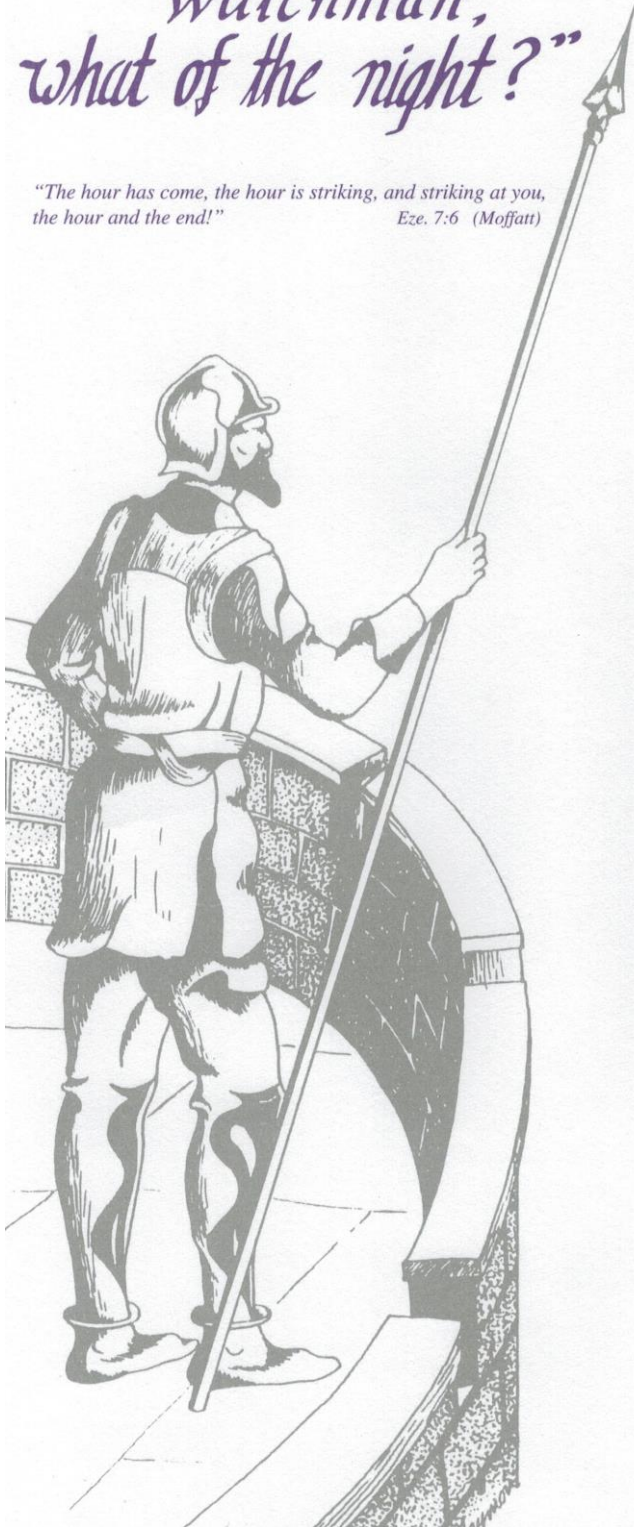


*"Watchman,
what of the night?"*

*"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 “*example and shadow of heavenly things*” — Pt. 1

Introductory Analysis of Leviticus 4—with Diagram.
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Editor's Preface

In answer to certain enquiries from our readers, we will, with this year's first thought paper commence a Bible study on the “old” Covenant's Sanctuary Services—the earthly. Having now studied the New Covenant's **Mediatorial Sanctuary Services** in the Heavenly Sanctuary, which correspond to Christ's High Priestly Final Atonement Ministration—as the book of Hebrews defines. We will now look more closely at the “old” Mediatorial Services under the “first”, the “old” (Heb. 8:13) Covenant.

These are they; which Paul defined in Hebrews 8:5 concerning the “priests”, “Who serve unto the example and shadow of heavenly things”. This is the “first covenant” (v. 7), the “old”, (v. 13). Wherein was found “fault” (v. 8). And so it was necessary to make a “NEW COVENANT”. [ibid.] Correspondingly, while further explaining the “first covenant”. Paul in his epistle to the Colossians wrote: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (2:14, emp. add. =ea.). This “old”, or typical Mediatorial Covenant concerns the ‘daily’ & the ‘yearly’ Atonements that are recorded in Leviticus chapters 4 and 16.

