

An Inexhaustible Theme –

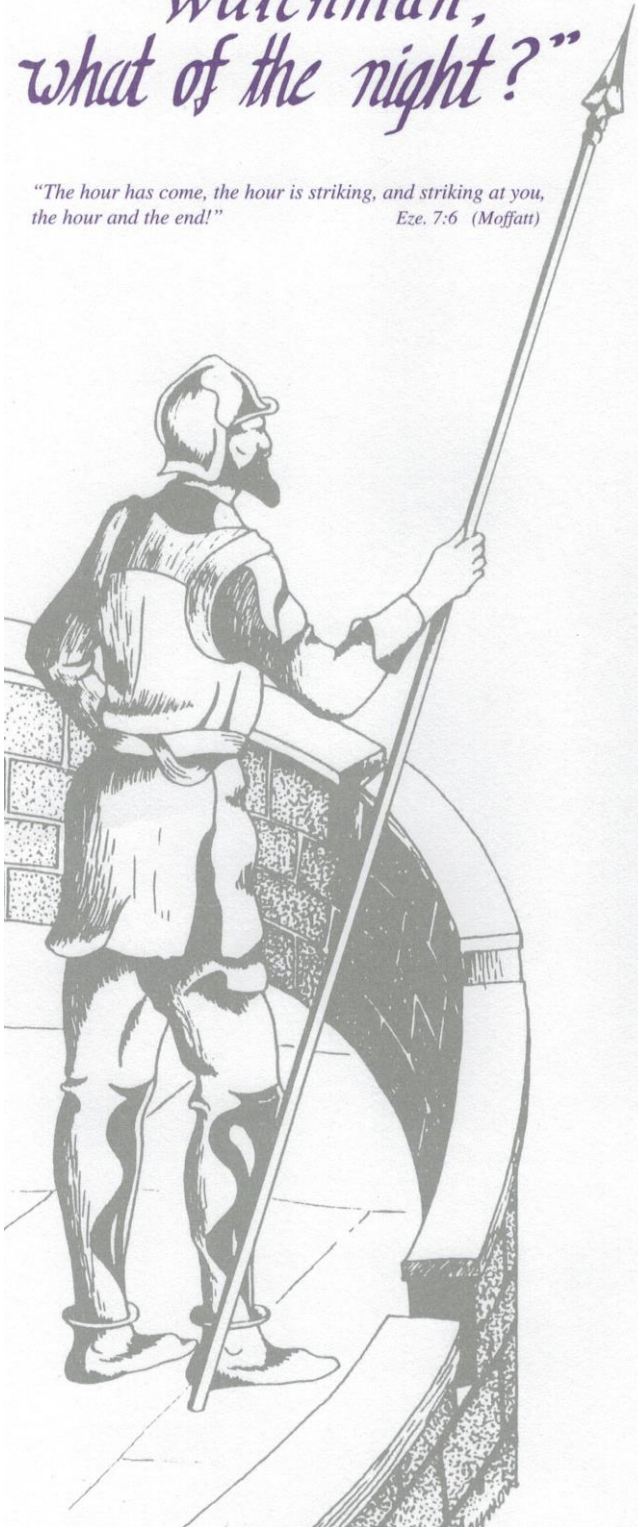
# The Feasts Pt. 2

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*“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)*



## *Editor's Preface*

As we preface this second instalment on the Biblical Feasts, I want to begin by drawing our reader's attention to one key point.

Dear Reader, please take the **"two immutable things"** Bible chart (sent with September's issue), and briefly take a few minutes to examine it through again carefully.

Now, for any who are still unsure as to the validity of the Man in linen's Divine Dictum in Daniel 8:14. Namely, a Dual Atonement. And who lean more easily to a theology of a finished atonement at the Cross, meaning from their viewpoint an absolute impossibility of a Dual Atonement. And for the many who are still unsure as to whether the Book of Hebrews proves once and for all that there is a Dual Atonement Ministration. In that context, please consider the following:

While you are reviewing the columns on the chart, you notice, and readily accept the first column on the left—relating to Christ's sacrifice of **"necessity"**, with no hesitancy. You are settled and rightly so.

