what mainstream Christianity and Laodicea have wilfully done to their own shame and eternal loss! Loss of what? We might ask. The very loss of what Christ's antitypical Day of Atonement provides for us – a "*cleansing*".

Fact is, one cannot receive something now as a free gift, (the very free gift of salvation that was appointed to be given out as a "*necessary*" *cleansing* "*in the end of the world*") since it is being refused on the basis that they believe that they have already received it long ago.

Conclusion: The Feast of the day of atonements - a fall Feast, must unconditionally be fulfilled after Passover, Unleavened Bread, First Fruits, Pentecost (spring Feasts) and the Feast of Trumpets (fall Feast) have been fulfilled antitypically by Christ, seeing this is what the metaphor of the Feasts demand.

Therefore, based on this metaphor dictum, this provides yet another **burden** that rests on those who have the Day of Atonement finished at Calvary. And that is, to explain how Christ fulfilled antitypically the Feast of Trumpets in the fall of 31 A.D. and then the Day of Atonement ten days later. Can't be done! Because - the fall of 31 A.D. was NOT the "*end of the world*" or "*end of the age*".

The question is, did Aaron the high priest carry out the services outlined in Leviticus 16 for the Day of Atonement – prior to his having been inaugurated as high priest?

Even so, I rest my case for the defence of Christ's "*NECESSARY*" *High Priestly Ministration* in Heaven per Hebrews 9.

For the second reason, the evidence (textually and linguistically) in Heb. 9:11-12 reveals that it was NOT until Christ "*entered*" (following Calvary) into the first apartment (ta hagia = the holy place and not hagia hagon = most holy place, c.f. Heb. 9:3 compared with 9:12) of the Heavenly Sanctuary, that He became "*an High Priest*" AND that – at that same time – secured for us an "*eternal redemption*".

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 ἁγία*] 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*" Ministration 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 Heavenly Sanctuary with His "*better*" Sacrifice – not forgetting it says "*better sacrifices*". His entering in secured the opportunity for us to have a Final Atonement with God through the cleansing Ministration of Christ our Great High Priest after the order of Melchizedek! This securing opened up a "*way*" for the **cleansing** of the Heavenly Sanctuary and a **people** who believe in His High Priestly Ministration. This is what 1844 is about! Do you believe – "*choose you this day*"?

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Email: maninlinen@protonmail.com

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