Essentially what comprises the “example and shadow” (Heb. 8:5) as illustrated or typified in Leviticus falls right into parallel harmony with the Inexhaustible Theme of the “Everlasting Gospel” as found in Hebrews. As well as the Romans. It is pristinely clear, the “example and shadow” Services of the Sanctuary; as given to ancient Israel, was a fundamental teaching of the “Everlasting Gospel” at that time. Paul attested they “partakest of the root and fatness of the olive tree” (Rom. 11:17), the “Everlasting Gospel”. Yet because of unbelief they were “broken off” (v. 20) from that “root and fatness”. Lev. 4 & 16—the “example and shadow” is the reason why Jesus said—“salvation is of the Jews” (Jn. 4:22).

Thus, as we begin to study the “example and shadow of heavenly things”, we hope that through a contemplative study of the “Everlasting Gospel” we can thereby understand with an open “heart”, “mind” and partake “of the root and fatness of the olive

tree". (See Heb. 8:5; Rev. 14:6; Jn. 4:22; Heb. 10:16; Rom. 11:17).

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

An Inexhaustible Theme-

The "example and shadow of heavenly things" – Pt. 1

Introductory Analysis of Leviticus 4 – with Diagram.

Ancient Mysteries

The basic premise behind these ancient Services were to "serve" as an "example and shadow" (Heb. 8:5) of what Christ would resolve; regarding sin, through His Own High Priestly Ministration. The Feasts; which were a part of the "example and shadow" services, feature two significant anchor points for spiritual enlightenment. These are: 1) The spring metaphor of **Passover**, and 2) the fall metaphor of the **Day of Atonement**, which is, in very plain language—and without controversy a Dual Atonement Ministration.

It is this latter metaphor of ancient Israel's fall feast, the **Day of Atonement** which defines— particularly the "intercession" that Christ continues to minister; "seeing He ever liveth to make intercession" for us, "now once in the end of the world". This is when Christ as our "Great High Priest" "after the order of Melchisedec" will "put away sin by the sacrifice of himself." (See Heb. 7:25; 9:26; 4:14; 5:10)

The "necessary" cleansing of the patterns of "heavenly things" (9:23) is what Leviticus 16 is fundamentally telling us. The "necessity" of Christ's Atonement of reconciliation (Rom. 5:9-11) that He made at the Cross, is what Lev. 4 was telling us about. Wherein, based on this type, the sinner was—through the 'daily'—reconciled with Jehovah by means of an Atonement that resulted (firstly) in forgiveness. But when the Day of Atonement arrived, these 'yearly' services resulted (secondly) in an Atonement of cleansing and Final Atonement with his God.

Therefore, as we study the "Everlasting Gospel" — the "root and fatness of the olive tree", a diagram of the "example and shadow of heavenly things" will be provided. The comparative aspects of the "Everlasting

Gospel"; as found in the "old" or type Covenant, will be clearly set out. The most important point to observe in this chapter is, the services resulted only in an Atonement of forgiveness—and not cleansing.

For without controversy, the "example and shadow" contained in Leviticus 4 and 16, supports the "Everlasting Gospel's" ancient blueprint for the indisputable proving of how God will resolve the sin problem in sinful flesh through a Dual Atonement Ministration. The "necessity" (8:3) of Christ's sacrifice provided the blood (See Heb. 9:22) for the "necessary" cleansing of the "heavenly things" (Heb. 9:23).

This is the basic understanding behind Leviticus 4 and 16; which reveals a two part—or Dual Atonement Ministration. Which is why the Book of Hebrews brings to light the "sum" of the "Everlasting Gospel" through Christ's High Priestly Final Atonement Ministration in that "tabernacle, not made with hands" (9:11).

What is the context of the "example and shadow of heavenly things"? To obtain the answer we must commence with the 'daily' ministration in Lev. 4. Which accords with what Paul was explaining in his letter to the Hebrews as the following:

*"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. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things...**" "...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..." "...For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins..." "...He taketh away the first, [the "first" the "old" (8:13) Mediatorial Covenant] that he may establish [the New Mediatorial Covenant] the second." (Heb. 8:1-6; 10:1-2, 9, ea.)*

Fact is, those Services of the earthly tabernacle; which were an "example and shadow of heavenly things", Paul defines in Heb. 9:1 as "ordinances" of "Divine service".

