

An Inexhaustible Theme-

Is it really that important to prove there is a Dual Atonement from the Book of Hebrews? -Pt. 5

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Editor's Preface

Many Christian folk today, talk about 'having a relationship with Jesus.' We will explore this in returning to the series on the importance of proving a Dual Atonement in Hebrews. We will remind our readers of what was discussed in prior issues of the Australian thought paper. Simply it was this: The proper context of the Book of Hebrews with its clear intention of Hebrews 1:3, and the context of Hebrews 9:23-26—alone proves why it is important to prove there is a Dual Atonement from the Book of Hebrews. All the same, there are numerous others, and it is now high time we begin to have a closer look at them and discuss the "*heavenly things*" (Heb. 9:23) themselves in the book of Hebrews.

However, with this issue we will conclude momentarily; as we likewise did with Rom. 11, this Bible study series, and will review & revisit in upcoming issues. The texts presented are again by no means exhaustive—i.e. regarding the "*Man clothed in linen*" we are dealing with a sublime, and dare we say, an unexplored Inexhaustible Theme. We will forgo a lengthy discussion on the texts, and will seek to simply present them for our readers to thoughtfully "*consider*" (Heb. 3:1) the "*Man clothed in linen's*" High Priestly Ministration "*after the order of Melchizedek*" (Psalms 110:4).

Now, during this discussion we urge our readers to be acutely aware, as to whether a Dual Atonement in the Book of Hebrews, can not only be proven textually, but also linguistically—rather than 'theologically'. In other words, we should ask ourselves again & again — "What is this verse saying, as it is written, within an immediate and broader context of Scripture without projecting upon the Biblical evidence what I have always been taught—or even assume. The Holy Spirit cannot guide us into all truth (Jn. 16:13) when we approach the Word of God with an unwillingness to learn—illumination from Heaven is impossible under these circumstances.

I can assure you—this process of relearning the "*WORD*" of God will at times place us at the cross-roads of faith. It will not be easy, for, when confronted with a plain and simple "*Thus saith the LORD*" our carnal nature will react.

*"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)



But if we wish to arrive at the "Truth" of the "WORD" (Jn. 8:32; 1:1) so as to be made "free" [ibid] from "sin" (v. 34), (cleansed? Mt. 23:36) We must face it or find ourselves "Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7) We must "give the more earnest heed to the things which we have heard" (Heb. 2:1), i.e. the things which we are about to read from the Book of Hebrews—which contains a "sum" (8:1) of the "Everlasting Gospel" (Rev. 14:6), and how our Heavenly Father and the Man in linen resolve the sin problem in sinful flesh—the grandest argument before Heaven and the entire universe. "We should not let them slip" (Heb. 2:1) thoughtlessly away.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1, KJV)

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The age-long — "Everlasting Gospel" as written in the Holy Scriptures, provides the immutable answer for the above question—through "two immutable things, in which it was impossible for God to lie". (Heb. 6:18) For, we have a "more sure word" (2 Peter 1:19) regarding Christ's High Priestly Ministration than many are unwilling to recognize.

Here are the "two immutable things" again— "So also Christ glorified not himself to be made an high priest; but he that said unto him, [1] *Thou art my Son, to day have I begotten thee. As he saith also in another place, [2] Thou art a priest for ever after the order of Melchisedec.*" (Heb. 5:5-6, emphasis added = ea.)

In answer to the important question above: Laodicea and mainstream Christianity have already answered 'No!' But is this sufficient when weighed against the Biblical evidence? The promise to be guided into all Truth (Jn. 16:13) is an individual experience. That is a relationship with Christ the Man in linen—Melchisedec!

Therefore, what we are merely meaning to do, is to find out for ourselves—following the example of the Bereans of old, "in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11, ea.)

What we have found from the Book of Hebrews, is simply the lack of what Laodicea and mainstream Christianity has taught the laity the world over. The doctrine of the Man in linen is according to the "SCRIPTURES". Else wise one beholds the fruit of institutionalized ignorance.

