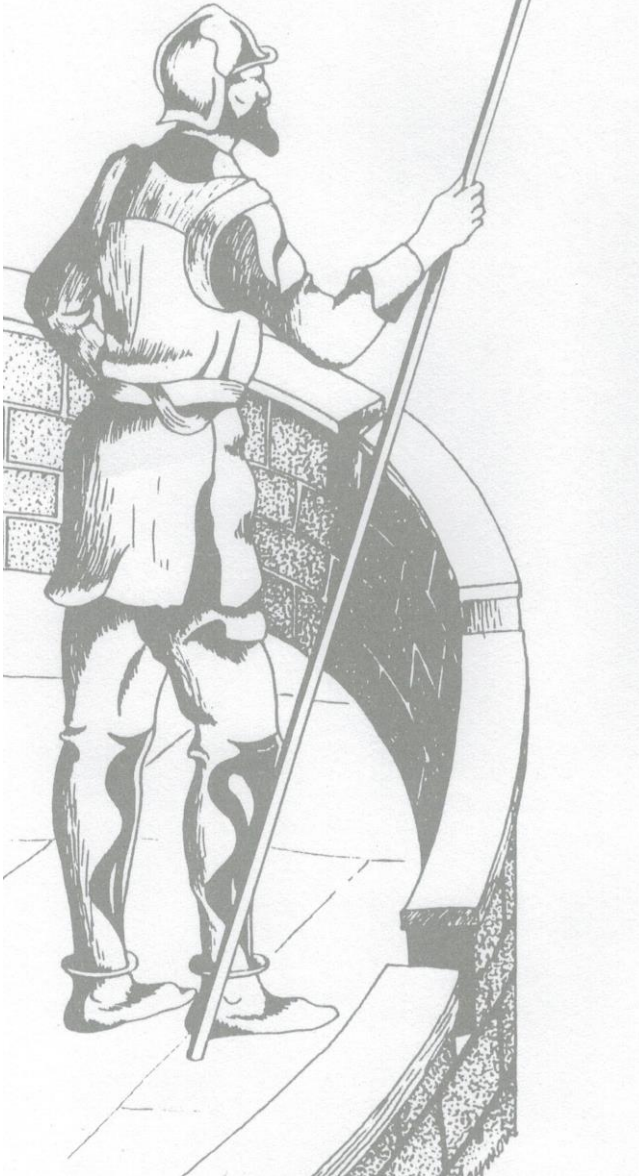


*"Watchman,
what of the night?"*

*"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 Man in linen's Parables

(Part-1)

Pg. 2

Editor's Preface

For some time now, we have wanted to study with our readers the Parables of **Christ**—the **Man in linen**. Especially within the context of the age-long—*"Everlasting Gospel"* as the Apostle Paul summed up in the Book of Hebrews.

To wit, how the Sanctuary Message is uniquely revealed through the Man in linen's Parables. For the Parables, themselves reveal a system of Divine Truth similar to the Sanctuary Message through earthly examples, illustrations or type scenarios.

However, there are certain aspects that we need to have a brief overview of first. For, as the readers will have noticed, we have spoken quite a bit about the profoundly interesting types and antitypes that exist between Leviticus 4, 16 and the Book of Hebrews. And this remains truly—an Inexhaustible Theme for further study.

Therefore, the brief overview that we have planned for this month, will look at how Christ applied the principle of teaching a Divine viewpoint through the symbolisms of earthly examples—patterns—figures—types; which carries the same meaning as *"Parables"*.

It is imperative that we have a good understanding of the idea and principle behind type and anti-type first and foremost, as well as what they mean and how they correspond together. This must be understood chiefly, so that, when we begin to study the Biblical Feasts in upcoming thought papers, the central point will not be missed.

And that central point is simply this: The Feasts were essentially Parables—a pointing towards Christ's antitypical fulfillment of them—at the appointed times. Wherein Christ; through a Divine *"decree"* and a Divine *"oath"* (See Ps. 2:7; Heb. 5:5-6; 6:17-18; 7:21, 28), was prophesied that He must fulfil all of ancient Israel's Feasts—as they were laid out in the old Mediatorial Covenant; which was the type. The antitype is Christ's High Priestly Ministration; which He ministers **now** in that *"true tabernacle"*, (Heb. 8:2) the Heavenly Sanctuary.

