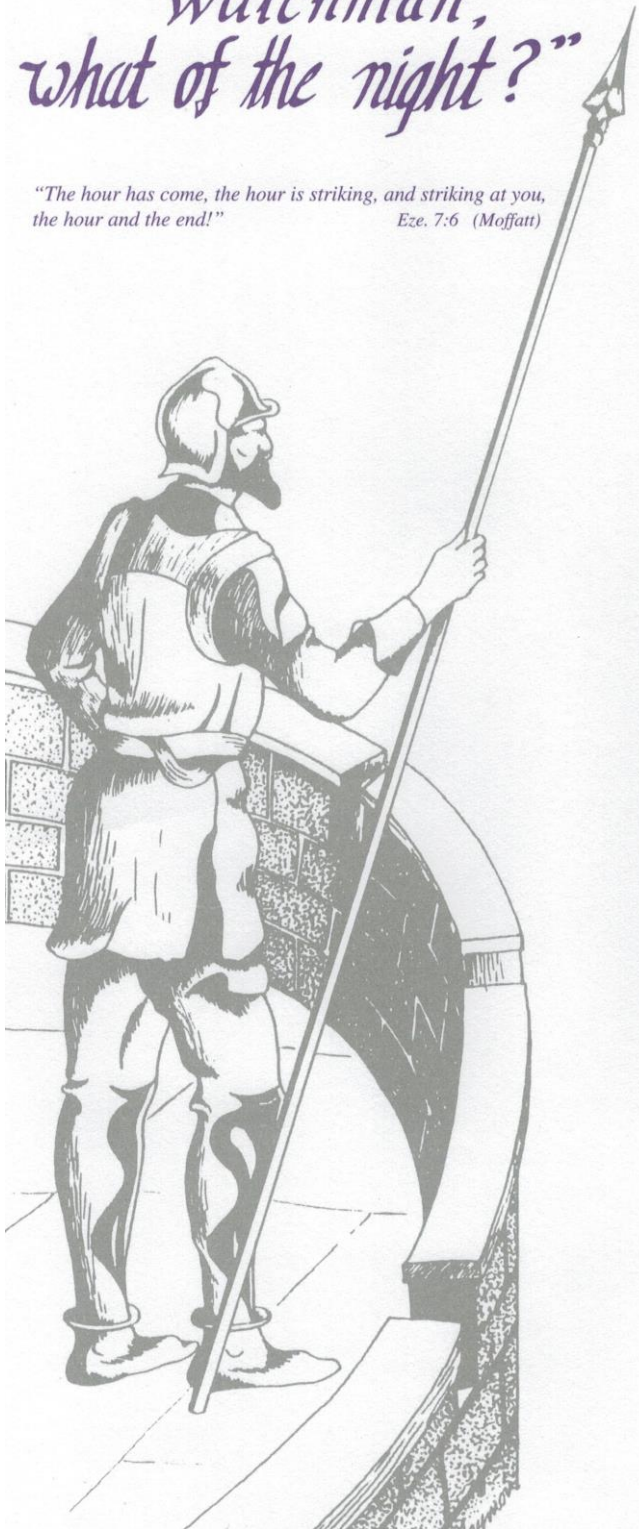


*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”*

Eze. 7:6 (Moffatt)



In this Australian Issue: Special Issue # 2 (2017)

An Inexhaustible Theme –

Stop the Press!

“we have a Great High Priest”

&

**Jesus said “salvation is of the
Jews”**

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Editor’s Preface

Firstly, the reason for this special issue of WWN for 2017 as a special ‘Stop the Press!’, was because we needed to draw our reader’s attention to a recent documentary film release and what was – missing

Secondly, we have interposed between the Biblical exposé on the Feasts, a brief summary of the Feasts for our readers. The purpose for this, is to equip each Bible student so as to pull together what has been studied so far – together with that which is to come.

Thirdly, we are going to have a short presentation on the “daily” so as to help our readers understand the “daily” right from the very start; even before we have a look at the “daily” in more detail in the coming year. This will be laying some early and necessary groundwork.