In fact, when we speak to folk who flatly are denying the "necessary" (Heb. 9:23), what results? Without question, there is a complete denial of both the "necessity" and the "necessary" as stated by Paul in Hebrews. For, you see Friends, the "necessity" and the "necessary" cannot exist without the evidence or existence of the other.

You simply cannot have a "necessary" cleansing without the "sacrifice" of "necessity", neither can you have the "sacrifice" of "necessity" without the hope of the "necessary" cleansing. This is what brings into balance the At-one-ment 'relationship' with the Father and His Son. The denial of either destroys the decree concerning Christ—who is a Son and our "Great High Priest" "after the order of Melchisedec" — Yes, it's by decree. (c.f. Heb. 5:5-6)

Worse still, such a misunderstanding of the Atonement inevitably leads to a misunderstanding of the Godhead. It then infects a true appreciation of why Christ (He who made) emptied Himself and took the "form of a slave" (Phil. 2:7, Gr.)

Profound and subtle error compounds, and conforms to its own strength to exist. You cannot have the first "immutable thing" — the Son—the Cross—the "necessity", without the second "immutable thing" — our Great High Priest after the order of Melchisedec—who "ever liveth to make intercession for" us—a "necessary" Final Atonement ministration — "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 7:25; 9:26) No one — can prove this conclusion wrong!

Yet many have already made this fearfully spiritual lethal decision— "no dual atonement", which entails no real "necessary" cleansing of the "heavenly things themselves with better sacrifices than these." (9:23)

Yet Paul has shown us how the "Everlasting Gospel" — revealed in the message of the Sanctuary Service, given to ancient Israel, so that they "partake of the root and fatness of the olive tree" (Rom. 11:17), clearly reveals a Dual Atonement from the type. This was an "example and shadow of heavenly things" (Heb. 8:5). When this is properly understood, and applied to the antitypical High Priestly ministration of Christ our "Great High Priest" "after the order of Melchisedec" (4:14; 5:10) we have a "great salvation" (2:3) in Christ.

For, without a Dual Atonement the "Services" of the Sanctuary, as well as ancient Israel's spring feast of Passover and the fall feast of the Day of Atonement are meaningless. Yet, the Bible teaches us they are full of meaning. The Bible insists, the Book of Hebrews says the 'service' was an "example and shadow of heavenly things". The arrow indicates why the type's "example and shadow" must be followed to understand the antitype — as it points upward and toward the Heavenly; which type clearly outlines a Dual Atonement Ministration both in Lev. 4 and 16.

The following texts are by no means exhaustive. However, they do provide an abundantly adequate basis for the proving of a Dual Atonement in the Book of Hebrews – “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:” (Isa. 28:10) “to the law and the testimony” (8:20) And this is why Hebrews is a summary of the “*Everlasting Gospel*” – the Sanctuary message.

The Divine Testimonies...

The Father – “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass...” (Rev. 1:1) “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us in a Son...” (Heb. 1:1-2, Heb.)

Jesus Christ – “The testimony of Jesus is the spirit of prophecy” (Rev. 19:10, ea.), i.e. the “Man clothed in linen’s” testimony in Daniel is “the spirit of prophecy.”

“And he [Christ] said unto me, [Daniel] Unto two thousand and three hundred days; then shall the **sanctuary be cleansed.**” (Dan. 8:14)

The Holy Spirit – “The Holy Ghost this signifying, that the way into the holiest of all [ton hagian plural, holy places, not hagia hagian – Most Holy Place] was not yet made manifest, while as the first tabernacle was yet standing...” (Heb. 9:8) And that first earthly tabernacle was still standing in 31 A.D.! This is pivotal to understand in connection with Hebrews 9:23.