But the second column, a **"necessary" cleansing**; indicating a Dual Atonement, is where many turn away from the Scriptures. Why would this need to be?

For a long time now, many have, and will continue to respond in like manner as – 'nah!' 'This is making me uncomfortable!' Jesus summarised this in Luke 12:51-53. And yet, without even one real substantial answer, which either corrects or explains these **"two immutable things"** further, the exultant outcry is raised – 'the finished work of the Cross Brother—Christ hath redeemed me—once for all!'

How absolutely thorough the pre-conditioning by false Pastors in Laodicea and mainstream Christianity has been! Some claim it as indoctrination, other say its brainwashing. But why? Because it is not the mind of Christ!

How so? Because it lacks basic Bible proofs. To many it sounds good. Because the fact is, we can know that we have been redeemed. The trouble is found in the misinterpretation of 'what' was **"finished"** (Jn. 19:30) at the

Cross, and then incorrectly apply His *“once for all...sacrifice”* and *“offering”* (Heb. 10:10, 12, 14) towards the motif of a *“once for all [atonement]”* – where the word and meaning is simply not there. Especially when the Bible; namely Heb. 8:3 & 9:23—along with the extensive Sanctuary Services & Feast metaphors found in the *“Everlasting Gospel’s”* Sanctuary Message, implicates demands upon the theologians who suggest otherwise. They exclaim to each other – ‘we don’t want to lose our popularity and the financial base now do we!’

In brief, the Bible says: **“once for all...sacrifice...offering”**.

However, Laodicea & mainstream Christianity spin the meaning. Notice: *“once for all...sacrifice...offering”* meaning just that, is replaced with a theological interpretation, empowered by the replacement of the word and its meaning ‘sacrifice’, with the insertion of the word and its meaning of ‘atonement’. This is the theological deception friends—a spiritual genocide of Truth. It cripples the entire Ministration of Christ as Great High Priest. How? Its blasphemy annihilates virtually all of the Man in linen’s *“testimony”*. Why does this occur? The contrast was given by Jeremiah. See 2:8 c.f. 3:3.

In fact, the theological spin makes the *“Glad Tidings” “Good News”* of the *“Everlasting Gospel”* a whited-sepulchre (Matt. 23:27) and with no message, the only thing left to take its place is the *“another gospel”* (Gal. 1:6) that Paul warned us about—and with it is a curse upon those who preach it!

Thus, in the very misapplication of the WORD of Truth by Laodicea and mainstream Christianity, there is revealed a key point that each reader needs to carefully consider –

They (very sadly, but hopefully not you) have just denied (yes, even in ignorance) the **–SECOND IMMUTABLE THING–** wherein it was impossible for God to lie about.

This, as has been explained, is an absolute *“necessary”* Biblical fact and it’s an end of the age Atonement Ministration of ‘cleansing’. The tragedy is compounded – they are denying Christ their *“Great High Priest” “after the order of Melchizedek”*.

Therefore, Laodicea’s claim of a ‘no Dual Atonement’, or mainstream Christianity’s ‘finished work of the Cross!’ model, is in reality calling God a liar! God said men were the liars. Would it not occur to you—the enemy has achieved the perfect deception?

There is no other way around this dilemma friend. For, to reject what the **Second Immutable thing** which has been shown encompasses—a Dual Atonement, is to reject the Second Immutable thing in its entirety. Which leaves one—still in sin and in desperate need of their garment

cleansing—and being totally without a High Priest. Even while still professing to follow, love, accept and know Christ as their personal Saviour. If you know your Bible – this is precisely how Baal was so worshipped. Then may it be exclaimed - how long halt ye between two opinions?

A masterly deception! Where the sixth Feast—the Day of Atonement, will have no real antitypical, Salvational or precedent meaning to their Christian experience and walk with He who made.

It’s time to think it over...and start *“considering”* the **SECOND IMMUTABLE THING** of our *“Great High Priest’s”* Ministration in the Heavenly Sanctuary *“after the order of Melchisedec”*.

[Seeing we have received positive feedback from readers regarding our use of the Bible helps; that they were helpful in being able to see in pictures or as a chart what the Bible is explaining, we have published another study help for the Feasts. Please see the enclosed chart.]