Stop the Press! “we have a Great High Priest”

‘Christ Revealed’ ? [pt. 1]

Earlier this month (Nov. 2017) there was released a free Documentary series by Revealed Films entitled ‘Christ Revealed’. [here is the documentary link](#)

And while the aim of the series focused on the historical, the evidential and the inspirational aspects that prove that Jesus Christ was the true Messiah—a worthy endeavour to be sure—what was missing?

Again— **Missing** (even briefly at the end of the series) was the Bible’s ‘revelation of Christ’ as the “*Man clothed in linen*” as our “*Great High Priest*” “*after the order of Melchisedec*” and **His High Priestly Ministry in the Heavenly Sanctuary**—Heb. 9:23-26. Verily being “*a more excellent ministry...better covenant...better promises*” in “*the greater and more perfect tabernacle, not made with hands*”. (Rev. 1; Dan. 10:5; Heb. 4:14; 5:10; 8:6; 9:11)

This is the essential **missing feature** of a ‘revealed Christ’ and knowing Christ as the Messiah and as one’s own personal Saviour from sin and NOT in sin. The from sin aspect requires a cleansing. (c.f. Heb. 9:23) And this is what the Man in linen (Rev. 1; Dan. 10, 12; Eze. 9, 10) and His High Priestly Ministration is simply all about—an At-one-ment with God through a “*necessary*” cleansing.

The presenters and interviewees are evidently not aware of this missing feature. Why? Because of omissions and neglect of Scripture—with interpretations that rely on tradition. They do not want to change—until it will be too late! However, the “*Everlasting Gospel*” for our day and age, the ‘consummation of the ages’ entails the Sanctuary Message’s and its antitypical Day of Atonement cleansing.

Upon investigation, 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 His not being a priest on earth; for one reason. 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 so believes.

For the second reason, the evidence (textually and linguistically) in Heb. 9:11-12 reveals that it was not until Christ “*entered*” (following Calvary) into the first apartment (ta hagia = the holy place and not hagia hagon = most holy place, c.f. Heb. 9:3 compared with 9:12) of the Heavenly Sanctuary, that He became “*an High Priest*” AND that—at that same time—secured for us an “*eternal redemption*”.

And for the third reason, the metaphor of the spring (Passover) and fall (Day of Atonement) in the old mediatorial Covenant, must apply to the New Mediatorial Covenant’s Sanctuary Services; as Heb. 8:5 requires. Namely, the Sanctuary Services were an “*example and shadow of heavenly things*”.

Which means the “*example and shadow*” does not allow for the services on the Day of Atonement to be merged or relegated to the spring Feast of Passover. Neither can the antitypical Final Atonement (the fulfillment-the reality) [See the Nov. issue] be merged or relegated to the spring Feast of Passover in 31 A.D. when Christ our Passover Lamb was sacrificed for us. (c.f. 1 Cor. 5:7) There is a Dual Atonement—and the Book of Hebrews is a summary of that Dual Atonement Ministration—being the “*Everlasting Gospel*”.

And this New “*more excellent ministry...better covenant*” is Ministered by none other than by Christ our Great High Priest. This ministration forms the ONLY basis of why Christ said “*salvation is of the Jews*” (Jn. 4:22). Ah! A “*so great salvation*” to earnestly “*heed*”, no longer neglecting, lest it “*drift away*” from us—forever! (Heb. 2:1, 3, margin)

Conclusion: The perfect sacrifice of “*NECESSITY*” at the Cross reveals that we have a Saviour—the True Messiah has already come.

The ‘consummation of the ages’ “*NECESSARY*” ATONEMENT means we are saved by His life (c.f. Rom. 5:10). And that we have a “*Great High Priest*” “*after the order of Melchizedek*” (Ps. 110:4) — who

became our Great High Priest (for the coming “NECESSARY” cleansing—Final Atonement Dan. 8:14; Heb. 9:23) upon His ascension to His Father; following the Atonement of “necessity” on Calvary. (c.f. 6:20; 9:11-12)

This the Apostle Paul says is “two immutable things, in which it was impossible for God to lie” (Heb. 6:18) in Hebrews 5:5-6. The “Everlasting Gospel” is just that simple, friends!