Therefore, the “way” into the holy places “was not yet made manifest”. Which means simply – the Holy Spirit had more truth to reveal concerning the “way” of salvation. The Corner Stone for the soul and salvation was the “**Necessity**” (First Immutable) revealed on Calvary. Only the “**Necessary**” (Second Immutable) remained after Calvary to be signified by the Holy Spirit, once the “first tabernacle” [ibid.], the earthly, “vanish[ed] away”. (8:13, c.f. 9:1). This fact must never be lost.

What we will see in the book of Hebrews is that a Dual Atonement is “**Necessary**” in order for Christ – the Man in linen to “put away sin” and cleanse us. (Heb. 9:26) The only place this type evidence is found is in Leviticus – the type service of our “Great High Priest” “after the order of Melchisedec” for the Day of Atonement. For you cannot have an atonement without putting away sin, neither can you “put away sin” and cleanse a people without BOTH ATONEMENTS!

Heb. 9:26 proves that there would be a revelation of our “Great High Priest” “now once in the end of the world” who is ministering a Final Atonement cleansing that resolves the sin problem in sinful flesh by His “once for all” “sacrifice” on Calvary! Yet for some it seems reasonable that, to have more than just the one atonement on Calvary, that this is a denial of Christ’s “once for all” “sacrifice”. This is an unreasonable assumption that results in a huge mistake – because the Bible says otherwise.

Textually—Linguistically

“Consider”—Carefully

“Now of the things which we have spoken this is the sum: [chief or main point] **We have such an high priest**, who is set on the right hand of the throne of the Majesty in the heavens...” (Heb. 8:1, we are having, Gr. – **present active**.) [Emphases added throughout. Please note: The Greek parsing of ‘present active’ corresponds to the part underlined – “**We have**”, and so continues throughout the following.]

Paul illustrated this with the following 3 points:

“For both (1)-he that sanctifieth and they (2)-who are [being] sanctified are out of one: for which cause he is not ashamed (3)-to call them brethren...” (Heb. 2:11, Gr., Sanctification, Atonement, Cleansing, – “who are being sanctified”, Gr. – (1) **present active**, (2) **present passive**, (3) **present active**.)

Another aspect to consider is the following question: What was Christ doing prior to the cleansing of the Heavenly Sanctuary, (Dan. 8:14) and what does the Book of Hebrews say?

Answer: He was ministering the “**daily**” service as outlined in Lev. 4. As Hebrews says: “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” (2:17, Reconciliation, He “purged our sins” (1:3) – to be making, Gr. – **present passive**.) Just as outlined in Lev. 4. Also, review carefully Dan. 8:11-13.

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

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our **profession.**” (4:14, homologia–Avowal, acknowledgment.)

Heb. 4:15 (double negatives removed) "For we have an high priest which can be touched with the feeling of our infirmities...in all points tempted like as we are, yet without sin." (We are having, Gr. – present active.)

And again— "Now...this is the sum: We have such an high priest..." "an advocate with the Father, Jesus Christ the righteous" "and the blood of Jesus Christ His Son cleanseth us from all sin." (Heb. 8:1; 1 Jn. 2:1; 1:7)

Within this context, Paul talks about "a rest" in Hebrews Chapter 4:

"There remaineth therefore a rest to the people of God." (v. 9, -- **present passive**.) Can a true keeping of the Sabbath—the "seventh day" (v. 4) be entered into without the Final Atonement or vice versa? Leviticus and Hebrews provides the answer – No!

"Wherefore he is able also (1)-to save them to the uttermost that come unto God by him, seeing he ever liveth (2)-to make intercession for them." (Heb. 7:25, Intercession, Atonement, Sanctification, Reconciliation (1) To be saving, Gr. – **present active**, (2) To be pleading, Gr. – **present active**.)

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, (1)-purge [cleanse, margin] your conscience from dead works (2)-to serve the living God?" (9:13-14, (1) Will cleanse or shall be cleansing, Gr. – **future active** – (2) To be offering Divine service, Gr. – **present active**.)

