

An Inexhaustible Theme-

**Is it really that important to  
prove there is a Dual  
Atonement from the Book of  
Hebrews? -Pt. 2**

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*Editor's Preface*

In "Review" and in retrospect—what we have now found is that the Bible is so much easier to understand, with pristine clarity and simplicity in light of the "Everlasting Gospel". God does not overcomplicate things.

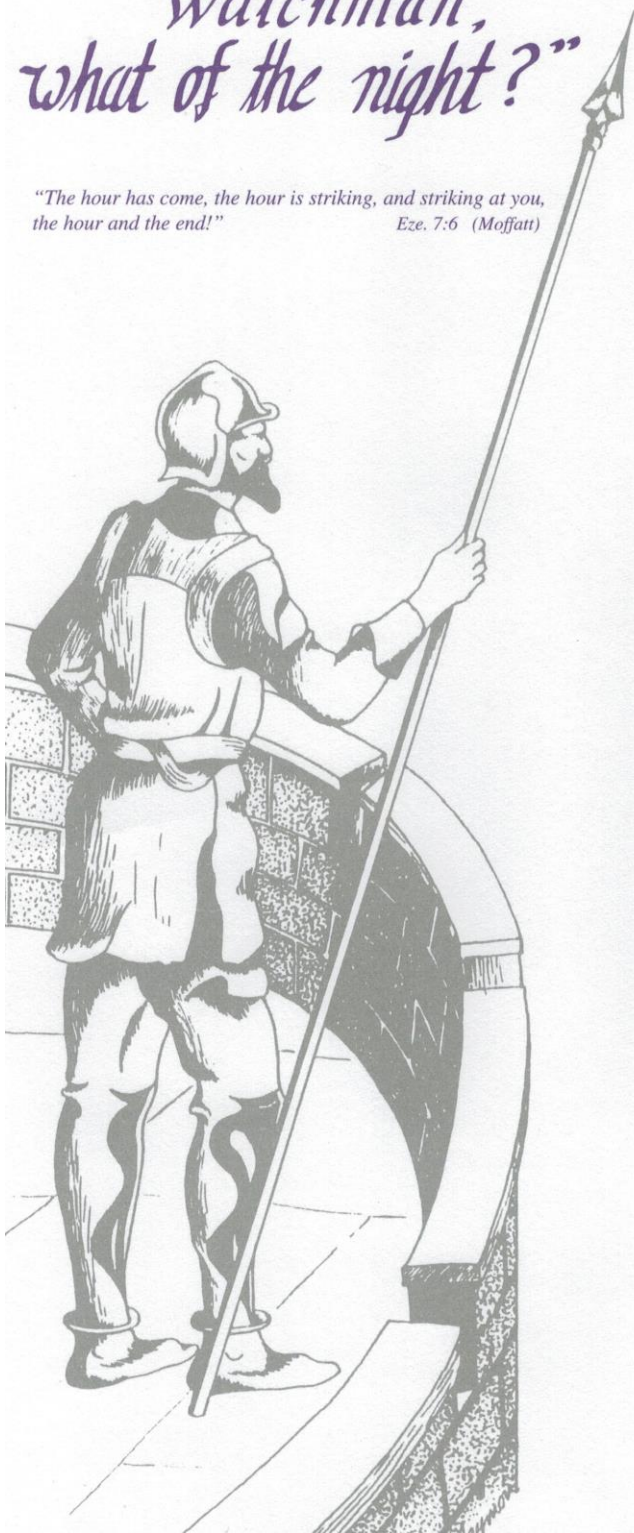
This *age long Gospel* has been specifically summarized in the Book of Hebrews concerning our Great High Priest—the "**Man clothed in linen**" and His **dual High Priestly ministration**. This is why the subject of a Dual Atonement is so important to prove from the Book of Hebrews, for it is the "Everlasting Gospel" – God's resolution to the sin problem in sinful flesh as He revealed it in the "*example and shadow of heavenly things*" (Heb. 8:5).

From the time when we commenced to explore and review the "Everlasting Gospel" with our readers, we have furthermore found this *age long Gospel* concerning the "**Man clothed in linen**" to be truly "*a pearl of great price*" (Matt. 13:46). This Inexhaustible Theme is a genuine treasure indeed among the diligent students of the Bible. In fact there are yet many more things "*new and old*" (v. 52) that remain un-

*"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)*



discussed, let alone explored concerning our Great High Priest—the "*Man clothed in linen*".