This is what was **missing** and should have been included in harmony with the “Everlasting Gospel”. Namely, the Sanctuary Services in the type being an “example and shadow of heavenly things” and Christ’s High Priestly Ministration in the Heavenly Sanctuary for our Final Atonement “cleansing”.

To even have briefly made mention of ‘Christ Revealed’ as our Great High Priest in at least the final episode at the end—to say the least, so that each viewer could have humbly “consider[ed] the Apostle and High Priest of our profession, Christ Jesus” (Heb. 3:1). And what He is doing for them right now at this time, would not have partially excluded the “Everlasting Gospel” from the acclaimed # 1 documentary on Christ for 2017. In fact, would this not have made it complete? ‘Christ Revealed’ even more! Amen! But, what might have been shared with millions—continued to remain hidden from the masses throughout Christianity!

Stop the Press! *Jesus said “salvation is of the Jews”*

‘Christ Revealed’ ? [pt. 2]

In Episode 1, the second individual interviewed was a Tisha Michelle (Holy Land Tour Guide). And she made a couple of interesting statements that we will briefly comment on in this special issue.

The first; which was not a new understanding of the issue at hand, was that, when asked about the Western Wall by the interviewer, Dr. Patrick Gentempo, the question “you have of course, maybe the holiest site for the Jewish faith, the Western Wall, what does that represent?” Tisha Michelle responded: “The

Western Wall is actually the retaining Wall of the Holy Temple Mount Plaza...the Temple Mount compound”.

In light of that statement, in a future thought paper, we will share with our readers the evidence of why that statement; that is a long-held belief about the Western Wall, cannot be.

Jesus said referring to the “temple” and the “buildings of the temple” (Matt. 24:1) “See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (v. 2). Is what Jesus said wrong? Or is Tisha Michelle in error?

Is the wall today part of another structure?

However, an interesting comment is made by Tisha Michelle:

“Jesus was a Jewish boy growing up with a typical Jewish religion. And so, we know from the early books and the early Jewish literature, we know exactly what the Jewish boys would have been doing...By the age of five he would have been committing to memory the book of Leviticus as his father would have been teaching him that”. (emp. add.)

This comment is remarkable.

Jesus—at the age of 5 yrs. had committed to memory the Biblical doctrine concerning the age-long or “Everlasting Gospel”. He had memorised the Sanctuary Service and the services performed by the priests. “And the child grew, and waxed strong in spirit, filled with wisdom...” (Lk. 2:40) from studying the “Everlasting Gospel”.

Paul would also have known by memory at a young age the same book. However, by Divine endowment he then knew following the Cross there was a Temple made not by hands in the Heavens. (Heb. 9:11) With the ‘earthly’ service being an “example and shadow of heavenly things” (Heb. 8:1-5). Paul introduced us to a significant adjustment, which was to “consider” Christ our Great High Priest after the order of Melchizedek.

Christ’s profound claim that “salvation is of the Jews” (Jn. 4:22) is valid.

The current emphasis on the temple today and the temple mount is very common. Jesus said that the emphasis is not about the temple. What He said was *"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."* (Jn. 4:21)

Paul who knew this as well and said it was all about the **services** in the Heavenly not made with hands. But do you know why it did not include the Temple – nor any future Rebuilt Temple? Re-read John 4:21.

The Apostle Paul matured this understanding of what was the *"root and fatness of the olive tree...As concerning the gospel"* (Rom. 11:17, 28).

Paul warned specifically *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."* (2 Thess. 2) Let that sink in for a moment...

