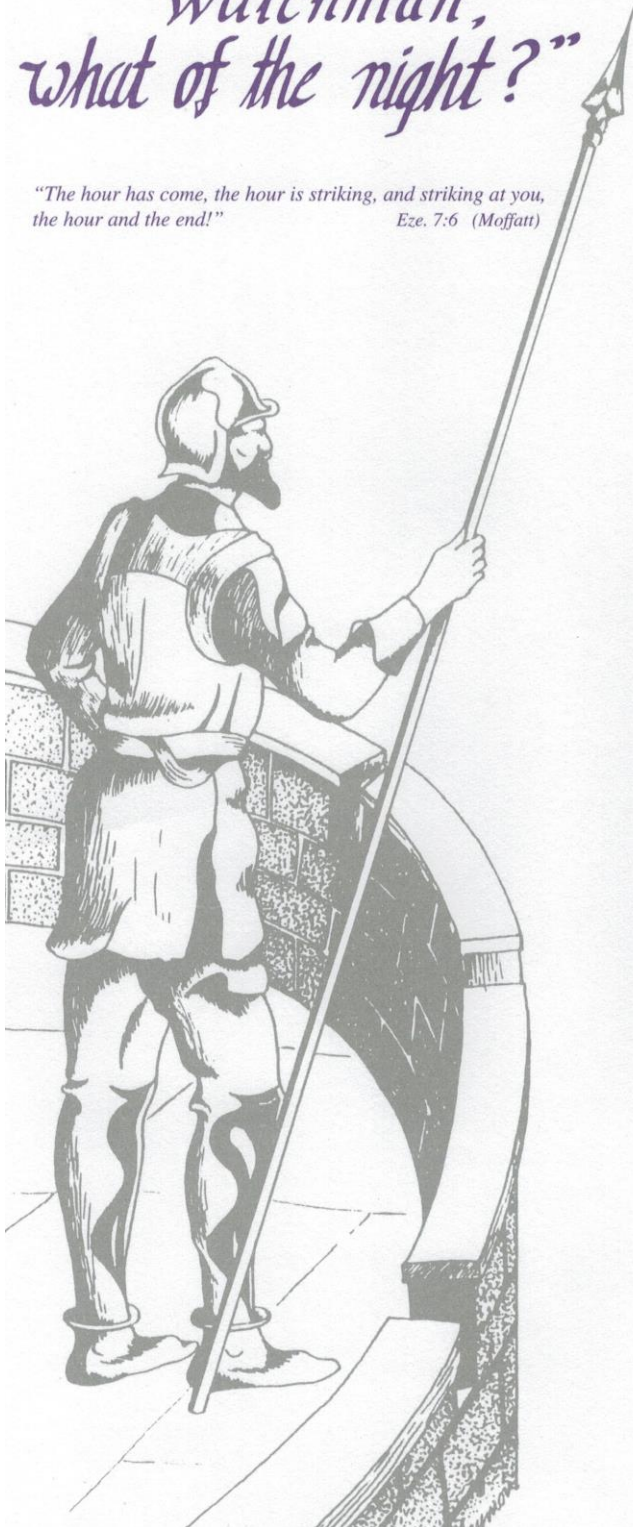


*"Watchman,
what of the night?"*

*"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*” – Part 2

Introductory Analysis of Leviticus 16 — with Diagram.

Pg. 2

Editor's Preface

With this month's Bible study, we will yet again take up where we left off with last month's review of the inexhaustible Bible study on the “*Man clothed in linen*”. Of whom the Apostle Paul solemnly told us to “*consider*”. (Heb. 3:1) For verily, when examining the Divine dictum of the “*example and shadow of heavenly things*” (Heb. 8:5), in Leviticus 16, we are thereby gaining an unquestionable knowledge of the “*Man clothed in linen*”—Christ. Whereof the Apostle Paul wrote so powerfully about as being our “*Great High Priest*” “*after the order of Melchisedec*” in his epistle to the Hebrews. (Heb. 4:14; 5:10) Yet, so little is perceived. It is not a new phenomenon at all. Paul experienced the same issue. Please see Heb. 5:11.