“Wherefore, holy brethren, partakers of the heavenly calling, **consider** the Apostle and High Priest of our profession, Christ Jesus...” (Heb. 3:1, KJV)

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. 2

In the year **1678** John Bunyan’s Book *“The Pilgrims Progress”* was first published. It is likely been a long time since you read or referred to this literary masterpiece.

Thankfully, it has close relation to what we have been studying regarding Christ’s Parables, their relation to the Sanctuary Services; aka the *“Everlasting Gospel”* which is unquestionably God’s metaphor of salvation formatted in the Sanctuary Message, and be it known today, metaphors for the type Feasts.

What did John Bunyan say about **“Metaphors”**?

It is in *“The Author’s Apology for his Book”* where **John Bunyan explained:**

*“By Metaphors I speak; Was not God’s Laws, His Gospel-Laws, in older time held forth By Types, Shadows and Metaphors? Yet loth Will any sober man be to find fault*

with them, lest he be found for to assault the highest Wisdom: No, he rather stoops, and seeks to find out what by pins and loops, by Calves; and Sheep; by Heifers, and by Rams, by Birds, and Herds, and by the blood of Lambs, God speaketh to him: And happy is he That finds the light, and grace that in them be. Be not too forward therefore to conclude That I want solidness; that I am rude: All things solid in shew, not solid be; All things in parables despise not we, lest things most hurtful lightly we receive; and things that good are, of our souls bereave. My dark and cloudy words they do but hold the truth, as cabinets inclose the gold. The Prophets used much by Metaphors to set forth Truth; yea, whoso considers Christ, his Apostles too, shall plainly see, that Truths to this day in such Mantles be...Sound words I know, Timothy is to use, and old Wives Fables he is to refuse; But yet grave Paul, him no where doth forbid the use of Parables; in which lay hid that Gold, those Pearls, and precious stones that were Worth digging for; and that with greatest care." [The Pilgrim's Progress, p. viii-ix.]

Bunyan's insight remains astonishing and he had to apologise to the readers? Why so? Is the same lesson required many centuries later?

John Bunyan explained that Truth was hid, to be found in the Bible's Metaphors. God hid within the Services of the Sanctuary & the Feasts metaphors. Christ's Parables—all contain metaphors. Therefore, our time spent on the Parables has not been in vain, neither our Bible study on the Feasts.

John Bunyan was clearly alluding to the Parable of the hidden treasure: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44)

This is why the "Glad Tidings" reveals present Truth for the "time of the end"—to which we have come. There is security in the Man in linen's High Priestly Final Atonement Ministration of cleansing in the Heavenly Sanctuary as our "Great High Priest" "after the order of Melchisedec". John Bunyan, if living today, would have easily understood the essential metaphors of the "Everlasting Gospel". As would Martin Luther.

This is the "treasure hid in a field" that is really "Good News" – "Glad Tiding" of the "Everlasting Gospel". That brings true peace and joy now, and "life

everlasting" (Jn. 5:24) when He comes the "second time without sin unto salvation." (Heb. 9:28)

We know there is a Divinely Mandated 'cleansing' (Heb. 9:23), a Final Atonement for us from all our sins and unrighteousness's. To be found with the "wedding garment". Without His "necessary" cleansing by His precious blood, we would be found clothed with our filthy rags. Instead they must be taken away (Zech. 3), and replaced with the true garments of His own righteousness—wherein we are arrayed in "fine linen, clean and white". (Rev. 19:8) He then comes the second time "without sin unto salvation" (Heb. 9:28).

In fact, we are to sell all that we have and buy the field where the treasure is hid; namely, counting the cost, and giving up all things and beliefs that prevent us from accepting the "two immutable things"—His Dual Atonement Ministration. Verily giving up all for the cause of Present Truth concerning the Man in linen and the "testimony of Jesus". Alas, a hard decision for many!

Now, in last month's thought paper, [Feasts 1] we introduced six verses that the New Testament writers provided for our understanding and benefit.

