

“two immutable things”(Heb. 6:18)

| 1 st Immutable Thing | | 2 nd Immutable Thing |
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| <p><i>“Thou art my Son, to day have I begotten thee.” (5:5)</i></p> <p>The— “NECESSITY” (8:3)</p> <p><i>“it is of necessity that this man have somewhat also to offer.”</i></p> | <p>Two Decrees</p> <p>Two Antitypical[†] Atonements</p> | <p><i>“Thou art a priest for ever after the order of Melchisedec.” (5:6)</i></p> <p>The— “NECESSARY” (9:23)</p> <p><i>“It is necessary, therefore, the pattern indeed of the things in the heavens to be <u>purified</u> with these, and the heavenly things themselves with better sacrifices than these.” (YLT)</i></p> |
| <p>PASSOVER</p> <p>(spring feast metaphor)</p> | <p>Two Type^σ Feasts</p> | <p>Day of Atonements</p> <p>(fall feast metaphor)</p> |
| <p><i>“once for all” “sacrifice” “offering” (10:10, 12, 14) Calvary, the “necessity” of Atonement — Christ our Passover.</i></p> | <p>Two Antitypical[†] Feast Ministrations w/His Blood</p> | <p><i>A “necessary” “once in the end of the world” putting away of “sin by the sacrifice of himself” (9:26), the Heavenly Sanctuary Cleansing Atonement.</i></p> |
| <p>Leviticus 4</p> | <p>Two Type^σ Atonement Ministrations</p> | <p>Leviticus 16</p> |
| <p>The “daily” – [Tamiyd] (Dan. 8, 12)</p> | <p>Two Antitypical[†] Ministrations</p> | <p>Prophetic ‘yearly’ (Dan. 8:14)</p> |
| <p>Vision (the “daily”) Chazown</p> <p>[Dan 8:1-2,13,17,26;9:21,24;10:14]</p> | <p>Two Visions--Dan 8-10</p> | <p>Vision (of the 2300 years) Mar'eh</p> <p>[Dan 8:15-16,26-27;9:23;10:1,7-8,16]</p> |
| <p>“Daily” Atonement of <i>Forgiveness</i>.</p> | <p>Two Atonements</p> | <p>‘Yearly’ Atonement of <i>Cleansing</i>.</p> |
| <p>9:00 AM the “third hour”</p> | <p>Parabolic Clock - Mt. 20</p> | <p>3:00 PM the “ninth hour”</p> |
| <p>1st, 2nd Agendas— 31 A.D.—Dan. 8:14*</p> | <p>5 Agendas</p> | <p>3rd, 4th, 5th Agendas— Dan. 8:14 (Aligns w/ 3 Angels Messages)</p> |
| <p>“daily” Priestly Ministration (Dan. 8:13)</p> | <p>Two Prophecies</p> | <p>‘yearly’ High Priest Ministration (Dan. 8:14)</p> |
| <p>31 A.D. fulfilled old Mediatorial Covenant, i.e., the blood of goats, calves, lambs— Sanctuary Service— “example and shadow”.^σ (Heb. 8:5)</p> | <p>Two Ministrations</p> | <p>Dan. 8:14 commenced the “once in the end of the world” putting away of “sin by the sacrifice of himself” New Covenant’s promise.</p> |
| <p>2 chronologies at the 2300 yrs.</p> <p>COMMENCEMENT:</p> <p>1st chronology— 2300 years, 2nd— “seventy weeks” = 490 years. (Dan. 8:14; 9:24)</p> | <p>The chronology of Dan. 8:14 is divided into 2 parts & presents the 1st facet as the fulfillment of the “daily” & the 2nd as the beginning of the ‘yearly’.</p> | <p>2 chronologies at the 2300 yrs.</p> <p>TERMINATION:</p> <p>1st chronology— 2300 years, 2nd— 1290 years. (Dan. 8:14; 12:11, c.f. 8:13)</p> |

^σType = the metaphor, prophecy, “example and shadow”. [†]Antitypical = the reality, fulfillment, namely what the type, metaphor, prophecy, “example and shadow” pointed to.

***Footnote:** While the 2nd Agenda ended with Dan. 8:14 for those corporate bodies which did not follow Jesus into the Most Holy Place, there was a special provision for the true church just as there was also a provision of daily forgiveness for the ancient corporate body of Israel and included the Day of Atonement, which as an annual feast, was symbolic of a cleansing of sin records at the end of time. A requirement of a corporate repentance in the last days' application unfolded. This is distinct to the official terminus of that type of ministration (corporate repentance) which ended with Dan. 8:14. That special provision provided for Laodicea, began in 1903 and expired in 1980.

Addendum:

Colossians 2 *"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."* (vs. 16-17)

| The TYPE | The Anti-type |
|-------------------------------------------------------------|-----------------------------------------------------------------------------------|
| ○ Passover = the shadow — Exodus | ○ Calvary = the fulfillment, Heb. 8:3 |
| ○ Day of Atonement 6th feast = the shadow of service | ○ Antitype: Dan. 8:14, Heb. 4:8-13, 9:23-26 = the anti-typical fulfillment |

Conclusion - Colossians 2

Embedded in this text are key aspects as to how to reconcile the Everlasting Gospel concerning the Covenants. Don't judge over the observance of Passover since Jesus fulfilled it. Or don't pass judgment over the literal fulfillment of the Day of Atonement since Christ will fulfill it.

But be aware that at the time of its fulfillment there is a call into that *"rest"* as stipulated in Heb. 4:8-13 and Rev. 14:6-9. These verses do not entail a literal observance of a particular Feast day during the year, but a time frame of Atonements which commenced in fulfillment of Dan. 8:14 and ends just prior to Christ's second coming.

The typical Day of Atonement was the shadow, but the fulfillment or anti-typical takes place at the end of the age as stated in Heb. 9:26, which fulfills Dan. 8:14 as stated under the 'Two High Priestly Ministrations' above.

The anti-typical Day of Atonements 6th feast in the fall (with 'fall' being a metaphor of the end of the ages):

At the proper time of its (the Day of Atonements) fulfillment, the inhabitants of planet earth need to be alerted. Since that is when the final cleansing of the house of God takes place.

The anti-typical Day of Atonement of Rev. 14:6-9 marks the fulfillment of what is stated in Heb. 4:8-13. Verses 12 and 13 of Heb. 4 reveal the cleansing aspects by which the Great High Priest who discerns the thoughts of humans will accomplish the final objective of God's resolution to the sin problem in sinful flesh, which completes the whole package of salvation in reference to forgiveness and cleansing at the end of the age and the entrance of the saints into the Kingdom of God.

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:12-13)