"By the which will (1)-we are (2)-sanctified through the offering of the body of Jesus Christ once for all." (10:10, Intercession, Atonement, Sanctification, Reconciliation – (1) "we are", Gr. – **present tense** – (2) "sanctified", having been holyized-hallowed, Gr. **perfect passive**.)

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

(1)-Let us draw near with a true heart in full assurance of faith, (2)-having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (10:22,

(1) We may be approaching, Gr.— **present tense**— (2) Having been sprinkled, Gr.— **perfect passive**— Having been bathed, Gr.— **perfect passive**.)

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."

"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 than these." (Heb. 8:3; 9:23)

Did the reader happen to notice that 1) Heb. 8:3 & 2) 9:23 are Bible proof texts for a Dual Atonement in the book of Hebrews?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (9:24-28)

Does Heb. 9:24-28 convey that it is God's intention to resolve the sin problem in sinful flesh prior to His second coming? – Yes! Through a Dual Atonement? – Yes!

Based on these Bible texts—textually, linguistically, the following conclusions can safely be drawn:

Our Sanctification—Atonement—Reconciliation—cleansing is a perfect active Ministration of our Great High Priest in the present tense, and requires a perfect passive surrendering on our part. Therefore, the ministration of our Great High Priest is a present active—Final Atonement cleansing that He performs upon a passive and willing recipient. "Not of works, lest any man should boast." (Eph. 2:9) Amen!

Not forgetting Rom. 5:10— "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (We shall be being saved, Gr.— **future passive**.) But only for the willing, passive recipient who so chooses to; in accordance with the WORD of God as cited earlier, truly "consider the Apostle and [perfect] High Priest of our

profession, Christ Jesus" (3:1). Who is verily Ministering a Final Atonement resolution to the sin problem in our sinful flesh. Which Ministration began when our Lord Jesus Christ – the "Man clothed in linen" in Daniel 8:14 said it would. Amen!

Now observe Hebrews 9:11-12 from two separate versions:

KJV – "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, [ta hagia, the 1st apartment] having obtained eternal redemption for us." (Heb. 9:11-12, KJV)

RSV – "But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered **once for all** into the Holy Place, [ta hagia, the 1st apartment] taking not the blood of goats and calves **but his own blood, thus securing an eternal redemption.**" (Heb. 9:11-12, RSV)

What is the difference between these verses from both the RSV and the KJV? Simply – "having obtained" and "thus securing" are conveying two distinct aspects, that generate two separate and conflicting interpretations. Fact is, "having obtained" facilitates the arrival of the interpretation that redemption was obtained prior to His entering in. Which would then mean that the Atonements were complete on Calvary, and then He entered into ta hagia. However, on the other hand, the RSV's translation – "thus securing" and the textual linguistics, as well as the Greek parsing produces evidence to something quite different.

The fact that the RSV translation follows the Greek more closely can be proven from the texts parsing. In that – upon His entering in, He became a High Priest and thus secured an eternal redemption, and **not** prior to His entering in – i.e. on Calvary. For this was when the "necessity" – the once for all sacrifice was offered. The "necessary" was to be carried out in "heaven itself" (Heb. 9:23). And concerned the "heavenly things" to be "**cleansed**" [Ibid., margin].

Therefore, Christ was not High Priest prior to His entering in, but rather was the Passover Lamb – the Sacrifice. But when He entered in He became and was inaugurated as our "Great High Priest" "after the order of Melchisedec" (4:14; 5:10). Thus, upon His entering in "redemption having found" [9:12, Interlinear Bible, Sovereign Grace Publishers.], means there was more of His High Priestly Ministration that awaited Him as our "Great High Priest".

Let's briefly have a look at the linguistics of these verses from the Greek. Verses 11 and 12 are one sentence in the Greek. There are two participles that follow the main verb; which verb – "entered" is in the indicative past 2nd aorist. The two participles are "beside becoming" Gr. "being come" (KJV) (first participle), and "finding" Gr. "thus securing" (RSV) (second participle). What is this to mean for simple people like me and you?