And in these passages, are certain clues which establish a clear connection between the types of the Old Testament and the anti-types in the New Testament; Christ being the centre to solving the enigma. Consequently, establishing the fact that the Feasts; which Paul says were a shadow (Col. 2:17), were in fact types—awaiting fulfillment by Christ the Messiah and Great High Priest of our profession.

These six verses (possibly more) in the New Testament are identified as typological because they explicitly employ the word *type* (*typos*) or *antitype* (*antitypon*) to describe the New Testament's interpretation of the Old Testament types.

Here again are the verses and will profit us all to review them:

**Romans 5:14; 1 Corinthians 10:6, 11; 1 Peter 3:21; Hebrews 8:5; and Hebrews 9:24.**

**Let's have a look at them:** (w/emp. add. by this editor.)

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (*typos*) of him that was to come." (Rom. 5:14)

"Now these things were our examples, (tupos) to the intent we should not lust after evil things, as they also lusted." (1 Cor. 10:6)

"Now all these things happened unto them for ensamples: (tupos) and they are written for our admonition, upon whom the ends of the world are come." (v. 11)

"The like figure (antitupon) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:" (1 Pet. 3:21)

"Who serve unto the example (hupodeigma) and shadow (skia) of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make [ποίησ-ποιοε, "you should be doing", Digital Interlinear Scripture Analyzer, with Strong's definition: "to make or do". With Thayer concurring: "to make...[or] to do". (p. 524, 526)] all things according to the pattern (tupos) shewed to thee in the mount." (Heb. 8:5)

Thus, with the advanced meaning of "make" as "you should be doing", further verifies the Divine dictum of Heb. 8:5 – "Who serve unto the example and shadow of heavenly things".

Thus again, the service and what they were to be doing, was "the example and shadow of heavenly things".

With the Heavenly Sanctuary, itself being a "greater and more perfect tabernacle, not made with hands, that is to say, not of this building." (Heb. 9:11, ea., margin—"creation". "not of this creation", RSV.)

This presents something for the Bible student to think about: The earthly sanctuary was made after a pattern; which was not an original, but rather the services were an example and shadow of heavenly things.

"For Christ is not entered into the holy places made with hands, which are the figures (antitupon) of the true; but into heaven itself, now to appear in the presence of God for us:" (9:24)

Therefore, we can understand the following by applying the Ministration's **5 Agendas**:

- the "daily" Ministration (1<sup>st</sup> & 2<sup>nd</sup> Agendas) is what Christ was doing from 31 A.D. in the Heavenly Sanctuary—prior to the fulfillment of Dan. 8:14. This is what the "little horn" hated and so took away, casting down the place of His Sanctuary to the ground. (c.f. Dan. 8:11) It was this Ministration of Christ that the book of Hebrews says was "to make

reconciliation for the sins of the people." (Heb. 2:17) Just as the type in Lev. 4 explained the "daily" or continual service, and exemplified it in that "example and shadow" service of the priests. (Heb. 8:5)

- the 'yearly' Ministration (3<sup>rd</sup>, 4<sup>th</sup> & 5<sup>th</sup> Agendas) is what Daniel 8:14 and its fulfillment is all about. And uniquely corresponds to the priestly service outlined in Leviticus 16's Day of Atonements imagery.

**Don't allow these crucial points to drift on by—without careful consideration.**

Let the reader take special note of the following also:

- 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.)

This is why Christ's antitypical fulfillment has been—and will continue to be on an even grander scale than the type ever foreshadowed.

In fact, lest it be missed, the antitypical will never be out of harmony with that "example and shadow". It will never be out of harmony with the Feasts. And the services which related to the Day of Atonement in the fall, were never mingled with or dealt with in the Feast of Passover in the spring.

This must sink in—in order to hold a mature and seasoned appreciation of the "Everlasting Gospel". Otherwise, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe." (Heb. 5:13)

But why does Laodicea and mainstream Christianity mingle the spring and fall feasts? You have seen it nets the results in a denial of the 2<sup>nd</sup> Immutable thing altogether! What is the answer?

The answer is simple: Ah! "An enemy hath done this" (Matt. 13:28) "sowed tares among the wheat" (v. 25) Warnings—take heed!