Again for review: This "*Man clothed in linen*" is pictured under this Divine appellation in both the books of Ezekiel and Daniel, with a counterpart portrayal of Him in the Book of Hebrews as our Great High Priest after the order of Melchisedec. This is He whom Paul tells us in the Book of Hebrews to "*consider*" (3:1). This again is the reason why this subject is so extremely "*necessary*" to know for genuine At-one-ment with the Father and the Son, who is "*the way, the truth, and the life*" (Jn. 14:6), the "*WORD of life*" (1 Jn. 1:1).

Also in retrospect we have only briefly explored the other portrayals of Him in the books of Zechariah (Ch. 3) and Revelation (Ch. 1).

Moreover we have only briefly discussed His Divine prophetic viewpoint as conveyed to the prophet Daniel. For what remains to be discussed is what the "*Man clothed in linen*"; in actual fact, said in answer to His questioners who enquired "*How Long?*" (Dan. 8:13; 12:6)

We have investigated the Scriptural meaning of the word—At-one-ment from God's Divine viewpoint.

And we have also briefly studied how this "*Everlasting Gospel*" concerning the **Man clothed in linen's** resolution to the sin problem was given to Ancient Israel, and how by rejection and disbelief were "*broken off*" (Rom. 11:20) from it—as well as being "*broken off*" from Him—a fearful woe indeed!

And lest we repeat ancient Israel's disbelief and likewise be "*broken off*", it's time to be able to defend **Christ and His righteousness**—the

dual Atonement ministration of what was of "*necessity*" & "*necessary*" from the Book of Hebrews.

In recent issues we have also briefly talked about how the "*daily*" (Dan. 8:11) was "*taken away*" [ibid] by the "*little horn*" (v. 9), and how "*an host was given him against the daily...by reason of transgression*" (v. 12, emp. add.), which was an "*abomination*" that made "*desolate*" (12:11) the "*Prince*" of the hosts' "*sanctuary*". (8:11)

Thus by an incredible act of "*transgression*" by the little horn, an "*abomination*", he caused the "*sanctuary*" to be "*cast down*" the "*sanctuary...trodden under foot*" (8:11, 13) thus making Christ's High Priestly ministration in Heaven desolate—unknown for a long duration of time—for 1290 years, until the cleansing of the Heavenly Sanctuary in 1844.

Furthermore we have noted how the current counterfeit man in linen through a counterfeit atonement; the sacrament of penance or reconciliation, continues to denigrate Christ's dual High Priestly ministration of "*necessity*" & "*necessary*". Nevertheless Christ's High Priestly ministration of "*necessity*" & "*necessary*" remains a genuine prerequisite for the only genuine At-one-ment with the Father and His Son.

With the prior month's thought paper we commenced a discussion dealing with the question of whether or not it is really all that important to prove whether there is a Dual Atonement in the Book of Hebrews. Coupled with this discussion is also whether a Dual Atonement can be proven linguistically as well as textually. We will therefore resume these points in with this month's issue of WWN.

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

### An Inexhaustible Theme-

With absolute and profound importance we ask yet again –

### **Is it really that important to prove there is a Dual Atonement from the Book of Hebrews? Pt. 2**

The Apostle Paul in his letter to the Hebrews provides a summation of the *"Everlasting Gospel"*, which he thoroughly links to the Sanctuary Services (Lev. 4, 16), the Sanctuary Message in verity.

What's more, he sets the Divine precedent for the understanding of the entire epistle through the services of the type that were carried out during the **daily** ministration, as well as the **yearly** services, which were performed on the typical annual Day of Atonement; which the ancients considered a day of judgment.

However (digressing briefly) – in the typology of the earthly sanctuary services there is not even the slightest suggestion of any investigation on the part of God being carried out. Rather the judgment on the part of God was that of cleansing.

God instructed ancient Israel to "afflict your souls, and do no work at all" (Lev. 16:29, emp. add.) so as to receive the "atonement" and be "cleanse[d]" (v. 30). This was in contrast to the fateful judgment that would be carried out upon those who disobeyed and were "cut off...destroy[ed] from among [the] people" (23:29-30).

Returning now to the Divine precedent which was simply this: the dictum concerned the

"priests" *"Who serve unto the example and shadow of heavenly things"* (Heb. 8:4, 5, emp. add.).

In other words the services were an *"example"*, a *"shadow"* of *"heavenly things"*, not the mere wilderness tabernacle with accompanying articles of furniture, utensils, etc.; which indeed does bear interesting symbolisms, yet the Bible's emphasis is placed on the service.