I'll reiterate, there is much more to share concerning the “*Man clothed in linen*”. For, having commenced the Australian thought paper with essentially the same subject; with yet many more Bible highlights remaining— with the best part yet to come, proves just how Inexhaustible this Theme really is. With that being said, in the upcoming issues for this year (the Lord willing) we will begin to critically examine— what was it exactly that the “*Man clothed in linen*” really said in answer to His enquires who asked “*how long?*” (Dan. 8:13; 12:6, ad mathay, Heb.) As well as the Man in linen's viewpoint of the “*daily*” (Tamiyd, Heb.) in Dan. 8, 11, and 12.

It is profoundly interesting; and we hope our readers are finding the same, in that the “*Man clothed in linen's*” High Priestly ministration is—in verity the “*Everlasting Gospel*”. Which was revealed to ancient Israel in that Type Mediatorial Covenant, wherein they “*partake of the root and fatness of the olive tree*” (Rom. 11:17).

The Book of Hebrews remains the “*sum*” (8:1) of the “*Everlasting Gospel*” for a “*chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into His marvellous light...*” (1 Pet. 2:9, emp. add. = ea.)

With the April issue, we will resume our Bible study on whether it is really that important to prove there is a Dual Atonement from the Book of Hebrews. With this, it is our prayer that by briefly pausing our study in the book of Hebrews, and directing our reader's attention to Leviticus, our readers will not be as those who are "dull" (Heb. 5:11), but be better informed with "knowledge". (Review Lk. 1:77, c.f. 11:52; Acts 4:13; Rom. 2:19-21)

Any informed "testimony of Jesus" Paul said we are to "consider" Christ, our Great High Priest—the "Man clothed in linen". Bible students have missed entirely Paul's message, which has been always there for us in the Book of Hebrews. Concerning the "priests" "Who serve unto the example and shadow of heavenly things" (Heb. 8:4, 5) and the comparable shadow to the service is found as God desired in Lev. 4 and 16.

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

An Inexhaustible Theme—

The "example and shadow of heavenly things" – Part 2

Introductory Analysis of Leviticus 16 – with Diagram.

Ancient Mysteries

What we as Bible students must realise is that, what we are actually handling are Ancient Mysteries concerning the "Everlasting Gospel". In Addition, it is now—and will become all the more crucially "necessary" very soon, for Bible students to not only be able to skilfully defend Christ as their Great High Priest, but also His present "intercession" (Heb. 7:25) at the "right hand of the Majesty on high" (1:3).

This intercession alone remains God's resolution to the sin problem in sinful flesh. Because— "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26, ea.) To skilfully defend Christ, is to have the "testimony of Jesus." (See Rev. 12:17)

Observe the Bible catalogue of the Ancient Mysteries:

"And he [Jesus] said unto them, Unto you it is given to know the **mystery of the kingdom of God**: but unto them that are without, all these things are done in parables..." (Mark 4:11)

"For I would not, brethren, that ye should be ignorant of **this mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. 11:25)

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to **the revelation of the mystery**, which was kept secret since the world began..." (16:25)

"But we speak the **wisdom of God in a mystery**, even the hidden wisdom, which God ordained before the world unto our glory..." (1 Cor. 2:7)

"Having made known unto us the **mystery of his will**, according to his good pleasure which he hath purposed in himself..." (Eph. 1:9)

"How that by revelation he made known unto me **the mystery**; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**) (3:3-4)

"And to make all men see what is **the fellowship of the mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (3:9)

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the **mystery of the gospel**..." (6:19)

"Even **the mystery** which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is **the riches of the glory of this mystery** among the Gentiles; **which is Christ in you, the hope of glory**..." (Col. 1:26-27)

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of **the mystery of God, and of the Father, and of Christ**..." (2:2)

"Withal praying also for us, that God would open unto us a door of utterance, to speak **the mystery of Christ**, for which I am also in bonds..." (4:3)

"Holding the **mystery of the faith** in a pure conscience." (1 Tim. 3:9)

"And without controversy great is **the mystery of godliness: God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (3:16)

All these Ancient Mysteries of the "Everlasting Gospel" are summed up in the Book of Hebrews—and correspond to Christ's High Priestly "intercession" (Heb. 7:25), and Divinity. (See 5agendas.com for more on the "Ancient Mysteries".