Therefore, with this issue we will begin a high-level examination of the use of both type and antitype within Christ's Parables; which will be issued in two parts. And at a future juncture—the Lord willing—we hope to cover each Parable in more detail in light of the Book of Hebrews in upcoming issues. Nevertheless, there will be given some preliminary glimpses as we continue to "consider" our "Great High Priest" "after the order of Melchizedek". (Heb. 3:1; 4:14; 5:10)

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

In Bible language— "Therefore we ought to give the more earnest heed to the ["necessity" & "necessary" Heb. 8:3; 9:23] things which we have heard, lest at any time we should let them slip." (Heb. 2:1)

An Inexhaustible Theme-

The Man in linen's Parables (Part-1)

I have in the back of my Bible a list of the Parables of Christ. While this list may not be complete; as there may be others that have escaped my attention, there are thirty-seven Parables listed throughout the three synoptic Gospels of Matthew, Mark and Luke.

While we may not be quoting each Parable at length, we would encourage each reader to review them in the coming months to prepare for some thought provoking questions that we may need to ask ourselves concerning them.

Now, what each reader will observe throughout this discourse—and at its end—is the following central point:

- 1) The *Parables*
- 2) the *Feasts*
- 3) and the *Sanctuary Services*

— they all convey through their "example and shadow of heavenly things" (Heb. 8:5) a drawing of our attention to, and a pointing towards...

Christ's earthly sacrifice of "necessity" and "necessary" High Priestly Ministrations...by means of those things that were merely a "shadow", an "example".

For the diligent Bible student, understanding the use of—and proper interpretation of the type; that is used throughout Scripture, is together fundamental and elementary in considering the "Everlasting Gospel" of the "deep things of God" (1 Cor. 2:10). As well as considering their "Great High Priest" "after the order of Melchizedek".

Christ's Parables were in fact His and His Father's Divine viewpoint in an earthen vessel, you might say, a down to earth illustration. A directing of the mind to comprehend a Truth that might be otherwise difficult for His hearers to understand.

We can also think of Christ's Parables as a blue print—a sketch—a figure—an outline of that which has been fulfilled—and is to be fulfilled—in and through Christ.

Moreover, the reason why the Parables need to be understood in light of the Book of Hebrews, is because the words:

- Shadow
- Figure
- Pattern
- Example

are all used by Paul in his summary of the "Everlasting Gospel" in his epistle to the Hebrews.

Observe:

In the KJV the word "figure" in Heb. 9:9; and 9:24, is translated from either the Greek word 'Parabole'; from where we get the English word 'Parable', or 'antitupon'; from where we get the English word 'anti-type'.

Now, we all can relate to the fact that, a builder, or anyone who has ever built even the simplest of things; even in the culinary arts there is a picture of the dish represented, has in most cases, had a blueprint of what the reality or finished product was to look like. And so, worked towards the end of that finished product via the blueprint's directions.

And most of us will be familiar with the old adage— 'When all else fails, read the instructions!'

Fact is, Laodicea's and mainstream Christianity's version of the Gospel has woefully failed in articulating a Bible based answer for the inherent question, in that "Everlasting Gospel" — 'How does God resolve the sin problem in sinful flesh?' We need to read the Bible's instructions for the Divine viewpoint or blueprint of how men are saved "TO THE UTTERMOST"! (See Heb. 7:25)

And the Book of Hebrews proves why it is important to know, understand, and be able prove once and for all, that Christ's atoning work verily entails a Dual Atonement Ministration— "necessity" & "necessary".

The **Parables**, the **Sanctuary Services** and the **Feasts** are no different. They all pointed – or still point to – what Christ has done – or is doing right now for our eternal salvation *“TO THE UTTERMOST”!*

But...the vital question is:

Are we applying the blueprint’s pattern correctly? Laodicea and mainstream Christianity have not done so. And Book of Hebrews tells the Bible student why.

Fact is, the Book of Hebrews has proven to be very helpful in providing the Divine Dictum for a correct application of the *“Everlasting Gospel’s”* blueprint...that simply CANNOT be dismantled by anyone!

Attacked and criticized, yes!

But can it be dismantled – demolished – pulled apart? No, not in the least! In fact, because of what the **Man in linen** said, (a cleansing of the Heavenly Sanctuary) all efforts to do so are rendered ineffective – ill-equipped! (See Dan. 8:14; 12:11)

Because, if there is no cleansing of the Heavenly Sanctuary at the end of the 2300 years; (c.f. Dan. 8:14) and ministered by Christ, the Man in linen, (see Dan. 12) how then can there ever have been a *“little horn”* as described by God that was to ‘practice and prosper’ *“Unto”* that time?