Therefore to understand the Book of Hebrews we must; in similarity with Paul, lean heavily on the Sanctuary Service type, as detailed in Leviticus chapters 4 and 16.

For clarity, the 4<sup>th</sup> chapter of Leviticus deals precisely with the daily ministration, whereas the 16<sup>th</sup> chapter deals entirely with the yearly ministration. Now to this let the reader simply apply Paul's terms – *"necessity"* & *"necessary"* in juxtaposition to the daily and the yearly.

When the diligent Bible student prayerfully studies Leviticus chapters 4 & 16, he will more clearly understand those things that even Paul said were *"hard to be uttered"* (Heb. 5:11) in the Book of Hebrews, and which things Peter also said were *"hard to be understood"* (2 Pet. 3:16).

The—"Sum"

*"Now of the things which we have spoken this is the sum: We have such an high priest, 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."* (Heb. 8:1, emp. add.)

This understanding of the Sanctuary Services is fundamentally *"Necessary"* to understand the *"two immutable things"* in Hebrews 6:18.

For clarity the basic "sum" of the "two immutable things" according to the Bible relates simply to—

### Immutable #1



The "necessity" (Heb. 8:3) and its first immutable DECREE—*"Thou art my Son, to day have I begotten thee"* (5:5, c.f. Jn. 3:16).

### Immutable #2



The "necessary" (Heb. 9:23) and its second immutable DECREE—*"Thou art a priest for ever after the order of Melchisedec"* (5:6).

The first immutable was to fulfill the "necessity"—*"Christ died for our sins according to the scriptures"* (1 Cor. 15:3). The second immutable was to fulfill the "necessary" putting *"away (of) sin by the sacrifice of Himself"*, a Final Atonement ministration—cleansing *"now once in the end of the world"* (Heb. 9:26).

The Divine Fiat of these "two immutable

*things*"—DECREES the "counsel" and the "oath" (6:17); a) being a Son, and b) a High Priest, also relate to two ministrations: "necessity"—"necessary", as well as two dates: 31 AD & 1844 AD.

The **First Immutable** is the "necessity" of the Cross, and salvation necessitated the **first DECREE**—*"Thou art my Son"* which involves the truth of the Godhead & the Incarnation.

The **Second Immutable** is the "necessary" High Priestly ministration commencing as defined in Dan 8:14, and it's a Great Ministry with its specific purpose of the "cleansing" of the Heavenly Sanctuary, and of a people. This High Priestly ministration made necessary the **second DECREE**—*"Thou art a priest for ever after the order of Melchisedec."*

The second immutable involves the Final At-one-ment between the "Two of Them" and the people who are to be cleansed *"now once in the end of the world"* (Heb. 9:26).

The IMMUTABILITY of God is "two immutable things" and "two" unchangeable DECREES, (Ps. 2:7; 110:4). It brings about the accomplishment of "two immutable" ministrations of "necessity" in and through the Son of God on Calvary, and the "necessary" High Priestly ministration in and through our Great High Priest.

The type's two ministrations (Heb. 8:5) are found in the two chapters of Leviticus 4 and 16 — 1) an atonement of forgiveness and 2) an atonement of cleansing.

Once again: **The first immutable decree** in the "counsel of peace" — *"Thou art my Son; this day have I begotten thee"* (Ps. 2:7), and this "counsel" was in God's Age-long Gospel between the "Two of Them" that the Son should "of necessity... offer" Himself for mans redemption—an At-one-ment of reconciliation with Him.

The second immutable decree is an "oath" from the "counsel of peace" between the "Two of Them" and was "Thou art a priest for ever after the order of Melchisedec".

This "counsel" that the "Two of Them" had wherein the eternal "Logos"—Word, as a DECREED Son, would "grow up out of His place and...build the temple of the LORD" and "be a priest upon his throne" (Zech. 3:12, 13). For the very purpose, that as High Priest He would accomplish the "necessary" cleansing of the saint's—"men of wonder." (Zech. 3:8 c.f. Rom. 8:19)

Without the Immutability of God, what is left friends? Only the elementary Christian principles that Paul writes about in Heb. 6:1-2. However, there comes a time that we are to "go on unto perfection" [ibid] having left the "elementary discussion of the doctrine of Christ" [ibid, margin].

Furthermore within the context of this the Apostle Paul counseled his readers in the prior chapter to practice a maturity in the use of the "strong meat" (5:14) of the "WORD of righteousness" (v. 13, emp. add.), and not continue as "a babe"—"one that useth milk...unskillful in the word of righteousness" [ibid].