Now then—Is it really all that important to prove there is a Dual Atonement from the Book of Hebrews? Lest there be any doubt—we all must take heed to the following:

*“For the **mystery of iniquity** doth already work: **only he** who now letteth will let, until he be taken out of **the way**. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him [Christ], whose coming is after the working of Satan with all power and signs and lying wonders, And with all **deceivableness of unrighteousness** in them that perish; because they received not the **love of the truth**, that **they might be saved**. And for **this cause** God shall send them **strong delusion**, that **they should believe a lie**: That they all might be damned **who believed not the truth**, but **had pleasure in unrighteousness**.” (2 Thess. 2:7-12, ea.)*

The warning, the contrast is unmistakable. Therefore, our salvation is centred in the Corner Stone, our Great High Priest. And it is critically important to know about His Ministration and the Dual Atonement in respect to our salvation. For Paul, has set out and defined it for us, however, he said there are those who are ‘dull’ and need to pay attention. But, in reality, many prefer the “traditions” of the elders. (See Gal. 1:14).

The mystery of iniquity surely works wonders. But again, how is one deceived by unrighteousness? Answer: When unrighteousness is perceived as righteousness. (See Isa. 5:20)

Now, Jesus did say “go and sin no more”. (Jn. 8:11) But who wants to go on in a sin repent—sin repent cycle until Christ comes? Would this not be—“**pleasure in unrighteousness**”? Or would you rather receive the “**love of the truth**, that [you] **might be saved**”? And the “**truth**” that is in the Book of Hebrews answers the question—Is it really that important to prove there is a Dual Atonement from the Book of Hebrews in the affirmative—for it is the cure! The Ancient Mystery provides the keys for the dull of hearing.

Jesus said—“*Nevertheless when the Son of man cometh, shall he find faith on the earth?*” (Lk. 18:8) This is actually amplified. Very little—very little “**love of the truth**”. (2 Thess. 2:10 c.f. Matt. 7:13-14)

Without further delay, we are going to commence a thoughtful analysis of Lev. 16—allowing the WORD to speak to us—allowing the WORD to be its own interpreter. If we were to do this, our understanding

would grow. Elsewise, we remain influenced (by the mystery of iniquity) by the traditions of the elders. We would then draw incorrect conclusions because of inaccurate assumptions. This is an incredible powerful influence in preventing us from appreciating the immense Biblical detail in its proper context. With certainty, false assumptions influence context and lead to inaccuracy.

Leviticus chapter 16—the ‘yearly’ The Day of ATONEMENTS.

[See Exhibit C, but don’t stop there—redraw and outline it personally. It is important to see the type outlined so as to follow correctly the antitypical services of the High Priestly Ministration in the Heavenly Sanctuary by Christ. Otherwise, it will be impossible to clearly differentiate between Corporate & Individual Atonement’s.]

Leviticus 16 commences: “*And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.*” (vs. 1-2)

It is important to be aware of the apartments.

- The “*holy place*” is the second apartment. (Abbrev. —MHP)
- The “*tabernacle of the congregation*” (4:5) is known as the first apartment. (Abbrev. —HP)

God is telling Moses to warn Aaron that he is to come “*not at all times*” into the MHP., but only “*once a year*” “*in the seventh month, on the tenth day of the month*”. This was the “*a day of atonements*”. (16:34, 29; 23:27, Heb. multiple plural. c.f. Heb. 9:7)

*“Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the **holy** linen coat, and he shall have the **linen breeches** upon his flesh, and shall be girded with a **linen girdle**, and with the **linen mitre** shall he be attired: these are **holy garments**; therefore shall he wash his flesh in water, and so put them on.” (v. 3-4)*

Here is where an oversight; with potentially serious ramifications, has been made regarding the garments that Christ as Great High Priest in the Heavenly Sanctuary has been pictured as being clothed with. The text clearly reveals that on the Day

of Atonement Aaron was to be clothed in nothing but white “linen”. These “*holy garments*” were different from the high priestly garments worn during the ‘daily’ ministration.

When the Atonements (plural) and reconciling were finished with the last act of the Final Atonement – at the “*altar*” in the court – “*Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth...*” (v. 23-24, ea.)