Verily a “*Divine service*”—for that “*more excellent ministry*” “*of good things to come*” (8:6; 10:1).

Example and shadow – “*pattern*” Hebrews 8:5

What do these words mean?

We have often cited the key text in Hebrews 8:5 – it will be referred to many more times. In verse 4 we read what Paul wrote concerning the “*priests*” and their ‘*Service*’ in the earthly “*tabernacle*”:

“...seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou **make all things** according to the pattern shewed to thee in the mount.” (8:4-5, ea.)

There are two important aspects to note.

1) Moses was to “*make all things*” according to the “*pattern*” shown to him in the mount for the wilderness Sanctuary. But is that the full extent of the meaning? Or is the significance twofold? Much emphasis has been placed on the tabernacle as a pattern. However, there remains more to the “*pattern*” than meets the eye. Namely, the NT Greek reveals a dual meaning.

2) When it came to the ‘*Service*’ that was to be performed by the Levitical priesthood in that earthly “*pattern*”, Paul used two distinctive words. The priests were to “*serve unto*” 1) an “*example*” and 2) a “*shadow*” of heavenly things”.

“*Example*” ηυποδειγμα-hupodeigma – “a sign suggestive of anything, delineation of a thing, representation, figure, copy: joined with σκια, Heb. viii. 5; with a gen. of the thing represented, Heb. ix. 23” [Thayer’s Greek-English Lexicon of the New Testament. p. 642, ea.]

“*Shadow*” σκια-skia – “a shadow, i.e. an image cast by an object and representing the form of that object...a sketch, outline, adumbration, Heb. viii. 5” [ibid, p. 578].

“*Pattern*” τυπος-tupos – a model, from where we get our English word ‘type’, – “an example...in a technical sense, viz. the pattern in conformity to which a thing must be made; Acts vii. 44; Heb. viii. 5, (Ex. xxv. 40)” [ibid, p. 632]

Conclusion: the “*first covenant*” which had “*ordinances of divine service*” wherein the “*priest...serve[d] unto the example and shadow of heavenly things*” parallels Christ’s High Priestly Ministration. (9:1; 8:5) Whereas the “*worldly sanctuary*” “*made*

with hands” was a “*figure for the time then present*” – “*figures of the true*” (Heb. 9:1, 24, 9), a model.

But what does “*figure*” mean?

“*figure*” (v. 9) αραβολε-parabole – parable, an earthly representation, “a comparing, comparison of one thing with another, likeness, similitude...a thing serving as a figure of something else, Heb. ix. 9” [Thayer’s p. 479]. And “*figures*” (v. 24) αντιτυπον-antitupon, “a thing formed after some pattern...Heb. ix. 24 [R. V. like in pattern]. A thing resembling another, its counterpart”. [ibid. p. 51, ea.]

Again, what is all this telling us linguistically – rather than theologically?

The Sanctuary Services found in Leviticus 4 and 16 that were performed by the priests during the ‘daily’ and ‘yearly’ ministrations were an “*example and shadow of heavenly things*”.

The tabernacle itself was a parable or faint likeness of its true counterpart – the Heavenly Sanctuary. Verily, by no stretch of the imagination can the small earthly tabernacle – made with hands, be so much of an exact copy as to warrant the exclusive devotion of our attention. Rather – the ‘Service’ imparts the weightier matters of that “*example and shadow of heavenly things*”.

How so? Fact is, the Heavenly Sanctuary as pictured in Daniel 7 is accommodating a host of “*thousand thousands...and ten thousand times ten thousand*” (v. 10) standing before the “*Ancient of days*” (v. 9). The earthly tabernacle could not hold such a vast throng.