Moreover, the little horn’s taking away of the *“daily”* [Tamiyd] DID cast down the *“truth to the ground”*, and perfected in keeping the *“truth”* from the people and thereby practicing and prospering against *“the host of heaven”* *“the Prince of the host”* *“the daily”* *“His sanctuary”* and *“the truth”* (Dan. 8:10-12) for **1290** years – until the time outlined in **Daniel 8:14**.

An important point to consider is that, the *“daily”* was not paganism. Unless, of course, paganism was the *“truth”* ...which of course it cannot be!

Timely to remind the reader about the *“daily”*:

The *“daily”* – Tamiyd; as defined by God, is simply the anti-type of that ‘daily’ service (See Lev. 4) that was performed as an *“example and shadow of heavenly things”*.

Further, it follows, and means, that the antitypical *“daily”* in Daniel is Christ’s High Priestly Ministration – and had to be ministered after Calvary. This alone validates the legitimacy of the Little Horn. It invalidates Antiochus Epiphanes.

Despite the little horn’s practicing and prospering, and nigh perfected efforts to keep the *“truth”* of the *“daily”* from the people in its allotment of 1290 years *“until”* Daniel 8:14 – however, in the Heavenly Sanctuary the *“daily”* of Christ’s

High Priestly Ministration carried on. Right up *“until”* (see Dan. 8:13) the time of the *“cleansing”* of the Heavenly Sanctuary – when the ‘yearly’ Ministration in anti-type commenced - just as the Man in linen said it would. (See Dan 12:7-11)

Parables & The *“Everlasting Gospel”*

The way in which Christ taught through Parables in the New Testament; to help us all to understand the *“Everlasting Gospel”*, was a direct carryover from how He taught the children of Israel in the Old Testament through the **Services** of the Sanctuary and its accompanying Feast days. This is why it is the age-long or *“Everlasting Gospel”*.

And to understand the **Heavenly Sanctuary Services**, we must first realise an important principle: It’s really all about understanding the earthly sanctuary services – it’s really all about the services performed by those earthly priests throughout the year during the *“daily”* service and then during the ‘yearly’ service on the Day of Atonements.

The types – the Parables – the Feasts –

The depiction of the earthly sanctuary services – that God set, have met...and will meet their Divine Anti-typical reality. This is where the anti-type enters the picture. The unchangeable fact is, each type must meet its anti-type.

Therefore, it is very important to remember the following: – Christ must fulfil all of ancient Israel’s Feasts as they were outlined in the type. And without all the manipulations that exists from the traditions of the elders, we find a Pearl of great price.

And in the coming months, each reader will be amazed to see exactly how Christ has fulfilled the **first five Feasts**, (Passover, Unleavened Bread, Firstfruits, Pentecost and Trumpets), and how Christ is ministering in the Heavenly Sanctuary during the sixth Feast (Yom Kippur – the Day of Atonement), with the seventh yet to come (The Feast of Tabernacles). Thus, Christ is fulfilling all of ancient Israel’s Feasts in the order that they were given.

Now, concerning the Parables themselves, one cannot understand the Heavenly reality that Christ shared – without an understanding of the Parable itself. And this was a problem at times for even the Disciples. Who, after hearing His parable of the tares *“came unto Him, saying, Declare unto us the parable of the tares of the field.”* (Matt. 13:36) Some of the Parables were easier to understand than others. For, in one particular instance, even the paranoid chief priests and Pharisees *“perceived that he spake of them.”* (Matt. 21:45)

BIBLE KEY



Before proceeding with the Parables, we must be acutely aware of a simple **Bible key** to unlock the Divine dictum of the Heavenly Sanctuary not built with hands and the very ministration of Christ as Great High Priest.

The Bible key is Hebrews 8:5 – God said it is the priests in the type *“who serve unto the example and shadow of heavenly things”*.

The earthly priestly service is the *“example and shadow of heavenly things”*. This is an important principle in the study of the age-long – *“Everlasting Gospel”*.

If one wants to truly know what Christ’s High Priestly Ministration has done – and is doing for us right now – all we need to do is *“consider”* (3:1) the priestly “service”; and yes, this includes the Feasts, which was an *“example and shadow of heavenly things”*.

To correctly apply that *“example and shadow”* key to A) Calvary and B) to the true **Heavenly reality** – of Christ’s High Priestly Ministration *“after the order of Melchizedek”* – you will have rightly *“consider(ed)”* your **Great High Priest** – the **Man in linen** as never before.

Then, and only then, will you have the true **Man in linen** and the Divine blueprint as a *“Pearl of great price”* – which is pure unadulterated Truth! It’s just that simple friends – the Man in linen never complicated it!

FEASTS a shadow?