Perchance, without knowing; through lukewarmness or the traditions of the elders, many have mistakenly pictured Christ as clothed in the garments worn during the ‘daily’ ministration, as being worn on the Day of Atonement when He entered the Most Holy Place (Dan 8:14). For a description of the daily “*garments*” see Exo. 28. Which consist of the various colours, the ephod and the “*breastplate of judgment*” (Exo 28:15). Interestingly, this “*breastplate of judgment*” is NOT pictured in the type as being worn on the Day of Atonement.

It was the garments of *linen* that were worn when the typical *cleansing* of the earthly Sanctuary – the ‘yearly’ – (Lev. 16) commenced. Does this attention to detail matter?

Paul clearly introduces his readers to their Great High Priest, who following the “*necessity*” of His perfect sacrifice on Calvary, enters within the veil of the first apartment. At the termination of Daniel 8:14’s 2300 years, the type indicates Christ enters into the MHP to commence Leviticus 16’s Yom Kippur – “*Day of Atonements*”.

His Ministration commences in the MHP, proceeds to the HP, and then to the court. The picture illustrates the high priest ministering His way “*out*”, which fully constitutes the “*necessary*” cleansing of the “*heavenly things*”. (Heb. 8:3; 9:23) And a people. (c.f. Eze. 36:25-29; Heb. 10:16-17)

But concerning the garments of the high priest from the type, is it possible that, to picture Christ as being clothed in the garments of the ‘daily’ ministration – and not the “*linen garments*” of the ‘yearly’ ministration illustrates that there is no Dual or Final Atonement? Yes. In doing so, does this further remove seeing the importance of the “*Man clothed in linen*” who is ministering a Final Atonement “*intercession*” “*by the sacrifice of Himself*” “*now once in the end of the world*”? (Heb. 7:25; 9:26). See footnote ¹

Inaccurate assumptions have blinded the precision of the “*testimony of Jesus*”.

Our “*Great High Priest*” (Heb. 4:14) is correctly revealed in Daniel & Revelation as the “*Man clothed in linen*”, (Dan 10, Rev 1); who, per the “*example and shadow of heavenly things*”, on the Day of Atonement is clothed in garments of white “*linen*” ONLY.

What is all this telling us? – Simply it is this: Our “*Great High Priest*” is the “*Man clothed in linen*”. He is the one who is featured in the antitypical Service of Heb. 9:23-24. Without controversy, the type proves that it is “*necessary*” for the “*heavenly things*” to be “*cleansed*” (v. 23, margin).

This special lesson of the “*example and shadow*” is provided for each of us. Putting this in Sanctuary Service language, it means there is a Final Atonement Ministration, and this involves Jesus. This is important to the ministration of the perfect or “*better*” sacrifice by our perfect High Priest. (c.f. Heb. 5:9-10; 9:23)

Therefore, it is so important for us today to begin to see the Ancient Mysteries. And the key to them is very simple. It is Christ, our Great High Priest that we must “*consider*” (3:1), to unlock the Ancient Mysteries known before the world began and given in type to Moses. With these keys (See Rev. 1:18) we can see Him by faith and accept His High Priestly “*intercession*”. For, how can we ever – really “*consider the Apostle and High Priest of our profession, Christ Jesus*” while we reject all that that “*profession*” entails? A “*testimony of Jesus*” (Rev. 12:17) would then be impossible.

“*And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD’S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.” (Lev. 16:5-11)*

This is God’s instruction to Moses concerning the “*Service*” that Aaron was to perform concerning sin and transgression with the various animal sacrifices, which were for himself and his house, and for the congregation of the children of Israel.

It is essential to now review, what many consider the dense detail of the Levitical law, the ministration of blood and the rites. A diagram has been prepared. The key point is the ministration of blood, the atonement process concerning remission, and cleansing of the uncleanness of sins to make Atonement with God.

“And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.” (v. 12-14) [See Diagram Exhibit C. Note: red dots=the blood of the bullock & first entrance into the MHP. The blue dots=the blood of the Lord’s goat—second entrance in the MHP.]

It is important and helpful to follow the diagram when contemplating these texts in Leviticus.

