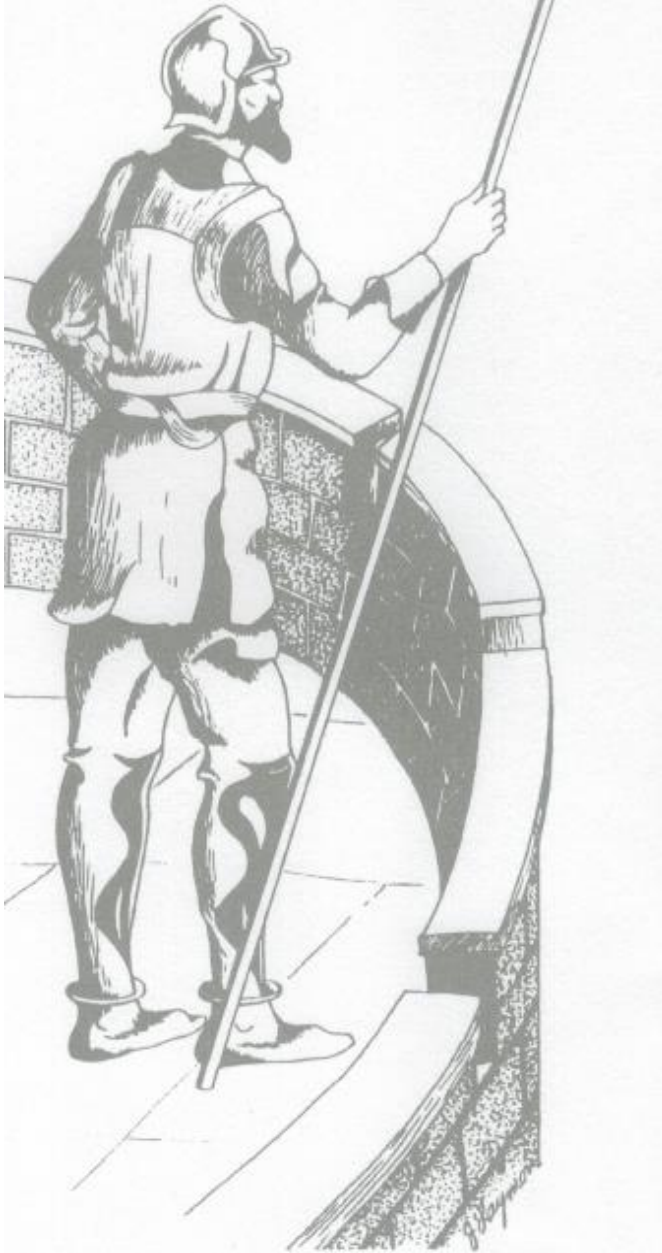


“Watchman,
what of the night?”

“The hour has come, the hour is striking, and striking at you,
the hour and the end!” Eze. 7:6 (Moffatt)



The “unsearchable riches of” the Man in linen –
“ADMATHAY”
and the “Everlasting Gospel”

τα'αγια

Pg. 1

Editor's Preface

Seeing that the book of Hebrews contains the summary of the “*Everlasting Gospel*” – defined as “*TWO IMMUTABLE THINGS*” of “*NECESSITY*” & “*NECESSARY*” – these being the **Man in linen's** Divine evidence for a **Dual Atonement** – it is important for us to keep these “*two immutable things*” continually before our attention.

Yea verily “*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, Jesus, made an high priest for ever after the order of Melchisedec.*” (Heb. 6:18-20)

τα'αγια

In the 9th chapter of Hebrews we read: “*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*” [τα'αγια – ‘the Holies’, plural ‘holy places’] “*eternal redemption having found.*” (Heb. 9:11-12 KJV, Greek - The Interlinear Bible, Sovereign Grace Publishers, Digital Interlinear Scripture Analyzer.) Or as the RSV has it “*thus securing an eternal redemption.*” (Heb. 9:12, RSV)

Question: So, what is the purpose of His becoming a High Priest and His entering into the Holy Place [τα'αγια] with His own blood? It must be important because it concerns our eternal salvation!

Answer: The Book of Hebrews gives us the answer – testifying that there is yet a “*NECESSARY*” (9:23) **cleansing “to put away sin”, a Final Atonement**, which is to be Ministered for us “*now once in the end of the world!*” (9:26, c.f. v. 28) This is what His High Priestly inauguration and Ministration is all about!

Now, the reason why we are going to have a look at the Greek for Heb. 9:11-12, is because the readers must be aware of the different terms used by the Apostle Paul when referring to the 1st apartment—Holy Place [HP], and the 2nd apartment—Most Holy Place [MHP].

Here's a thought that we need to keep in mind as we study the 'holy places' – regarding Christ in the Heavenly Sanctuary – the matter of physical movement of the earthly high priest on the day of atonement as depicted in the "example and shadow of heavenly things" from one place to another (MHP-HP-Court, Lev. 16) – was designed by God to convey a teaching of movement from one agenda to another agenda or Ministration (rather than physical moment) for our poor human minds to understand & comprehend. Thank you Jesus!