It is found in the Scripture, ancient Israel’s literal keeping of the Feasts were an *“example and shadow of heavenly things”*, because of the Sanctuary Services that were connected with each Feast – with the blood of bulls and of goats – and a Passover lamb.

Ancient observance of the Feasts prior to Christ’s sacrifice is what pointed the worshiper’s attention to what Christ would accomplish for him or her. Now by faith – rather than through rituals – we can *“consider”* Christ’s High Priestly Ministration as we *“keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”* (1 Cor. 5:8, ea. c.f. ln. 4:24)

Moreover, with the shedding of Christ’s blood on Passover (ancient Israel’s first yearly Feast in the spring) as our Passover Lamb (1 Cor. 5:7), – there was a transition from type to anti-type – from a literal observation of the Feasts, to a spiritual observation of the Feasts by faith. Which means that, a true consideration of exactly how Christ’s work; first by His Earthly Ministration, and second by His Heavenly High Priestly Ministration, fulfils – and will fulfil those Feasts antitypically. That is to say, in their true reality!

And...if this transition is not correct, then, like the “Goat Herder” [See WWN Aust. Ed. 5(17)] we must keep the Feasts.

Which in turn means, we must – according to the law – continually offer a lamb for our sins – as well as the Passover lamb! As if to thereby demonstrate that Christ’s *“once for all”* (Heb. 10:10) *“sacrifice”* (v. 12) was not sufficient!

And this is the huge dilemma that the Messianics and the Hebrew Roots Movement; for example, are faced with every day.

Now, there is the sad reality, in that, there have been untold tampering’s with that Divine blueprint by false teachers. Which have relegated the wrong feasts and services to have taken place at times – and in ways that the blueprint itself does not allow for.

- *“Parable”* – its first use in the Old Testament:

The first occurrence of the word *“parable”* in the Bible is found in the book of Numbers. (23:7) And is the Hebrew word – “mashal” (H4912, maw-shaw!) The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon defines “mashal” in Num. 23:7 as a “prophetic figurative discourse”. (p. 605)

A “prophetic figurative discourse” [ibid.] is exactly what God was conveying to Moses when He gave instruction regarding the services of the priest that were to be carried out as an *“example and shadow of heavenly things”* (Heb. 8:5) in that wilderness Sanctuary. Wherein He said *“let them make me a sanctuary; that I may dwell among them.”* (Exo. 25:8)

- **“Parable”** – its first use in the New Testament:

The first occurrence of the word “parable” in the New Testament (KJV) is in the plural – “parables”, and is found in Matthew 13:3.

Please observe the following: Thayer in his Greek-English Lexicon of the New Testament explains the use of “parables” in Matthew 13:3 as follows:

“a placing of one thing by the side of another...a comparing, comparison of one thing with another, likeness, similitude...a thing serving as a figure of something else...” [Thayer’s p. 479, emp. add.].

This was the intent and the idea behind Jesus’ manner of speaking unto the people in parables – giving to those who were willing to see and hear a **Divine viewpoint in meaningful symbols.**

Matthew notes that Jesus “spake many things unto them in parables...” (Matt. 13:3) Wherein the Disciples asked: “Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (vs. 10-11)

Matthew, while noting further Christ’s manner of speaking in Parables, writes: “That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” (13:35)

Now, the premise behind – “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” (13:35)

And Jesus’ reply to the Disciples question – “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (v. 11) almost seems contradictory.

Yet, we know this cannot exist. There must be an answer. See Eph. 4:11-16 for further thoughts regarding this.

Now, it is not our intention to interpret the Parables as such or go deep into them; as there may be more than one application. But we wish simply to see how the Man in linen used the principle of type and anti-type in them, and so will briefly present somethings to think over.

The Parables

The Growing Seed: (Mark 4:26-29)

“So is the kingdom of God, as if a man should cast seed into the ground”. Here we see that the seed is the type – the figure. The Kingdom of God is the anti-type – the real thing. And the Kingdom of God being planted in the heart of a man, was shadowed forth by Christ as a seed being cast into the ground

that brought forth “first the blade, then the ear, after that the full corn in the ear.” And then the “harvest”. Antitypically the “harvest” will be realised with “Christ in you, the hope of glory” (Col. 1:27). And this is an At-one-ment process of cleansing – of justification – of sanctification – a growing in Christ – “first...then...after that”.

The Two Debtors: (Luke 7:41-43)

“There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.” The creditor and the two debtors were the type. Christ, the woman and Simon were the immediate anti-type. The five hundred pence and the fifty were the type, with sins being the anti-type. This was an example of God’s forgiveness towards us.