Answer: When "by His own blood He **entered** in once into the holy place" [ta hagia] He became – "**being come** an High Priest of good things to come" "**thus securing** an eternal redemption". That is to mean, it was not until Christ entered in that He became a High Priest and secured an eternal redemption. I'll reiterate, when Christ entered into the first apartment of the Heavenly Sanctuary – ta hagia, **following** the "necessity" – the perfect Sacrifice of Christ on the Cross, He became our Great High Priest "after the order of Melchizedek" (Psalms 110:4) and secured our eternal redemption, so as "**to make reconciliation for the sins of the people**" (2:17). This reconciliation was made during Christ's "daily" – (Lev. 4) High Priestly Ministration in the Heavenly Sanctuary – prior to the 'yearly' cleansing that was prophesied to commence at the end of the 2300 years of Daniel 8:14.

"...and so entered once for all into the **Holy place, securing a redemption that is eternal.**" (Heb. 9:12, Moffatt, ea.)

What is also interesting is that while the RSV translates "thus securing an eternal redemption" correctly in 9:12, in verse 11 it says: "of the good things that have come", and contains this footnote: "Other manuscripts read good things to come", this is what follows the Greek more closely. Note: "of the coming good things" [9:11, Interlinear Bible, Sovereign Grace Publishers.] "Of the being about or Impending good things" [Interlinear Scripture Analyzer.] These both agree linguistically with the Greek and with Heb. 9:23 concerning the **cleansing** that would be accomplished in regard to the "heavenly things" [ibid.], which could not take place on earth in 31 A.D.

How can we ever expect to be the "chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9), if we do not know the Sanctuary Service – i.e. the High Priestly ministration of the Man in Linen, our Great High Priest after the order of Melchisedec?

For Paul introduces in Hebrews chapter 10 the acceptance of the perfect sacrifice of Christ and then He sits down – "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (v. 12).

And that dear Brethren was not the end of the world!

"[B]ut now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (9:26, ea.) Ah! Two At-one-ments!

As a result, there are many in Christendom who; while loathing the *"man which had not on a wedding garment"*, will likewise be found *"speechless"* when it comes to their denial of Christ's High Priestly ministration which is *"now once in the end of the world..."* (Matt. 22:13; Heb. 9:26). This is why Laodicea is spued, for being *"lukewarm...and naked"* (Rev. 4:16, 17).

Mainstream Christianity are content to have just what that *"friend"* had—no Final Atonement—no cleansing ministration of Christ—no *"wedding garment"*. But notice he was not an enemy—no he was called a *"friend"*. This parable of Jesus illustrates the sad realization that *"many are called, but few are chosen"* (22:14). Is it because very *"few"* will choose to truly *"consider"* Christ who is ministering their Final Atonement? The *"many"* will be found clothed with their filthy garments of their own self-righteousness's. Because they verily thought that they could sin right up until the time when Christ comes the *"second time without sin unto salvation"* (9:28 ea.), and that, it was at that time that they would be changed. And neither does a boastful claim to be clean—resolve the sin problem in sinful flesh. Yet, seeing He comes *without sin* means there must be a solution to the sin problem prior to His second coming.

Nevertheless, there will be a *"few"*, as well as an *"election"* a *"remnant"* (Rom. 11) of Israel who will be cleansed and re-clothed with the ROBES of the *"Man clothed in linen's"* righteousness.

Yes, we are as the *"man"* of Romans 7. Yet it is through the *"truth"* (Jn. 8:32) of Christ's High Priestly ministration—a Final Atonement cleansing that we will be made *"free"* [ibid] so as to walk after the manner of the man of Romans 8—*"after the Spirit"* (Rom. 8:1). This dare not be ignored any longer!