Ironically, Christ came to save but was rejected by His own. (Jn. 1:11) His conclusion concerning Jerusalem and the temple was stunning. *"Behold, your house is left unto you desolate."* Paul confirmed it was *"because of unbelief they were broken off"* (Rom. 11:20). Broken off from the *"Everlasting Gospel"*. Unbelief?

Is this a warning for us – lest through unbelief we miss out being *"grafted"* into the Truth concerning the *"good olive tree"*? (v. 24) Missing out on the *"root and fatness of the olive tree...As concerning the gospel"* **"CUT OFF"**!

This is the entire point of the Sanctuary doctrine, and yet one can believe you are once saved always saved? If as Jesus said *"salvation is of the Jews"* they should never have been *"cut off"* if the 'once saved always saved' theory was true! It has to be the same Gospel given to them as is given to us. In conclusion, the 'once saved always saved' theory is an act of *"unbelief"* as was exhibited in Ancient Israel.

There is opportunity for us to mature and learn much from what we thought we knew so well! The *"Everlasting Gospel"* brings together the evidence of

John 4:22. This is a fact. Therefore, Jesus Himself sanctioned the type saying that salvation is inherent in the Sanctuary Services. This is summarized in the book of Hebrews.

Since *"salvation is of the Jews"* there is much Truth to His High Priestly Ministration and His endorsement of a Dual Atonement.

From the amount of commentary that is available from mainstream Christianity and Laodicea, the evidence is clear as Paul described – they are on *"milk"* (Heb. 5:12).

"And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:9-14).

From numerous conversations in the field, we have found *"strong meat"* is indigestible for many, if not all.

In fact, it's so bad that mainstream Christianity & Laodicea in their publications prove their ignorance of the *"Everlasting Gospel"* and John 4:22.

They have no concept of what the *"example and shadow of heavenly things"*, the Sanctuary Services, the metaphors of the Feasts, or what are the *"two immutable things"* – the *"necessity"* & *"necessary"* of the Dual Atonement mean.

To understand Christ's High Priestly Ministration in the Heavenly Sanctuary, one must first note the earthly sanctuary services depicted in the *"example and shadow of heavenly things"*. This is important. If we begin to appreciate this fact, we would also *"grow, and wax strong in spirit, filled with wisdom..."* (Lk. 2:40).

Is it now time for us to *"consider the Apostle and High Priest of our profession, Christ Jesus"* and *"go on unto perfection"* (3:1; 6:1). Amen!

A Summary— the Feasts

The main concept to grasp is that the Feasts are connected with the Sanctuary services. Namely, the blood of bulls and goats, and cannot be separated. This is how God gave them.

Mainstream Christianity's and Laodicea's one atonement theology does not line up with the template/blueprint/pattern of ancient Israel's seven annual Feasts. Seeing that Passover was in the spring, and the Day of Atonement was in the fall.

This is clearly a metaphor for the antitypical (the real, the fulfillment) — for the beginning of the gospel age (the spring: 31 A.D) to the end of the ages (now: the fall).

Which means, the Day of Atonement Feast in the fall, was NOT kept at the same time as the Passover in the spring. This is the metaphor. If, however, this had been the case, the one atonement theology would have some credibility. But, since the template of the spring and fall metaphor does not allow for such a merge, the one atonement theology comes crashing down.

Mainstream Christianity and Laodicea cannot accept the fact that Jesus has a second work from the context of Hebrews 6:20. Their theology is centred on the perfect sacrifice and nothing else afterwards. But the metaphor of spring and fall is the clincher that puts the nail in the coffin of the one atonement theology.

Moreover, the Feasts are to be remembered and kept spiritually (no longer literally—seeing Christ was our real Passover Lamb) by considering Christ and His High Priestly Ministration in the Heavenly Sanctuary. Which means those who truly “consider” Christ and His High Priestly Ministration are the true Feast keepers and followers of the “way”. The others—a counterfeit.

The “daily” from God's Divine Viewpoint

The word “daily” is a controversial point in the field as to whether it relates to ‘paganism’ or Christ's High Priestly Ministration in the Heavenly Sanctuary.