Could this be the reason the Bible places the emphasis on the ‘Service’ of those priests who “*serve[d] unto the example and shadow of heavenly things*” – rather than the “*worldly sanctuary*” “*made with hands*”, which was a “*figure* [an earthly representation] *for the time then present*”? (Heb. 8:5; 9:1, 24, 9)

Is this why Christ’s “*more excellent ministry*” in “*a greater and more perfect tabernacle* [the reality], *not made with hands*”, remains “*necessary*” for our salvation and walk? Are these the very things that we are to “*consider*” as the “*sum*” of our “*faith...the substance of things hoped for, the evidence of things not seen*”? (Heb. 8:6; 9:11, 23; 3:1; 8:1; 11:1).

Hebrews 8:5 – Linguistically

“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou **make all things** according to the pattern shewed to thee in the mount.”

The Interlinear reads: *“who an example and a shadow serve of the heavenly things, as has been warned Moses being about to make the tabernacle: see For, He says, you make all things according to the pattern shown to you in the mount.”* [Heb. 8:5, Sovereign Grace Publishers.]

What is interesting to note from the digital Interlinear Scripture Analyzer for the word ποιησις translated “make” in the KJV is this: “you should be doing”. With Strong’s definition: “to make or do”. Thayer’s concurs: “to make...[or] to do”. [p. 524, 526]

Is this then a deeper meaning? A twofold significance for the “*pattern*”?

- 1) The “*tabernacle...See...that thou make [or be doing] all things according to the pattern shewed to thee in the mount.”*
- 2) The ‘Service’ – “Who serve unto the example and shadow of heavenly things...” or in other words – See that you should be doing—the ‘Services’ of the Sanctuary – according to the “*pattern*” shewed to thee in the mount.

Conclusion: The Levitical ministration was an “*example and shadow*”, a copy, an outline of the “*heavenly things*”. The earthly tabernacle, serving as a faint figure against its true Heavenly counterpart. The Levitical priesthood were to ‘do’ a ministration after the “*pattern shewed...in the mount*”.

For, while Moses made the earthly tabernacle as matching the pattern shown; which pattern was a mere faint outline of the Heavenly reality. It was the ‘Service’ of those “*priests*” “*Who serve[d] unto the example and shadow of heavenly things” that we are to fully “*consider*” and “*Remember*” (Heb. 3:1; cf Mal. 4:4). Simply because it is that Service; more than the structures themselves, that points us to Christ’s High Priestly ministration as a resolution to our own sin problem, in our own sinful flesh.*

What has been missed over the emphasis on the tabernacle as a “*pattern*”, with little, if any consideration as to how the Service was an “*example and shadow of heaven things*”.

Laodicea and mainstream Christianity cannot articulate a Bible answer – based on the “*example and shadow*” – as to how God resolves sin in relation to Christ, the Man in Linen.

There is a huge significance of the Heavenly – “*not made with hands*” and its where Christ as our Great High Priest after the order of Melchisedec is in His last ministration, He MUST minister a Final Atonement cleansing. Otherwise Paul is telling the readers lies.

Paul confirms - “*now once in the end of the world hath He appeared to put away sin by the sacrifice of himself.*” (Heb. 9:11, 26)

The resolution to the sin problem in sinful flesh, in the “*true tabernacle, which the Lord pitched, and not man*” (8:2), is woven all through the New Mediatorial Covenant. This is the focus of the “*Everlasting Gospel*” in a “*true tabernacle*”. Yet, even the true tabernacle, in and of itself, cannot take away sin. It is only His High Priestly “*intercession*” (7:25) that cleanses!

Why then does it appear that Laodicea’s overriding emphasis is based primarily on the tabernacle – to the woeful neglect of the ‘Service’? Is it because the Service pointed to a ministration that mainstream Christianity already rejected, whereby Laodicea totally repudiated as its “*Sacred Trust*” for worldly favour? As sad as it may be, this is indeed the case.

It is time we reviewed the “*example and shadow*”, wherein – “*Thy way, O God, is in the sanctuary*” Service (Ps. 77:13, ea.). In this month’s thought paper, we introduce the first two agendas of the Sanctuary of Atonements in Leviticus 4. – (So as to minimize confusion, we will present the following diagrams as they align with the antitypical – the High Priestly Ministration. Reason being, the order of Lev. 4 presents the corporate categories first followed by the individual categories. Not so with the antitypical.)