In Lev 16:12-14, the high priest is sprinkling the **blood of the bullock** on—and before the mercy seat in the MHP *“within the vail”*.

“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.” (v. 15).

Here is where the blood of the Lord’s goat that is for the people is taken within the vail and handled the same way—as was the blood of the bullock. [Note the blood represented by the blue dots.]

“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

Only after both the blood of the bullock and the Lord’s goat are sprinkled on—and before the mercy seat in the MHP, was the high priest able to make an atonement for the MHP.

For us, the type service explains, that antitypically—following Calvary, Christ must minister His blood; the blood of the ‘Lord’s goat’, in the Heavenly Sanctuary *“not built by hands”*. Such Ministration commences as the type has foreshadowed in the MHP. An Atonement in the MHP was to be made. Fact is, Calvary cannot represent the MHP, on account of the fact that, there was no sacrifice made there. But rather at the altar in the court.

The ministration of the type continues. The steps on the Day of Atonement are as follows: The priest makes an atonement for the MHP, the HP, but does not give the details.²

But we also see that there were records of confessed corporate sin that needed forgiveness and cleansing. See Leviticus 4:13, 18 = (Corporate confession) and Exodus 30:10 = (The cleansing of the Altar of incense on the Day of Atonement). Fact is, the cleansing of corporate sin must precede the cleansing of Individual sin and this is the reason why the context of Heb. 9:23-24 is crucial in our understanding of the Final Atonement.

At this point we need to compare the ‘daily’ service in Lev. 4, concerning the first category of the high priest, and second the whole congregation. Notice the blood of a young bullock was placed on the incense altar. (vs. 7, 18) Is it permissible to safely conclude that in Lev. 16 both bloods (i.e. Bullock—Lord’s goat) were used to make the atonement in the HP for corporate sin?

But—when it came to the altar in the court on the Day of Atonements; as the type describes in Lev. 16, it was here where the last act of *cleansing* on the Day of Atonements was performed. There is a unique mingling of both the bloods of the bullock and the Lord’s goat. [Note the green dots=the mingled blood of both the bullock and the Lord’s goat.]

Please observe what the type reveals next while comparing it with the diagram: *“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”* (v. 17-19)

Here is the only instance where the instruction prescribes that the high priest was to take both the blood of the bullock and the Lord’s goat simultaneously and apply them to the horns of the altar of burnt offering.

Some review questions are timely. Is there any significance regarding this last act of the Day of Atonements cleansing at the altar of burnt offering in the court? Remember, it was at this altar—during the ‘daily’ ministration, that the blood for the Individual categories (i.e. the ruler and the common people. c.f. Lev. 4:22-35) was ministered.

The New Testament prods our dullness. Remember in Heb. 9:23 where it says — “It was therefore *necessary* that the patterns of things in the heavens should be *purified* with these; but the heavenly things themselves with *better sacrifices* [plural] than these.”

And — John 3:16 “For God so loved the world, *that he gave* his only begotten Son...” And John 10:17-18 “Therefore doth my Father love me, *because I lay down my life...I lay it down of myself...*” Here is the fulfillment of the mingling of the two bloods from the type.

These texts are by no means exhaustive. But it sufficiently conveys the truth that both the Father and the Son made a sacrifice for man’s redemption. The ministration as described in the type on the Day of Atonements, and as “signified” (Heb. 9:8) by the Holy Spirit is represented by the blood of the bullock and the blood of the Lord’s goat. The type proscribes the “*necessary*” Ministration of these bloods. Therefore, Christ’s High Priestly Ministration in the Heavenly Sanctuary was also “*necessary*”. (Heb. 9:23)

This dual aspect reveals why the “scapegoat” or Azazel (See Lev. 16:8-10) cannot be a representative of Christ; a theory existing in Christian circles. It is, because there was no blood shed by the scapegoat. But rather he was to be “*presented*” and let go “*alive*” into the wilderness—after the high priest confessed over him all the iniquities of the children of Israel. Even as Satan will be bound for a thousand years following Christ’s second coming. (c.f. Rev. 19-20) [More on Azazel later.]