The confusion concerns the relationship of the continual service (even those services outlined in Lev. 4 for the four categories of sinners wherein a provision for an atonement of forgiveness on a ‘daily’ basis during the year was ministered—

apart from and before the ‘yearly’ atonement of ‘cleansing’) and the word “daily” Tamid. But what does the Bible say?

From the time that the controversy over the Tamid began in the field, until now, has God's viewpoint ever really been considered? And is there conclusive evidence from the Bible and the Bible only — for a true meaning of the “daily”?

Or does history show an objective of either contending or proving one view over the other (paganism v. ministration), that a search of the Bible for God's Divine viewpoint on the Tamid has been at the least a secondary objective?

Namely, what God Himself actually meant the Tamid in Daniel to be understood as—being understood by its prior usages. An understanding of the “daily” even prior to Him revealing the “*vision* [Chazown] *concerning the daily*” (Chazown relates to the Tamid) to Daniel.

Upon investigation, we have found from the Bible that the Tamid does not begin in the book of Daniel (as many may already be aware of) to be translated for the first time as ‘paganism’. Rather, the Tamid begins right where God first introduced it directly within the framework of His Divine command to ancient Israel saying: “*let them make me a sanctuary; that I may dwell among them.*” (Exo. 25:8) What is more, the very first use of the word Tamid in the Bible is found in this same chapter.

Observe: “*And thou shalt set upon the table shewbread before me always* (Tamid).” (v. 30)

And in chapter 29: “*This shall be a continual* (Tamid) *burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.*” (29:42-43) The Tamid (*always, continual*) is connected with God meeting with Israel and the tabernacle being sanctified by God's glory. — Is this ‘paganism’?

Therefore, if one applies the law of first use, they can clearly see the Tamid as being connected to the Sanctuary and its Services; which were an “*example and shadow of heavenly things*” (Heb. 8:5). Thus, the Tamid or continual service in the “*example and shadow of heavenly things*” unmistakably defines the antitypical Tamid. The Divine Dictum in Heb. 8:5 is therefore the KEY to the understanding of the true view of the “daily”.

Otherwise, if the “daily” is ‘paganism’, are we to understand that what God told ancient Israel to “make” was a setting up of ‘paganism’?

In fact, I cannot find one reference in the Old Testament for God using the Tamid in reference to paganism, a pagan nation, or a pagan ritual or service. Yet there are lengthy

arguments to the *Tamid* being 'paganism. But are these arguments—without one Bible text—sufficient proof to validate this claim? You be the judge.

Would there not be a type—if in fact the "daily" was paganism? There is none. But there is a type for the "daily" being the continual service—with the word itself translated in the KJV as (Strong's) 'continual', 'daily' or 'always' with a root meaning of 'to stretch', 'continuance', 'constant', 'the regular (daily) sacrifice' 'perpetual'.

For this reason, *Tamid* (by the law of first use) is associated to the Sanctuary Services. But if God meant 'paganism' to be associated with *Tamid*, would He not have said so? Would He not have needed to tell ancient Israel something to the effect that the *Tamid* was in reference to 'paganism'? The very idea of 'paganism' being *Tamid* or continual when all wickedness will eventually be brought to an end (Heb. 9:28) is averse to the evidential meaning of the word.

Therefore, it's time to consider God's viewpoint and resolve once and for all the long-running and un-necessary controversy over the *Tamid*.

For your ease of reference, a link is provided from the Jewish Virtual Library for the meaning of the *Tamid*. The original Jewish view of the *Tamid* needs to be taken into consideration.

[Jewish viewpoint of the Tamid](#)

Now, ask yourselves a thought question: were not the Jews given the oracles of God? (c.f. Rom. 3:2) Therefore, shouldn't a Jewish understanding of the *Tamid* be a worthy consideration? However, interestingly, so far, I have not found one reference in Jewish literature on the *Tamid* being 'paganism'.