In directing this counsel to his readers who were "dull of hearing" (v. 11), the Apostle Paul previously had also stated that "Of whom we have many things to say, and hard to be uttered..." [ibid].

But who was the "whom" that he was referring to? Who was it that he had "many things to say" concerning? It is "Christ...Called of God an high priest after the order of Melchisedec" "a Great High Priest" (5:5, 10; 4:14), to whom the Father decreed—"Thou art my Son, today have I begotten thee" & "Thou art a priest for ever after the order of Melchisedec".

"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. 6:18-20]

This is why friends—it is so crucially important to understand the "two immutable things" which proves beyond any doubt that there is a Dual Atonement—a "necessary" Final Atonement ministration to be made known, proved and defended from the New Testament, and it's all in the Book of Hebrews.

The Evangelicals have sought to defeat the message of the Dual Atonement already. Sadly, Laodicea has proven itself to be ill-equipped, unable to defend the Dual Atonement from the Book of Hebrews. Laodicea has been defeated by those who have attacked the Sanctuary message and have therefore attacked personally the "Man clothed in linen".

God is saying a "babe" on milk cannot understand nor defend the Sanctuary Doctrine and the **Dual Atonement** ministry of Christ as found in the Book of Hebrews. NEVER able to appreciate strong meat of the "Everlasting Gospel"—concerning the "Man clothed in linen"—which is the "testimony of Jesus...the spirit of prophecy"—the **Book of Hebrews**—the **2300 years of Daniel 8:14—1844**—nor the **Bible**. Accordingly, a "babe" cannot and never will be able to defend the righteousness of Christ!

Consequently, they hold a superficial knowledge that brings no meaning to the "Everlasting Gospel" (Rev. 14); and all cannot explain the definitive reference to Christ as Great High Priest. But worse, to remain unskillful as a "babe" and to not grow to full age for strong meat to exalt and defend the righteousness of Christ is to be an enemy of Christ in the mass of spiritual confusion that exists in the faith communities who know virtually nothing as to Christ's Great High Priestly ministration "after the order of Melchizedek" and God's immutable decrees.

At stake are the "two immutable things" DECREED by God and the entire integrity of the Bible's

Sanctuary Doctrine (Ps. 77:13). The Everlasting Gospel is at stake, and all is left for the *babes* is the 'love gospel'.

Is this why Laodicea is spued? Is this why Laodicea remains on the "milk" [BABES] unable to define or defend God's "two immutable things", neither what was of "necessity" & "necessary" concerning the "Everlasting Gospel" – God's resolution of the sin problem in sinful flesh?

Had Laodicea undertook its "sacred trust" and honorably defended Christ from the Book of Hebrews; she would never have needed to have opined with Questions on Doctrine. The carnage is the number of ministers who left Laodicea is over one doctrine alone – the "investigative judgment".

The result of substituting the Bible's Dual Atonement for the theory of the investigative judgment only compounded the problem. Was this all because they could not defend the Dual Atonement? Of course! The church placed a huge emphasis on the "investigative judgment" instead of the Sanctuary Doctrine, the Dual Atonement and the High Priestly ministration of Christ as revealed in the services of the type (Heb. 8:5).

Is the latter important? The answer in the type is – YES. It is intrinsic to God's immutability and it is impossible for God to lie. Ignore the immutability and what is the result? It is to remain ignorant of Christ's High Priestly ministration "after the order of Melchizedek", thus resulting in being "cut off...destroy[ed] from among His people" (Lev. 23:29, 30 c.f. 2 Tim. 3:7).

What's more, many who have believed the "investigative judgment" and cannot reconcile what Jesus said will be extremely perplexed when faced with the simple reality of what He said regarding the saints not having to face an "investigative judgment". Jesus said – "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: [κρισις-krisis, judgment] but is passed from death unto life." (Jn. 5:24)

The Man in Linen provides a 'cleansing' in the final generation (Rev. 14:7 c.f. Dan. 7:10; 8:14). A people will experience a cleansing ministration in this time of the antitypical Day of Atonement – by Christ their Great High Priest – a Final Atonement. [See WWN XXXVI-7(03)]

This is what exalts Christ's High Priestly ministration (Heb. 8:5) in the Heavenly Sanctuary. It provides the unerring reason why this teaching is immensely important to testify for Christ, the Son of God, "our Great High Priest" forever "after the order of Melchizedek" (Heb. 4:14; Ps. 110:4). The Book of Hebrews defines the accuracy of the doctrine clearing up much confusion.