The KJV in 9:12 translates '*αγια*' as "holy place" – 1st apt. correctly. This means upon Christ's ascension He did not go directly into the Most Holy Place (or agenda), but into the '*αγια*' – "holy place" – 1st apartment (or agenda) of the Heavenly Sanctuary. His entrance (or agenda) into the Most Holy Place was in 1844.

Paul's use of '*αγια*' in 9:2 - when defining and referring to the 1st apt. (containing the candlestick, table & shewbread) sets the standard for further references in his epistle to this same apartment. This means the use of '*αγια*' – *hagia* – 1st apt. and the use of *ηαγια ηαγιον* – *hagia hagian* – 2nd apt. (after the 2nd veil & containing the golden censer, ark of the covenant, golden pot of manna, Aaron's rod that budded & the tables of the covenant or 10 commandment covenant) which was only used once in Hebrews when defining the earthly MHP in 9:3 and never again for the Heavenly, establishes for his readers the ability to understand what apartment he is referring to.

In other words, Paul is saying, when I mean the 1st apt. or Holy Place I'll write *τα 'αγια ta hagia* and when I mean the 2nd apt. or Most Holy Place I'll write *ηαγια ηαγιον hagia hagian*. When this is understood there can be no misunderstanding as to what apartment he is referring to in Hebrews chapters 8-13. Therefore, if Christ had gone into the MHP (or agenda, as evidence that the atonement had been completed on Calvary) upon His ascension, the Apostle Paul would have written *ηαγια ηαγιον* – *hagia hagian* in 9:8, 12 and in 10:19. But he didn't! He used either **ta hagia** or **ton hagian**.

Now notice carefully: Paul clearly stated concerning the MHP apartment - the *ηαγια ηαγιον* – *hagia hagian* - "**of which we cannot now speak particularly.**" (Heb. 9:5) In other words, does he mean he could not go into detail? The detail - "**of which**" - of which what? In context, he is speaking about the MHP in verses 3-5. Then the word

"*mercyseat*". Was it the MHP "**of which**"? Or was it the "*mercyseat*" "**of which we cannot now speak particularly**"? Or as '*about which not is now to speak piece by piece*'. [The Interlinear Bible, Sovereign Grace Publishers] And why?

Bear in mind that at the time of Paul writing this - the earthly tabernacle was still standing and 1844 was yet a great way off (the book of Hebrews was written prior to the fall of Jerusalem in 70 A.D. So, from 70 A.D. to 1844 is 1,774 yrs.). Has he spoken particularly about the type/earthly sanctuary but concerning the antitypical/Heavenly (or agenda) he could not speak in detail? Could it be that the only part that he could speak about particularly – in detail was the 1st apartment (or agenda) where Christ entered and not yet concerning the 2nd apartment (or agenda)?

Now, the reason why we refer you to and use the RSV for Heb. 9:12 is simply the following: The RSV follows the Greek more closely, which does NOT convey the meaning rendered by the KJV that redemption was obtained prior to His entering into the *τα 'αγια ta hagia*. This difference is important to understand!

Because it concerns again the reason WHY He entered into *τα 'αγια* - for a future "**NECESSARY**" **cleansing "to put away sin"**, a **Final Atonement**, which is now being Ministered for us "**now once in the end of the world**"! For, if this was obtained prior to His entering into *τα 'αγια* the "**NECESSARY**" **cleansing "now once in the end of the world"** loses its meaning, because it already was ministered prior to - instead of the correct meaning "**now once in the end of the world**". We know that this "**NECESSARY**" **cleansing** means MUCH for us "**NOW**"!

Clearly, it was upon His entering into *τα 'αγια* that He secured an "**eternal redemption**" by becoming a "**Great High Priest**" "**by a greater and more perfect tabernacle, not made with hands**" so that the "**necessary**" Final Atonement Ministration which later began in 1844 - at the end of the 2300 years - could be carried through to its completion, which is yet to be reached.

This fact regarding Christ entering into the first apartment - 'holy places' (agenda) in 31 A.D. and not the second apartment (agenda), hereby clarifies that the Final Atonement could not have been accomplished at that time – the Atonement was not finished at the Cross! Because the type plainly specifies that the high priest only entered into the second apt. on the Day of Atonement - "**once every year**" (Heb. 9:7).

What will this mean for us? "**CLEANSED**" (Heb. 9:23, Margin). God's final resolution to the sin problem in sinful flesh! The Final Atonement provides the **ONLY** means to At-

one-ment with God. It's not through attainment! (See Phil. 3:13-14)

Linguistically - Heb. 9:11-12 is saying the following: [I will be citing from both the KJV for verse 11, and the RSV for verse 12, so as to understand and follow the original intent of the Greek more closely.]

"But Christ being come (1st participle) 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;" (KJV)

"he entered (main verb) once for all into the Holy Place [τα 'αγια, 1st apartment - holy places - agenda], taking not the blood of goats and calves but his own blood, thus securing (2nd participle) an eternal redemption." (RSV)

Now, observe carefully:

Verses 11 & 12 are one sentence (one thought) in the Greek. And that there are two main participles here in verses 11 & 12.