We are providing for the reader's benefit, a review of Leviticus 4 where you can see the "daily" from God's Divine Viewpoint. You will recall this concept was introduced in Exo. 25:30 and 29:38 "continually" *Tamid*. And be mindful that, if we go by the law of first use, the evidence points to the "daily" as a continual ministration—rather than the possibility of a reference to 'paganism'.

Concerning the "daily" from man's viewpoint there are 2 views:

- 1) the "daily" = 'Paganism'.
- 2) the "daily" = Christ's High Priestly Ministration.

Now, what will be interesting is to find out once and for all—which one actually lines up with God's Divine viewpoint as the template in Leviticus 4 reveals.

Now, please carefully observe whether there is a 'Ministration' scenario or a 'pagan' scenario in the following:

Leviticus 4:1-35

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

Category: "the priest that is anointed" If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Category: "the whole congregation" And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall

carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

Category: "a ruler" When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Category: "the common people" And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

While the word Tamid itself, is not found in Lev. 4, the principle of a "daily" Tamid or continual service connected with Exo. 25:8, 30, 29:38, 42 & Num. 28:3-8; 29:11 is clearly seen. This is clearly the "daily" from God's Divine Viewpoint. (c.f. Exo. 29:38 "continually", Tamid)

And while we know that the word 'sacrifice' does not belong in Dan. Chapters 8, 11 & 12, (but in the type, it would have made sense) seeing Christ offered a "once for all...sacrifice" (Heb. 10:10, 12) on Calvary. What does belong is Christ's making "reconciliation for the sins of the people" on an antitypical "daily" (Tamid) basis during His "daily" and 'yearly' High Priestly Ministration in the Heavenly Sanctuary. (c.f. Num. 29:7, 11 = Day of Atonement; 1 Jn. 1:9)

This is why the antitypical "daily" (which was taken away by the little horn for 1290 yrs.) High Priestly Ministration reaches up to Dan. 8:14's 'yearly' commencement of Christ's High Priestly Day of Atonement Ministration. The type—the Key of Heb. 8:5 "example and shadow of heavenly things" says this must be. Problem solved.

Therefore, we will have to label the contents of Leviticus 4's priestly ministration that was carried out during the year. Namely each day during the year—other than on the Day of Atonement. Except for the 'daily' burnt offering (a service) that was even carried out on the Day of Atonement as well. (Re-read Num. 29:11) And that after this service was over the special services for the Day of Atonement (Lev. 16) began. Therefore Lev. 4 illustrates a "daily" ministration.

Which means simply that the "daily" service was about forgiveness, and the 'yearly' Day of Atonement was about cleansing. And since even on the Day of Atonement; in the type, there was a "daily" burnt offering. Antitypically 1 John 1:9 makes perfect sense, wherein on the antitypical Day of Atonement Christ's Ministration entails both forgiveness and cleansing for us now "in the end of the world" (Heb. 9:26).

Dear Reader, for the following exercise, you may wish to place a check mark in one of the boxes below as to how you will label Leviticus 4's 'daily' ministration for the four categories of sinners: "the priest that is anointed", "the whole congregation", "a ruler" and "the common people". (we already know where God's check mark goes)

Paganism Priestly Ministration

This is for the type—and the same procedure applies to the antitypical "daily" as found in the book of Daniel. Even so, the antitypical "daily" in Daniel is referring to Christ's High Priestly Ministration in the Heavenly Sanctuary.

Conclusion: the "daily" cannot be 'Paganism'!

A short comment by the late M. L. Andreasen is worthy of considering:

"Even as mediation was the underlying purpose of the priesthood, so reconciliation was the intent of the sacrifices offered daily through the year." [The Sanctuary Service, M. L. Andreasen, p. 47-48] (See Heb. 2:17 for Christ's antitypical "daily" "reconciliation" Ministration from 31 A.D. to Dan. 8:14 through His "once for all...sacrifice" Heb. 10:10, 12) on Calvary—the "necessity".

Amen!

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