Lev. 4

- | |
|--|
| <ol style="list-style-type: none"> 1. Individual forgiveness. [First agenda in Lev. 4, consisting of two individual categories] 2. Corporate repentance. [Second agenda in Lev. 4, consisting of two corporate categories] |
|--|

In next month’s thought paper, the other three agendas in Lev. 16 will be discussed. These being:

Lev. 16

- | |
|--|
| <ol style="list-style-type: none"> 1. The Day of Atonement. [Cleansing the Most Holy Place – First agenda in Lev. 16] 2. Corporate cleansing. [Cleansing the Holy Place – Second agenda in Lev. 16] 3. Individual cleansing. [Cleansing the altar in the court – Third agenda in Lev. 16] |
|--|

Verily, **five agendas** of the “*example and shadow*” Sanctuary of Atonements – according to the Heavenly.

1st Agenda – Individual forgiveness. [First agenda in Lev. 4, consisting of two individual categories]

2nd Agenda – Corporate repentance. [Second agenda in Lev. 4, consisting of two corporate categories]

3rd Agenda – The Day of Atonement. [Cleansing the Most Holy Place – First agenda in Lev. 16]

4th Agenda – Corporate cleansing. [Cleansing the Holy Place – Second agenda in Lev. 16]

5th Agenda – Individual cleansing. [Cleansing the altar in the court – Third agenda in Lev. 16]

Leviticus 4 – The ‘daily’ Ministration

[For ease of reading however, we will analyse the corporate categories first, followed by the individual categories as they appear in this chapter – while remaining conscious of the fact that Christ as our Passover Lamb was sacrificed for us individually. And so, fulfilled the 1st agenda of individual forgiveness prior to Corporate repentance – the 2nd agenda Antotypically – which corresponds to the messages to the seven Churches in Revelation.]

- 1) Congregational sin caused by the high priest – Corporate category. [See Exhibit A-pt. 1 – (Bible students are encouraged to fill in the highlights of each category within the spaces), & Exhibit B-pt. 1. Emphases are those of this editor.]

Leviticus 4 begins: “*And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:*” (vs. 1-2)

Notice that the provision concerned sins of ignorance only. (c.f. v. 13, 22, 27)

“*If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.*” (v. 3)

Note: The high priest, in context, is defined as “*the priest that is anointed*”. The high priest is pictured as officiating through to verse 21. For, even in vs. 17-21 when it uses the designation “*the priest*” or “*he*” in the first two categories of sinners; which were for Corporate sin. It is referring to the high priest. (c.f. vs. 3, 5, 13, 16) Whereas the common priest is designated simply as “*the priest*” in vs. 22-35. Because it is without the official designation of “*the priest that is anointed*” in the last two categories of sinners; which means that the common priest served for Individual sin, and the high priest served for Corporate sin. (c.f. vs. 5, 16, 25, 30, 34)

The high priest category continues: “*And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:*” (vs. 4-5)

Definition of terms:

The “*door of the tabernacle of the congregation*” = the door of the Sanctuary or first apartment. The “*tabernacle of the congregation*” = the first apartment or holy place. (Abbrev. – HP) For the first Corporate category, (the high priest), the blood of the bullock was brought into the HP and no further.

Next: “*And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.*” (v. 6)

With the understanding that the high priest is in the first apartment, the high priest sprinkling the blood seven times before the veil, that leads into the second apartment or Most Holy Place. (Abbrev. – MHP)

Next: “*And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.*” (v. 7)

Here we have the high priest ministering the blood of the bullock upon the horns of the altar of incense; which again is in the HP. He then pours the remainder of the blood of the bullock at the “*bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation*”. This is the courtyard before the Sanctuary.

Take note what the type is clearly showing, as well as what it does not show, i.e. for this first category and the next three there was NO blood taken into the MHP. Neither was any blood placed on the horns of the altar of burnt offering in the court for this first category of the high priest. Nor for the next category – which concerns the second and last category for Corporate sin – the “*whole congregation*”.

Notice also how there was no mention of an atonement that resulted in forgiveness for the high priest. Are we to assume so? Or is the type revealing something as to how vitally important is the case today, for those who stand in responsible religious positions?

- 2) The whole Congregation – Corporate category. [See Exhibit A-pt. 2 & Exhibit B-pt. 2]

Next category: “*And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the*

commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.” (vs. 13-14)

Again the provision is solely for sins of ignorance. The indisputable fact remains that this category; along with the prior, is speaking of Corporate accountability. Here they were told to bring the bullock before the “*tabernacle of the congregation*”. Namely, in the court, which is before the HP.