In last month's issue, we stated the following:

'there is no way of separating the Feasts from their required and associated offerings of bulls and of goats.' [WWN-Au.Ed. 10(17) p. 3, col. 2, par. 6]

**But is there Biblical proof for this statement?**

Yes, the Bible provides conclusive proof as to the Feasts being vitally associated with the sacrifices of bulls, goats and lambs. And these sacrifices were never to be separated from the Feasts in their particular festal observance.

Regardless of what the traditions of the elders or leading Theologians say; as was the case with the statement made by Samuel Bacchiocchi. [See *ibid.* p. 2, col. 2, par. 5.] What should we do? Please observe the **Bible's** final and definite word on the matter:

After listing the Feasts in their order of:

1. Passover (Lev. 23:5),
2. Unleavened Bread (v. 6),
3. Firstfruits (v. 10),
4. Pentecost (v. 16),
5. Trumpets (v. 24),
6. Day of Atonements (v. 27-32),
7. Tabernacles (v. 34)

God said –

*“These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day” (v. 37, ea.)*

*“These are the appointed feasts of the Lord, which you shall proclaim as times of holy convocation, for presenting to the Lord offerings by fire, burnt offerings and cereal offerings, sacrifices and drink offerings, each on its proper day...” [ibid. RSV, ea.]*

*“Such are the fixed festivals of the Eternal, which you must proclaim as sacred gatherings, for making fire-offerings to the Eternal, burnt offerings, cereal offerings, sacrifices, and libations, each on its proper day...” [ibid. Moffatt, ea.]*

Thus, God's WORD is clear.

In comparison, the many theological assumptions out there are rendering you a lie—and will remain the case in every instance! (c.f. Rom. 3:4)

The inescapable conclusion is this:

Christ must fulfil ALL of ancient Israel's Feasts antitypically—just as He fulfilled the animal sacrifices with His own perfect “once for all” “one offering” and “sacrifice” of “necessity” (Heb. 10:10, 14, 12; 8:3).

Therefore, a transition from a physical observance as based in the “example and shadow” type—to a spiritual remembrance and observance in relation to the Feasts, after Christ's High Priestly and antitypical fulfillment of the Feasts, is the focus to be concerned with in regard to ‘observance’ of the Feasts.

Keeping the literal Feasts can only be “dead works” (9:14). Which the Apostle Paul says we are not to lay again. He said we are to rather go on unto perfection. (c.f. Heb. 6:1) Should not our conscience be purged from the dead works? (See Heb. 9:14, & 8:13, for the dead works that decayed.)

Now, in light of the fact that Christ has fulfilled the first five Feasts, is Ministering the sixth—the Day of Atonements, with only the seventh antitypical fulfillment of Tabernacles yet to come, this should tell us something—really important!

Fact is, this is how our Lord Jesus Christ lined them all up—because He was going to show to the entire Universe that He is the One to whom the Feasts and sacrifices all pointed towards!

And this is why the “Everlasting Gospel” is age-long, is summed up the Book of Hebrews, and is really the “Glad Tidings” “Good News” of the “gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Rom. 1:16-17) And not by dead works!

Yea, not of works lest any man should boast of their own righteousness. For this ‘own righteousness’ is the only righteousness that is attained—apart from Christ's High Priestly Final Atonement Ministration, involving a cleansing of our ‘own righteousness’s; which are ever only filthy rags, filthy garments. However, if we truly want it, we will be cleansed during this antitypical Day of Atonements. (See Eph. 2:8-10; Lev. 16:29-30; 23:27-32, c.f. Isa. 64:6; Zech. 3:4; Matt. 22:12)

*“For by one offering He (1)-hath perfected for ever them that (2)-are [being, Gr.] sanctified” (Heb. 10:14, Atonement, Sanctification, Reconciliation - (1) He has matured, Gr. – perfect active - (2) ones being holyized-hallowed, Gr. -- present passive.)*

Now for a short review of the Bible's Covenants:

In Exodus God introduced His Covenant to the house of Jacob—to the children of Israel, Saying:

*“if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.” (Exo. 19:5-6)*

What followed was God speaking in the hearing of all Israel so that they would hear and “believe thee (Moses) for ever.” (v. 9) God then spoke His Ten Commandment Covenant from Mt. Sinai.