The atonement instruction continues—compare with the diagram: “*And when he hath made an end of reconciling 1) the holy place, and 2) the tabernacle of the congregation, and 3) the altar...*” (v. 20)

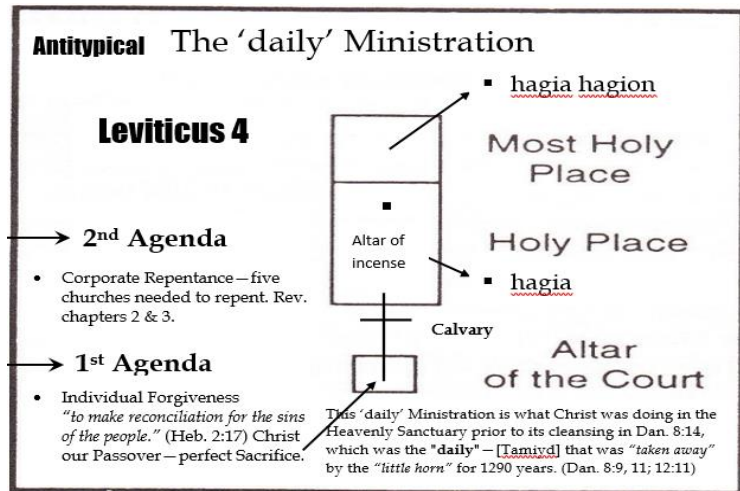
Here is the core fundamental point of the whole “*sum*”—the maxim of the “*example and shadow of heavenly things*” in Lev. 4 and 16. Verse 20 represents the cleansing and the final three agendas of Leviticus 16; which coupled with Lev. 4 involves five agendas of the Sanctuary of Atonements—which again can be summarized in the following: The first two agendas of the Sanctuary of Atonements in Leviticus 4: [Again, 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.]

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]

Lev. 4 in the type — earthly.

Lev. 4 in the antitype — Christ our Passover — the Cross.



This ‘daily’ Ministration is what Christ was doing antypically in the Heavenly Sanctuary prior to its cleansing in Dan. 8:14. Which was the “daily”— [Tamiyd] that was “taken away” by the “little horn” for 1290 years (Dan. 8:9, 11; 12:11) until the cleansing of the Heavenly Sanctuary. (Dan. 8:14)

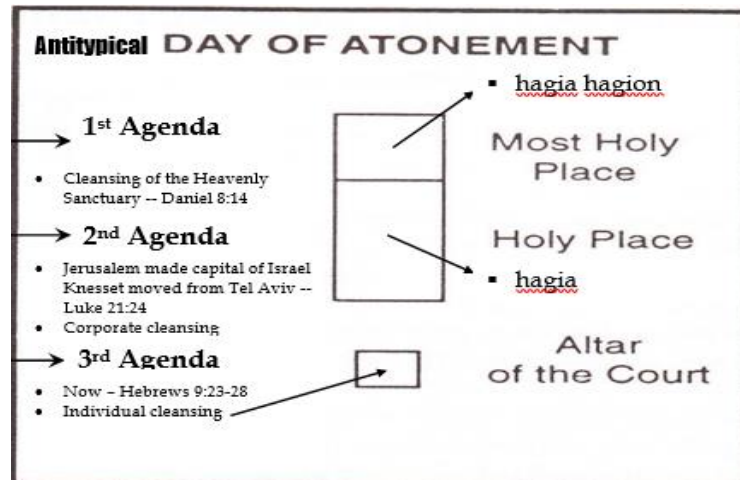
The cleansing and the final three agendas of Leviticus 16:

1st Agenda — The Day of Atonement. [Cleansing the Most Holy Place — **First agenda** in Lev. 16]

2nd Agenda — Corporate cleansing. [Cleansing the Holy Place — **Second agenda** in Lev. 16]

3rd Agenda — Individual cleansing. [Cleansing the altar in the court — **Third agenda** in Lev. 16]

Lev. 16 in type — earthly.



The first two (2) combined with the last three (3) entail the five (5) agendas of the “*example and shadow[s]*” Sanctuary of Atonements. This corresponds to the Heavenly.

Lev. 16 in the antitypical — Heavenly.