When the Apostle Paul commences his epistle, he begins by stating – "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us in [a] Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged [cleansed, margin] our sins, sat down on the right hand of the Majesty on high..." (Heb. 1:1-3, Gr.).

I wish to draw our reader's attention to two things. Firstly: "God, who at sundry times [in many portions] and in divers manners [many ways] spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us in [a] Son"

The type services of the Sanctuary that were spoken by God to Moses are not solely meant here, but they do form a unique fundamental part. Because what God gave in "example and shadow of heavenly things" to ancient Israel in the Sanctuary Services, He also spoke through a Son; by decree, as the Gospel of Christ – the Gospel of the Kingdom – the Everlasting Gospel. The "Gospel of God" (Rom. 1:1) was simply God's objective in the resolution to the sin problem in sinful flesh and cannot arise without the Christ's High Priestly

ministration "*after the order of Melchizedek*" (Psalms 110:4).

It is important to be instructed and to know there is a Dual Atonement in the Book of Hebrews. For the very sin problem that cost the Son of God His life, has to be solved in man. The "*Two of Them*" decreed the solution to the sin problem in sinful flesh in the "*example and shadow*" – of the "*Everlasting Gospel*".

For the "*Gospel of God*" (Rom. 1:1) in and of itself concerns the incarnation – "*His Son Jesus Christ our Lord...made of the seed of David according to the flesh*" [ibid]. The Bible says that in this flesh; the very "*likeness of sinful flesh*" that He had, "*on account of sin*" He "*condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.*" (Rom. 8:3, 4)

And secondly: "*when he had by himself purged [cleansed] our sins, sat down on the right hand of the Majesty on high...*" [Heb 1:3].

To many the intention of Heb. 1:3 is contradictory to a Final Atonement; however it is not. The enemies of righteousness utilize this text as a defence tactic against the righteousness of Christ, relegating the Day of Atonement to Passover. The Bible reveals the error.

The 'daily' service (illustration) was different from the 'annual' service (illustration).

You cannot separate the immutability of the perfect sacrifice; whose illustration was seen on a 'daily' basis, from the service that took place once a year. See Lev. 4:22-35 as well as Lev. 16.

Once a year, another ritual took place on the Day of Atonement. Its specific purpose was in relation to the cleansing of confessed sin records which were registered on a 'daily' basis.

The first ministration was forgiveness and reconciliation and the second was a cleansing of the records which culminated with an illustration that

put an end to the sin problem and can only be ministered by a Great High Priestly ministration.

The New Testament illustrates Calvary in John 3:16, and then we see Heb. 9:23 and the requirement of the cleansing of the heavenly places in relation to Heb. 9:26 which is the putting and end to sin at the consummation of the ages. The latter is the fall season as a metaphor for the anti-typical Day of Atonement which is noted in Heb. 6:20. Jesus Christ, High Priest "*after the order of Melchizedek*" which = Heb. 8:2.

The facts are clear in reference to the dictum of Heb. 8:5 "*example and shadow*" as it relates to Passover—a spring feast and the Day of Atonement—a fall feast. This contrast simply cannot be ignored or swept under the rug. The Bible says "*the wise shall understand.*" (Dan. 12:10)

Many have failed to see the progressive light in defense of the Advent movement which is revealed in Hebrews 9. We are dealing specifically with the context of Heb. 9:26 which the superficial reader might interpret Jesus' death on the cross as doing away with sin in 31 AD.

However what is being stated here is not the event of 31 AD. itself as the Final Atonement. What is being stated is in relation to the perfect sacrifice as being utilized during the time frame of the consummation of the ages by way of the High Priestly ministration of Christ "*after the order of Melchizedek*" for a final cleansing of the Sanctuary as revealed in the dictum of the "*copy and shadow*" of Heb. 8:5. (c.f. Lev. 16)

But when we look carefully at the context of verse 26, we clearly see that the context relates to Heb. 6:20. And when looking at verse 24 which now places the matter of cleansing in relation to the Holy Places in the heavens as stated in the opening verses of Heb. 9:2-3 – Hagia = Holy Place and Hagia Hagion = Most Holy Place.

The context of Heb. 9:26 are clearly in relation to the Final Atonement.

The next question to be asked regarding Heb. 9:23 would be the following – **what better things?** #

TR {To be continued...}

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