As we noted in December last year, [Au.Ed WVN 12(16)] the Bible proves that the “first”—the “old” Covenant that



vanished and decayed was not the Ten Commandment Covenant. But rather the Type Mediatorial Covenant with animal sacrifices ordained for the Sanctuary Services. The "daily" service and Feasts days—the sacrifices of the "blood of goats and calves" and "lambs". (Heb. 9:10, 12; Lev. 4:32)

This is what the Apostle Paul is referring to in Colossians regarding 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, ea.)

Interestingly, the huge fundamental point of these ordinances being taken out of the "way", is that they opened up for us "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20).

Sadly, for the many the "new and living way" remains misconstrued by the misapplication of the "handwriting of ordinances" the type. A mishandling of the Feast's metaphors will do this every time.

Hence, these remain badly informed when it comes to discussing Christ's Ministration of the "new and living way". As we have noted, it's due to their burden of trying to keep the Feasts as a means of pleasing God.

The Apostle Paul addressed this issue, referring to the old type covenant as a "yoke of bondage" to be avoided and "not entangled again" with. But rather to "Stand fast therefore in the liberty wherewith Christ hath made us free..." (Gal. 5:1). And it is Christ's High Priestly Ministration alone that results in true liberty!

Fact is, the confusion today regarding the Covenants and correspondingly the Feasts, is nothing new. It was an issue for the Apostle Paul throughout his ministry during apostolic times. (See Acts chapters 15 & 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) This dare not be overlooked any longer. Otherwise, confusion reigns.

The misapplications of the Feasts existing within various movements today, is due to a fundamental error of the Bible's Covenants. To compound the problem, there exists disagreement and conflict within these various religious movements about them.

And even while the majority of Christians in mainstream Christianity and Laodicea do not observe the Feasts, there is nevertheless definite divergence of viewpoints concerning the Bible's Covenants and the Feasts.

For example: First they improvise the wrong Covenant as being taken away—the wrong Covenant nailed to His

Cross; which Christ did not take away according His Word. Second, a misapplication of the fall Feast metaphors to the spring metaphors manifests the error of a basic concept.

What does it all come to?

It leaves numerous religious groups containing many sincere individuals, without a Great High Priest! When asked about this High Priestly ministry, they all have no answers, other than to love Jesus. It is a barren void as to who is ministering the New Covenant's "*Glad Tidings*" and "*Good News*" of a Final Atonement Ministration. While explaining the types, they are bewildered and all the while wanting to change the subject when asked about Heb. 9:23 with a— 'Brother, it was all finished at the Cross!'

This is why these many groups (as we shall see in next month's issue) in reality have a life-threatening 'Paradox' to deal with.

### A Perpetual Covenant

Following the Ten Commandment Covenant, which God wrote on two tables of stone with His own finger twice, with the Sabbath being a "*perpetual covenant*" (Exo. 31:16). God outlined "*Judgments*" (21:1) which Moses was to "*set before them*" [ibid.]. The most succinct statement of the "*Everlasting Gospel*" God made was— "*let them make me a sanctuary; that I may dwell among them.*" (25:8)

Within these "*Judgments*", there were certain laws concerning servants, violence, laws about repayment and laws for Human relations. (See chapters 21-23)

Near the end of these judgments, God instituted the observance of the feasts.

### The Feasts of the Lord

God said:

*"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread...And the feast of harvest, the firstfruits of thy labours...and the feast of ingathering, which is in the end of the year...Three times in the year all thy males shall appear before the Lord GOD." (23:14-17)*

These three compulsory appearances before God by the Israelite Males were in fact 3 of the 7 annual Feasts. They are listed as followed:

1. Feast of Unleavened Bread; which was closely associated with the Passover.

2. The Feast of Harvests; later called the Feast of Weeks – known in New Testament times as Pentecost.
3. And the Feast of Ingathering; elsewhere commonly called the Feast of Tabernacles.

One point that also must be clearly made is that, connected with each of the seven annual Feasts (and also the Feast of the New Moon, Num. 28:11) there were certain sacrificial offerings to be made in keeping the Feasts.