For we cannot of our own selves go from the experience in chapter 7 to chapter 8, without having gone through our Great High Priest's Final Atonement ministration of cleansing. Wherein for this ministration *"Christ...died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."* (8:34)

It makes absolutely no sense for Christ to have become a High Priest at His inauguration following His ascension (post Calvary), if the Final Atonement had already been made at that time. In fact, the Bible would have to so state that He was High Priest—prior to His entering into ta hagia—rather than the Bible saying He was made High

Priest upon His entering into that first apartment of the Heavenly Sanctuary.

There is a ministration of forgiveness which is what Hebrews 1:3 is all about. Then there is a ministration of cleansing which is what 9:23 is all about. And you cannot have one without the other. Likewise, there was 'an' atonement that resulted in forgiveness in the type of Lev. 4, the purging of 'sins'. But this was not 'the' atonement that was typified in Lev. 16 as the final resolution to the sin problem in sinful flesh—the cleansing of *"sin"* so as Christ can come *"the second time without sin unto salvation"* (Heb. 9:28).

In other words, the meaning is simply this: When Christ died on the Cross mankind was reconciled to God, an *"atonement"* of reconciliation was made wherein sins were purged. But there remained a *"necessary"* cleansing of the sinner; which is what Hebrews 9:23 is all about. Christ in you the hope of glory is a Final At-one-ment Ministration!

When Christ ascended up on high to be inaugurated as Great High Priest, and to commence a Ministration that Hebrews 2:17 speaks about— a *"reconciliation for the sins of the people"*. This was the Ministration that transpired from the time of His inauguration to the time of Dan. 8:14. And following Dan. 8:14 was when the cleansing of Sanctuary—of *"heavenly things"* began. For, remember in the type—no hands of confession; for the forgiveness of sins, were placed on the head of the Lord's goat on the Day of Atonement.

And it was this *"atonement"* of *"reconciliation"* that was made by the death of the Perfect Sacrifice of Christ, and is what the context of Heb. 1:3—a cleansing of *"our sins"* is speaking about. But our uncleanness' remain until Christ's Final Atonement Ministration is complete in us.

However, if the Final Atonement is already completed, this would then simply mean that Christ's righteousness no longer needs ministering, and that we already have it. Yet how is it then that we continue to sin today? Have we *"...resisted unto blood, striving against sin"*? (Heb. 12:4) No we have not—yet! This is where the *"necessity"* & *"necessary"* come into the broader picture of Heb. 9:26-28.

In fact, so as even a child can understand, Christ as our Great High Priest is ministering an At-one-ment of cleansing which results in sin itself being *"put away...by the sacrifice of Himself."* [ibid] Which sacrifice *"cleansed our sins"* (3:1). Now sin itself must be *"put away"*.

Which again, this sacrifice took place during the time of the feast of Passover, wherein *"Christ our passover [was]"*

sacrificed for us" (1 Cor. 5:7), as our Passover Lamb. His sacrifice being a "once for all" (Heb. 10:10) "offering" [ibid] of "necessity" (Heb. 8:3). After this, the "good things to come" (9:11) would encompass a Final Atonement—a putting "away of sin" (9:26) through the "necessary" (9:23) ministration of Christ, "now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (9:26) This means Christ does not serve, nor was He "made an High Priest for ever after the order of Melchisedec" (6:20) for naught! But rather He serves as our "Great High Priest" for our cleansing—our salvation, which cannot be realized short of the Final Atonements' ministration of Jesus Christ—as our "Man clothed in linen".

Which then means, that the very premise of a Final Atonement being completed on the Cross is unhelpful for those who "look for Him [to] appear the second time without sin unto salvation" (9:28, ea.). Because they will be cleansed through His High Priestly ministration, that He will also, only need to minister "once" at the consummation of the ages, by that "once for all" "sacrifice of Himself". (9:26; 10:10; 9:26)

Nevertheless, Laodicea and mainstream Christianity will persist in denigrating Christ's High Priestly Ministration. But by doing so, they thus mistakenly relegate the type services of ancient Israel's sixth annual feast in the fall; the Day of Atonement, to a feast that was annually kept in the spring; the feast of Passover.