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

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

3rd Agenda – The Day of Atonement. [Cleansing the MHP – **First agenda** in Lev. 16]

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

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

The type is clearly revealing – a Final Atonement, on the Day of Atonements, commencing in the **MHP** (not at the altar in the court!), and being further carried out as the high priest works his way “out” of the **MHP** – through the **HP** – towards the “*altar that is before the Lord*” – in the court. (v. 18) The type reveals the antitypical five Agendas – the ATONEMENTS of God in the Heavenly Sanctuary.

Concerning the “*example and shadow of heavenly things*” (Heb. 8:5), and if it means anything, it provides for our dullness Christ’s Melchisedeckian priesthood antitypically in the Heavenly Sanctuary.

The “*Man clothed in linen*” testified, when in answer to His enquirers who asked “*how long?*” (Dan. 8:13; 12:6) the answer was - “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*”. (Dan. 8:14)

This long Bible prophecy is replete with sanctuary language and terminology. It relates completely to Heb. 9 from the New Testament, and both together, unlock the purpose of why we are to “*consider*” Christ “*after the order of Melchisedec*”. And His ministration with its purpose of cleansing the Heavenly Sanctuary – as per the type. Thus, there is a resolving of the sin problem in sinful flesh prior to His second coming. (See Heb. 9:26, 28)

This is God’s Inexhaustible Theme – the “*Everlasting Gospel*” – concerning the “*Man clothed in linen*”. This is what the Australian edition of WWN has sought to draw the reader’s attention to. We are given the Divine formula. Lev. 4 & 16 unlock the Divine Services of the Heavenly Ministration, the “*Mystery of the [age-long] gospel*” (Eph. 6:19).

Observe closely the sum in Lev. 16: “*And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all... For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the*

LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest... [high priest] shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for [1] the holy sanctuary, and he shall make an atonement for [2] the tabernacle of the congregation, and for [3] the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.” (16:29-34)

Another question for us is this: If we choose to NOT follow the Biblical evidence of “*example and shadow*” (Heb. 8:5); choosing rather Christendom’s more widely accepted doctrines and traditions of the elders – “*which He commanded them not*” (Lev. 10:1), will we be as Nadab and Abihu offering “*strange fire before the Lord*”? (ibid., ea.) Yes!

Having now reviewed Leviticus chapters 4 and 16, we pray that each Bible student will now begin to “*grow in grace*” – “*into His marvellous light*.” (2 Pet. 3:18; 1 Pet. 2:9). To “*consider*” Christ’s as their “*Great High Priest*” and no longer remain on the “*milk*”. To honestly examine the weighty and deep foundation of the system of truth – the “*Everlasting Gospel*” in its comparative typological reference point of the “*example and shadow of heavenly things*” (Heb. 8:5), as defined from the Book of Leviticus.

Without such consideration, there can be no “*testimony of Jesus*” “*after the order of Melchisedec*”. Never apt, to eloquently explain, the ancient mysteries of the “*atonements*” and its inalienable relationship to Christ’s High Priestly ministration.

When we resume our review on Hebrews, we pray it will reveal much light concerning the “*example and shadow of heavenly things*”. For these “*heavenly things*” is the sum in the Book of Hebrews. It is the “*Everlasting Gospel*”. It is this “*Gospel*” that Paul certified – “*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*” (Gal. 1:11-12, ea.)

{More to follow at another time...}

Footnotes:

1. Keil & Delitzsch provide a helpful comment on Exodus 28:38: “*The high priest was exalted into an atoning mediator of the whole nation, and an atoning sin-exterminating intercession was associated with his office...endowed with the power to exterminate the sin which clung to the holy offerings of the people on account of the unholiness of their nature...*” [Commentary of the Old Testament, Vol.1, p. 203-204, all emp. add.] –

2. The details concerning the Atonement in the HP were given in Exo. 30:10. Note vs. 1-10 which are speaking about the altar of incense – and not the altar of burnt offering.

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

Email: maninlinen@protonmail.com

www.5agendas.com (Back issues of WWN – Aust. Edition)

Any portion of WWN – Aust. Edition may be reproduced without further permission by adding the credit line – "Reprinted from 'Watchman, what of the night?' Australian edition, Adventist Laymen's Foundation of Mississippi (Australia)".