In fact, not a single feast was without blood. This presents a problem straight up for all Feasts keepers in light of Leviticus 23:37. For, in attempting to or professing to keep the Feasts—they are actually breaking them right from the very beginning. Because the Feasts are not being kept as God instructed, i.e. there is no “*sacrifice*”!

For, to truly continue to keep the Feasts as God intended, a sacrifice with blood MUST be offered; as well as there being certain meal and drink offerings associated with certain Feasts. Yet to do so, automatically repudiates the very sacrifice of Christ on the Cross as our Passover Lamb. What is one to do?

The Bible’s answer through the New Covenant is simple: Keep and “*Remember*” (Malachi 4) the Feasts spiritually as noted in Heb. 8; which was illustrated typically by the priests who served, through an antitypical observance—by simply considering Christ as your High Priest. And what the Book of Hebrews is saying concerning Christ’s High Priestly Ministration in the Heavenly Sanctuary.

Looking unto Christ who is to minister a “*necessary*” (9:23) cleansing in you—in that “*tabernacle not made with hands*”. (Heb. 9:11) It is this cleansing Ministration that makes the New Covenant in Hebrews 8 & 10 a reality IN us. (See Heb. 8:8-12; 10:16-17)

There is really nothing (even Feast keeping) we can do to contribute to His High Priestly Ministration—it is received all by considering and having faith—righteousness by faith—in Christ as our “*Great High Priest*” “*after the order of Melchisedec*”.

It is solely “*by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any many should boast.*” (Gal. 2:8-9)

Our salvation is not in keeping the law—because we can’t—but through His keeping of the Law. Thereby overcoming sin in sinful flesh is what He works out in us so that we can overcome as He overcame. (See Rom. 8:3; Rev. 3:21)

But when His High Priestly Ministration is rejected—

through the notion of a finished work of the Cross, meaning no Dual Atonement is possible. It renders God’s objectives for salvation an impossibility. Literal Feast keeping is works, and therefore desolate with no implicit trust in Christ as Great High Priest. It’s just that simple friends!

Be aware, the number of Feast keeping adherents is growing rapidly. It provides for many, the satisfaction of a sense of personable religion to God. And it’s time diligent Bible students have an answer.

Consider its conclusions. Adherents are looking forward to a third temple in Jerusalem—and yes, with sacrificial offerings resuming.

This clearly obliterates the New Covenant—the “*new and living way*”, and what the Book of Hebrews is clearly saying. (See 3:1; 4:14; 5:10; 6:18-20; 7:12; 8:1-13; 9:8, 11-12; 9:23-28; 10:1, 10-22) All the while preparing multitudes to worship what they know not. (See John 4:21).

Same problem for non-Feast keepers, and staggeringly have the same hopes regarding literal Israel and a third Temple. It’s really cause for serious concern. They forget John 4:21?

The details for the diligent Bible student to review the Feasts are found primarily in Exo. 23, 34, Lev. 23 and Numbers 28.

The fundamental point the Bible is plainly directing each of us to consider and realize through the “*example and shadow*” is the following:

Firstly, The Feasts themselves clearly outline a well-defined directive of an advanced understanding of what Christ’s sacrifice and High Priestly Ministration would entail.

Thus, by God’s use of these examples—metaphors in the Biblical type—He meant it to serve as a representative explanation concerning the epochal offering of “*necessity*” and Christ’s epochal “*necessary*” High Priestly Ministration in the Heavenly Sanctuary.

Secondly, when considering the antitypical High Priestly Ministration more fully, it is the earthly service which prophetically explains the precise Ministration that Christ was to minister at a specified time for both Corporate and Individual Atonements in that tabernacle not made with hands.

These Divine Dictums sheds light on why Christ is defined and pictured as the “*Man clothed in linen*”. Because the high priest on the Day of Atonement was so clothed in the type. Also, because He cleanses us and clothes us with “*fine linen, clean and white: for the fine linen is the righteousness of saints*” (Rev. 19:8), even His and His Father’s own righteousness—by faith—even by the very precious “*faith of Jesus*” (14:12).