*“And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the **priest that is anointed** shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and **sprinkle it seven times before the LORD, even before the veil.** And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.” (vs. 15-18)*

With the exception of the first category for the high priest, this category—and the next two that follow the result was the same, an atonement that resulted in forgiveness—and NOT cleansing—not yet! However, in this case it was the high priest who made “*an atonement for them, and it shall be forgiven them.*” (v. 20, c.f. 26, 31, 35).

For in the last two categories, namely, for the Individual ruler or common person, it was the common priest who made the atonement that resulted in the forgiveness of sin. And even though the category of sinners has changed from the high priest to the whole congregation the disposition of blood remained the same. But not so for the next two categories for individual offerors.

3) A Ruler—Individual category. [See Exhibit A-pt. 3 & Exhibit B-pt. 3]

Scripture continues: “*When a **ruler** hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.* (v. 22-24)

Here we have not the high priest, nor the elders laying their hands on the head of the sacrifice and slaying it, but the Individual “ruler”.

Some may ask— “could not the ruler be classified under a Corporate category?” The type does not so

permit. For the word translated “*ruler*” in this verse is— nasiy, and is the same word in Num. 3:32 for “*chief*”. Which speaks of Eleazar the son of Aaron the high priest. And the reason why Eleazar is considered an Individual in the Individual category is because he was not the “*priest that is anointed*”. The anointed high priest was Corporately accountable and brought Corporate guilt upon Israel when he sinned.

Next: “*And the **priest** shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.*” (v. 25)

Here is where it is clearly outlined for us, the absolute differentiation for the disposition of blood for the first; as well as the second Individual categories, as opposed to the two Corporate categories. In other words, the blood for the Corporate ministration was taken into the HP. Whereas the blood for the Individuals’ ministration was ONLY ministered at the “*altar*” in the court. It was never taken into the HP. Again the result for the ruler was an atonement that resulted in forgiveness—and not cleansing—not yet! (See v. 26)

4) The Common Person—Individual category. [See Exhibit A-pt. 4 & Exhibit B-pt. 4]

*“And if any one of the **common people** sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the **priest** shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.* (v. 27-30)

Again, these were sins of ignorance concerning the common person. And even though the prescribed animals for the sin offering changes among all four categories, the primary focus remains on the disposition of blood among those four categories. The reason for this is because, when the cleansing on the Day of Atonement came, these things were to be cleansed from the record of confessed sins. And it was these two altars; which during this ‘daily’ ministration, registered the records of the confessed sins of the Corporate and repentant individual.

These “*example and shadow*” services are of paramount importance in the application of the reality. The “*Man clothed in linen*” will fulfil all of ancient Israel’s type feasts. In fact, it is the sixth—the Day of Atonement—feast that Christ our Great High Priest has been

ministering since the fulfillment of Daniel 8:14. Precisely the exact time that *"Palmowniy"* or the Wonderful Numberer; also known in Scripture as the *"Man clothed in linen"*, said it would.

"And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. (v. 31)

The *"example and shadow of heavenly things"* reveals in v31 what Paul referred to in Romans 5:10-11 'receiving' the *"atonement"* that was made at the Cross. This fact delivers the context of Hebrews 1:3—with its conclusion of 9:23-26. An *"atonement...forgiven him."*

This is an Atonement that 'reconciled' us to God by the death of His Son—the *"necessity"*. It resulted in forgiveness, *"by whom we have now received the atonement"*. Namely, reconciliation or forgiveness. (Carefully considered, this is not the Final Atonement that results in a cleansing of sin, a resolution to the sin problem in sinful flesh—not yet!)

Paul articulated to the Romans - *"We shall be saved from wrath through Him"* because *"we shall [future tense] be saved by His life."* In other words—because he *"ever liveth to make intercession for them"* (Heb. 7:25) *"we shall be saved by"* His High Priestly ministration of His blood. This is the *"necessary"* cleansing in Hebrews 9:23 concerning the *"heavenly things"*; which is where sin began with Lucifer's rebellion, wherein *"now once in the end of the world hath he appeared to put away sin by the sacrifice of himself"*. (9:26, c.f. Lev. 17:11) This is God's resolution to the sin problem in sinful flesh.