The 1st is "being come" in verse 11. And the 2nd is "thus securing" in verse 12. And the two participle clauses follow the main verb.

The main verb being "entered" [εισερχομαι--eiserchomai, pronounced ice-er'-khom-ahēe, meaning 'to enter', translated "entered" in both the KJV and the RSV. G1525] And is 3rd person, singular, 2nd aorist-past tense, active, indicative.

What does all this mean? It means simply that, when Christ "**entered** [the main verb] *once for all into the*" "*ta hagia*" (1st apartment/agenda and not hagia hagon, 2nd apartment/agenda), the two participle clauses follow the main verb as "**being come**" and "**thus securing**".

Thus, it was not until Christ "**entered**" into ta hagia – following His ascension – that He became "*an High Priest*" and "*secur[ed] an eternal redemption*".

Therefore, linguistically, the Divinely Inexhaustible Theme of events outlined in Heb. 9:11-12 can be understood as taking place in the following order:

1. **When Christ "entered once for all into the Holy Place [τα 'αγια]**
2. **He became "*an high priest of good things to come*"**
3. **"*thus securing an eternal redemption.*"**

And not before!

And only the high priest - according to the services which were an "*example and shadow of heavenly things*" (Heb. 8:5) could minister the cleansing on the Day of Atonement.

It is upon this investigation into the Book of Hebrews, that we find that this antitypical cleansing (Dan. 8:14; Heb. 9:23) could NOT have taken place in 31 A.D., because of the evidence in Heb. 8:4 - regarding Christ not being a

priest on earth. Coupled with the fact that the high priest was required for the Day of Atonement's cleansing in the type. Which means the Atonement was NOT completed at the Cross as mainstream Christianity believes.

This Bible evidence both textually and linguistically terminates & pounds the final nail in the coffin of the widespread theological interpretation that the Atonement was finished at the Cross in mainstream Christianity. Which then resulted in the 'no Dual Atonement' theology in the camp of Laodicea.

Observe Heb. 9:11-12 from these 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] **having obtained eternal redemption for us.**" (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] taking not the blood of goats and calves but his own blood, **thus securing an eternal redemption.**" (RSV)

What is the difference between these verses from the RSV & 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 Atonement was 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*".

Again, the linguistics of these verses from the Greek (vs. 11-12) are one sentence in the Greek. With two participles that follow the main verb. The main 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).

Thus, 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 ta hagia - ‘holy places’ following the “necessity” — the perfect “once for all” Sacrifice that He gave on the Cross, He became our Great High Priest “after the order of Melchizedek” (Ps. 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. It all makes perfect sense!

Moffatt translates 9:12 as: “...and so entered once for all into the *Holy place*, securing a redemption that is eternal.” (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 the interlinear: “*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.!

His entering into τα ἅγια “*once*” was for us, “*Whither the forerunner is **for us entered**, even Jesus, made an high priest for ever after the order of Melchisedec.*” (6:20)

Moreover, the Apostle Paul does **NOT** say that the “*the way*” that the Holy Spirit ‘*signified*’ was **hagia hagian** or Most Holy Place “*holiest of all*” as the KJV translates. But **ton hagian** genitive plural - **holy places** - ‘holies way’ ARV. (c.f. Heb. 9:8)

Nor in 9:12 is he saying **hagia hagian** or Most Holy Place. But he is saying **ta hagia** accusative plural - **holy places**.

Which means, we are being told regarding the earthly sanctuary there is a **ta hagia** - ‘*the first*’. And a **hagia hagian** - ‘*the second*’. (9:2, 3) But regarding the Heavenly Sanctuary - **ton hagian** - **ta hagia** = **holy places** (9:8, 12) - “*of which we cannot now speak particularly*”?

Therefore, the emphasis is about the Ministration of **Agendas**. A Ministration moving from one Agenda to another. Just as Dan. 8:13-14 points out— as equalling the antitypical “*daily*” Ministration “*Unto*” 1844 and then the antitypical ‘yearly’ Ministration (with Day of Atonement language) “*then shall the sanctuary be cleansed*”.

Ah! This means there were 2 agendas during the antitypical “*daily*” and 3 agendas during the antitypical ‘yearly’ — totalling 5 agendas!

1. Simply stated, the 2 Agendas for the antitypical “*daily*” were individual forgiveness—1st agenda (Heb. 1:3; 2:17)
2. And Corporate repentance—2nd Agenda (Rev. chap. 2-3).
3. The 3 Agendas for the antitypical ‘yearly’ were the antitypical Day of Atonement = Reconciliation of the Heavens—3rd Agenda (Dan. 8:14; Heb. 9:23 — 1844).
4. Corporate cleansing—4th Agenda (Luke 21:24 — 1980)
5. Individual cleansing—5th Agenda (Heb. 9:26 — now).

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—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! A Final Atonement for sure!

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