## Stop the Press – “grafted in among them”

(Rom. 11:17)

### ‘Partakers of the Promises’

Recently an Evangelical made a statement about their conviction of beliefs. It was an interesting statement, pretty much a representation of the general view of Romans 11 throughout mainstream Christianity—but struck at the very core of their inability to reconcile their beliefs with the Bible when it comes to righteousness by faith and the Ten Commandments.

As our readers, would recognize, the stronghold of the Evangelical faith is the well held view that Sunday is the Christian Sabbath. Never mind the fact that mainstream Christianity refuses to accept the Biblical fact that Jesus has a second work (High Priestly Ministration) from the context of Heb. 6:20. Their theology is centred on the perfect sacrifice and nothing else afterwards concerning Heb. 9:23-26.

The individual exclaimed:

“Oh my beliefs are as follows. The gentiles are grafted in, they do not replace the whole tree or the root, which is the Abrahamic promises. Actually what this means is that for Christianity today we are made partakers in the promises, but they do not replace the tree and the roots.” (ea.)

COMMENT:

Those with eye-salve appreciate the matter of Rom. 11 and why Jesus said “*salvation is of the Jews*” in Jn. 4:22.

This “partakers of the promises” idea; as you will immediately recognise, does not once violate the Ten Commandments. They remain intact to be a ‘partaker of the promises’. Therefore, to even be considered to be “*grafted in among them*”, simply means; based on Jesus’ point in Jn. 4:22, there is not a voiding of the Fourth commandment. Let alone the purpose of the ministration of the type Feasts and the cleansing of the people, lest thou be “*cut off*” (11:22).

Otherwise, to accept an adjusted understanding (the Sabbath done away with—no Dual Atonement) of the promises given for the “*root and fatness of the olive tree*” (11:17), leaves a Gospel without definition. See the type analysis as found in Rom. 11 & Jn. 4:22. It’s ludicrous to claim the promises of Roman 11 have replaced the ten commandments. This means the tree and the roots leaving the listener with a faith devoid of prophetic application and knowledge and not to mention prophetic light. And let it be noted right now that; according to the Bible, a people without prophecy perishes. (Hosea 4:6; Prov. 29:18) Deut. 32:2 informs us that the Holy Spirit is poured out ministering correct doctrine. Truth and the love of Truth distils as the dew.

In other words, if the Evangelical faith believe that they as gentiles will be grafted in to the “*good olive tree*” (11:24) and partake of the “*root and fatness of the olive tree*”. (v. 17) Then the obvious conclusion is that, they will need to be grafted into the root stock of why Jesus said “*salvation is of the Jews*”. Which means, they had the Holy Law of God—the Ten Commandment Covenant “*because that unto them were committed the oracles of God.*” (3:2) Which entails the Sabbath (a

“perpetual covenant”) of the Lord thy God. (c.f. Exo. 20:8-11; 31:16-17; Gen. 2:3)

As well as being grafted into the root stock of why Jesus said “*salvation is of the Jews*” in relation to the “*Everlasting Gospel*” being given to the Jews in the Sanctuary Services—which were an “*example and shadow of heavenly things*” (Heb. 8:5). Which translates anti-typically into Christ’s High Priestly Ministration in the Heavenly Sanctuary = a Final Atonement Ministration.

Further in relation to the wonderment of the meaning of Rom. 11 that was recently shared by correspondence from our readers [See WWN-Au.Ed. 2(16) 3(16) 6(16) 9(16) 10(16) 11(16)] you may wish to consider the precision of the following reasoning:

Paul said— The sacrifices were eliminated, but in conjunction with the festivities, they serve as prophetic illustrations of something superior to come.

Example: Better sacrifices for what? To purify the records in heaven and also a people. Heb. 9:23 says it clearly.

The shadow indicated that earthly things were the registers on both bronze altars, and during the typical day of the Atonement they were the shadow of the Anti-typical Day of Atonement which presents what the Scriptures say in Hebrews 9:23 of the things in the heavens. Dare we turn from the Truth of Christ ministering a better sacrifice as Great High Priest?

Correction: For the Nov thought paper (p. 8)— “World News Daily (WND)” should have read “World Net Daily (WND)”. Our apologies for any confusion.

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