Leviticus 4 identifies the Atonement of reconciliation, made on Calvary. Verily, we today can also receive this Atonement. John stated the same in 1 John 1:9— *"If we confess our sins, He is faithful and just to forgive us our sins..."* The annual typology (Lev. 16), is the second part of 1 John 1:9— *"and to cleanse us from all unrighteousness."* This is *"rightly dividing the WORD of truth."* (1 Tim. 2:15)

Leviticus 4's Daily type is culminated in the Yearly Ministration. Without Christ's Final Atonement Ministration of the Yearly (Lev. 16)—we have no hope for cleansing. Which means that in the type, without the Final Atonement in Lev. 16, the individual who brought his sacrifice in Lev. 4, stood as a forgiven sinner. But until the annual of yearly services remained in his *"uncleanness"* because of his *"transgressions in all*

[his] sins". (cf Lev. 16:16) Even though they were forgiven!

Thus, as you will soon see, the aim of the type's Day of Atonement was *"an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."* (v. 30) This is the Christ's antitypical Day of Atonement Ministration. It accords beautifully with the *"example and shadow"*.

Those who neglect to follow this, teach that the Final Atonement was accomplished on Calvary, along with the Atonement of reconciliation, and have never considered the deep things of God. In other words, the vast majority hold Lev. 4 and Lev. 16 occurring simultaneously. This is not *"rightly dividing the WORD of truth"*.

The type absolutely does not permit this, seeing that in the *"example and shadow"*; which correlates to the Heavenly High Priestly Ministration, the Feast of Passover was a spring metaphor for Calvary—Christ's commencement for a Dual Atonement—the *"necessity"*. It is to be noted, the Day of Atonement was a fall metaphor for Heb. 9:26's *"in the end of the world"*—consummation of the ages scenario or Final Atonement Ministration—the *"necessary"*.

The Enemy of all righteousness does not want the people to hear about the Man in Linen. Why? Because Man in linen will ultimately make the captives to sin — *"FREE"*! (Jn. 8:32, c.f. v. 31-36) Consider Daniel 8 and see for yourselves why the *"little horn"* efficiently took away the *"daily"* High Priestly Ministration. (Dan. 8:9, 11)

The enemy of all righteousness has a vested interest to obscure transgression and the ministration of Christ as Great High Priest. This Enemy in whom all iniquity abides did not, and still does not want the people to know that a counterfeit system exists for the resolution to the sin problem. This comes in many forms.

The sacrament of penance, for example could not *"cleanse"* as Christ's High Priestly Ministration can. Even worse, mainstream Christianity who would not 'buy into' the deception of the *"little horn's"* counterfeit system for 'atonement,' they are duped with an alternate plan to remove the *'yearly'* Ministration of Christ. Its debilitating spiritual confusion. Literally, No High Priest!