However, the Bible's Divine dictum of the "example and shadow of heavenly things" (Heb. 8:5) reveals the fallacy of this error in no uncertain terms. Simply put—there was no cleansing of; or resolution for, the sin problem in sinful flesh at the time of the spring feast of Passover. This was only reserved for the fall feast of the Day of Atonement. For the detractors, there is no way around this Bible fact, because this is what the **Bible** is saying.

For, in retrospect, the priests "who served" the daily ministration of Lev 4, ministered an atonement when the individual brought a sacrifice. However, it was an atonement that resulted in forgiveness of the confessed sin—and not cleansing. For, concerning his very "uncleanness", the Bible says this was not cleansed until the Day of Atonements cleansing. (See Lev. 16)

In the type—in the blueprint, there are two Atonements, 1) an atonement for forgiveness and 2) an atonement for cleansing. For a builder to build contrary to the blueprint, is to form a breach of contract between himself and the home owner. These two Atonements being for two separate issues — 1) during the "daily" service an atonement for their "sins" "in that thing" which they did "against any of the commandments of the Lord concerning things which ought not to be done, and are guilty" (Lev. 4:27; 5:5), i.e. the acts themselves.

And 2) during the 'yearly' Day of Atonement service, their very "uncleanness" (Lev. 16:16) of their heart and mind. This type

mediatorial Covenant highlights the antitypical New Mediatorial Covenant—wherein His "LAWS" are written "INTO [our] HEARTS, AND IN [our] MINDS" (Heb. 10:16, c.f. 8:8-13). Through this New Mediatorial Covenant the ax is laid at the root of the tree! And this only, is how God resolves the sin problem in sinful flesh through BOTH the "Necessity" and the "Necessary".

In other words, the Final or Day of Atonements cleansing in ancient Israel's type service pictured the antitypical final resolution to the sin problem in sinful flesh through ancient Israel's sixth feast—Yom Kippur, the Day of ATONEMENTS.

For in review again:

When Christ offered Himself as a "once for all" (10:10) sacrifice for man's sins during ancient Israel's spring feast of Passover, (Jn. 19:14; 1 Cor. 5:7) an Atonement of "forgiveness" was made. (Lk. 23:34) For us; as well as they, it means a purging of "our sins" (Heb. 1:3) the "sin that [we have] committed" (Lev. 4:35) when "we confess our sins" (1 Jn. 1:9). This means, we have an At-one-ment relationship with Christ through His High Priestly Ministration—because "We have such an High Priest" (Heb. 8:1)—which is a Final Atonement Ministration going on right NOW, wherein He will "cleanse us from all unrighteousness" (1 Jn. 1:9).

Therefore, in closing: — **Can a Final or Dual Atonement be proven from the Book of Hebrews?** Hebrews; and more importantly the "Man clothed in linen", says—**YES!**
— **Is it important to prove there is a Dual Atonement from Hebrews?** Again—Hebrews—and the Bible as a whole answers with an affirmative—**YES!**

Therefore, as we have said before, it is with those who do not accept the blueprint—the Divine instruction of the Bible's "example and shadow" (for a Dual Atonement Ministration), with whom the burden rests for a more accurate explanation of the "Everlasting Gospel" in the book of Hebrews—Given by the "Man clothed in linen".

However, their explanation would have to agree with the WORD of God—the whole WORD of God—and nothing but the WORD of God.

Yet, this is what Laodicea and mainstream Christianity cannot resolve with a plain "Thus saith the Lord" through their 'finished work of the Cross' or 'no dual atonement' motif on any true theological or linguistic front. Moreover, this motif is not found anywhere in the "example and shadow" of Leviticus 4 and 16; which means this motif is verily — "another gospel" (1:6) that Paul warned us about in Galatians. Therefore, this motif is not the *Man in linen's "testimony"*! — Hebrews 8:3 and 9:23 is the *Man in linen's "testimony"* according to Truth!

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

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