{To be continued with pt. 2}

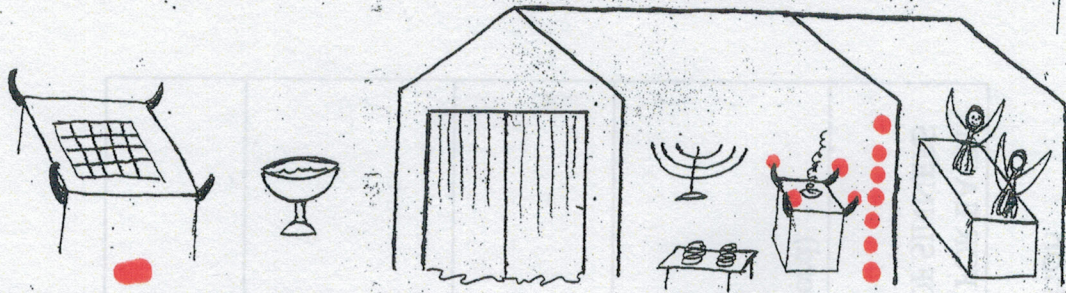
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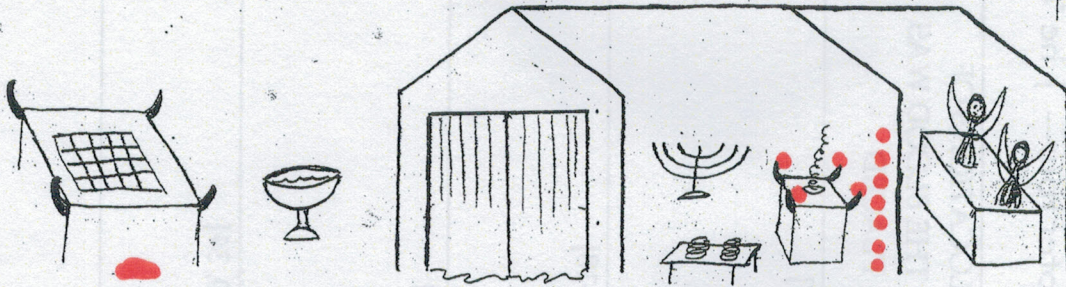
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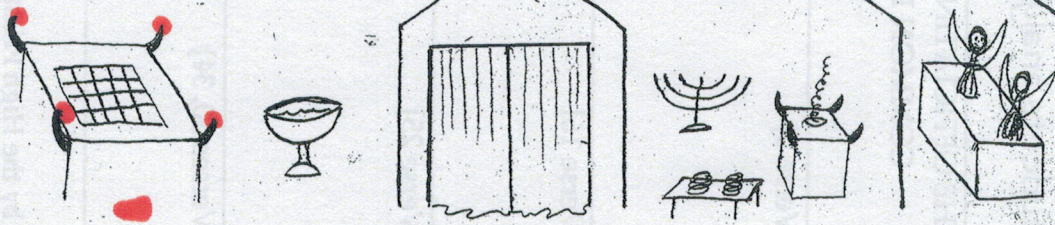
Exhibit B - Analysis of Leviticus 4 - The 'daily' Ministration



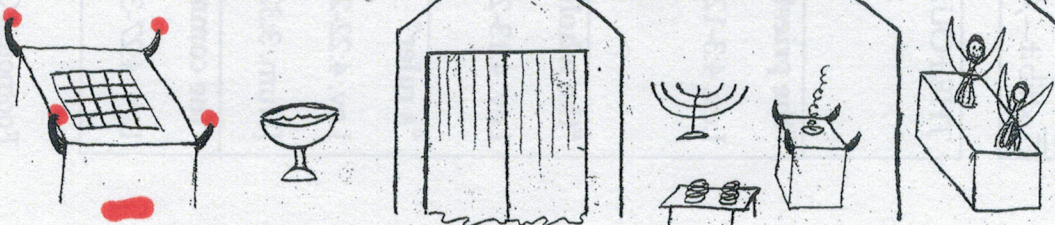
Pt. 1 The Disposition of the blood - Congregational sin Caused by High Priest - Corporate Category



Pt. 2 The Disposition of the blood - The Whole Congregation - Corporate Category



Pt. 3 The Disposition of the blood - A Ruler - Individual Category



Pt. 4 The Disposition of the blood - The common Person - Individual Category

Exhibit-A

A Bible Students analysis of Leviticus chapter four— The ‘daily’ Ministration

	THE FOUR CATEGORIES OF SINNERS	THE OFFICIATING HIGH OR COMMON PRIEST	THE LOCATIONS OF WHERE THE BLOOD WAS PLACED	THE RESULT FOR EACH CATEGORY OF SINNERS
Pt. 1	<p>“the priest that is anointed” Lev. 4:3-12 [See footnotes]</p>	[Verse 5]	[Verse 6-7]	[-----] (No record)
Pt. 2	<p>“the whole congregation” Lev. 4:13-21</p>	[Verse 16]	[Verse 17-18]	[Verse 20]
Pt. 3	<p>“a ruler” Lev. 4:22-26 [Num. 3:32 — or chief]</p>	[Verse 25]	[Verse 25]	[Verse 26]
Pt. 4	<p>“the common people” Lev. 4:27-35</p>	[Verses 30, 34]	[Verses 30, 34]	[Verses 31, 35]

Footnotes: Congregational sin caused by the High Priest — “if it is the anointed priest who sins, thus bringing guilt on the people...” (4:3) RSV.