The Lamp under a Bushel: (Matt. 5:14-15; Mk. 4:21-25; Lk. 8:16-18)

“No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.” The candle is the type. And what we have been studying from the book of Hebrews regarding the Man in linen’s High Priestly Ministration is an anti-type. Not to be covered with a vessel, put under a bed, hidden, treated lightly or denied, as Laodicea and mainstream Christianity have done. But placed on a candlestick for all to see. And then there is a crucial warning in verse 18: “Take heed therefore **how ye hear:** for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken **even that which he seemeth to have.**” (emp. add.) “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) How well do we **hear** when the Bible speaks of a resolution to the sin problem in sinful flesh – via a twofold Ministration? And this two-fold Ministration does no damage to Calvary! Rather it uplifts Christ crucified. (See Heb. 8:3 and 9:23)

The Strong Man: (Matt. 12:29; Mark 3:27; Luke 11:21-22)

“Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” (12:29) The one who entered, and the strong man are the type. In the anti-type, Christ is the Saviour and Redeemer who entered the world that the strong man – Lucifer claimed as his. The **Man in linen** spoiled the strong man’s house **BIG TIME** in binding and spoiling Satan’s house in offering “His life a ransom for many” (Matt. 20:28) upon the tree. (See also Eph. 4:8)

The Sower: (Matt. 13:3-9; Mark 4:3-9; Luke 8:5-8)

“Behold, a sower went forth to sow...some seeds fell by the way side...Some fell upon stony places...And some fell among thorns...But other fell into good ground...” (13:3-8) This is the type. The Man in linen interpreted the Parable to His Disciples saying— “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; [He that receiveth and heareth the Man in linen — understands His ministration!] which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (13:19-23, ea.) “He that soweth the good seed is the Son of man” (v. 37), the Man in linen. This is the anti-type.

The Tares: (Matt. 13:24)

“The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat...But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants...came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, **An enemy hath done this.** The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” This is the type. Again, the Man in linen interpreted the Parable to His Disciples saying— “He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire...Who hath ears to hear, let him hear.” Herein we see the anti-type.

The Barren Fig Tree: (Luke 13:6-9)

This is the type. “A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut

it down.” The anti-type draws our mind to that of our Heavenly Father seeking fruit in our lives. The Dresser of the vineyard is that of our Great High Priest after the order of Melchisedec. The cultivation is that of what He has done — and is doing in man through the New Covenant’s promise of writing His holy and just Law — like the seed in the prior Parable — in our hearts and minds. This is His Final Atonement Ministration. To reject it, is to be — like the Parable says — “cut...down” or in the type of Leviticus as being “cut off” (Lev. 23:29).

The Mustard seed: (Matt. 13:31-32; Mk 4:30-32; Lk 13:18-19)

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” The mustard seed is the type. The Kingdom of Heaven — the “Everlasting Gospel” that Christ came to sow in the hearts of man; and which grows and bears fruit — the fruits of the Spirit, is the anti-type. The Bible says— “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance” and “For the fruit of the Spirit is in all goodness and righteousness and truth...” (Gal. 5:22; Eph. 5:9, ea.) And it is this “Everlasting Gospel” that the enemy frustrated for 1290 years by casting the “truth” of the “daily” to the ground.

The Rich Fool: (Luke 12:16-21)

“The ground of a certain rich man brought forth plentifully...What shall I do, because I have no room where to bestow my fruits?...This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods...Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” The fruits and goods of the certain rich man are the type, and can be understood antitypically as being one’s own righteousness’s and good works. Yet these type fruits left this certain rich man (in type) destitute and poor towards God, and antitypically destitute of Righteousness by Faith — in Christ’s High Priestly Ministration — that results in a cleansing. Instead this certain rich man verily thought he could attain (by his works) to that which only the Man in linen could bestow freely. (c.f. Matt. 22)

The Wedding Feast: (Luke 14:7-14)

“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place;

and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee." The type, and now for the anti-type that answereth to Righteousness by Faith, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

New Wine in the Old Wineskins: (Matt. 9:17; Mk. 2:21-22; Lk. 5:37-39)

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." The new wine and the old and new bottles are the type. For one anti-type, when Christ came preaching the Kingdom of God, He did not place the new light of present Truth in the old bottles of the religion of the Pharisees. But placed the "Everlasting Gospel" in the new bottles of present Truth.

The Wise and Foolish Builders: (Matt. 7:24-27; Lk 6:46-49)

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock..." The wise and the foolish man were the type. For the anti-type, the wise man who hears Christ's words and doeth them—which is what "consider(ing)" (Heb. 3:1) Christ as your Great High Priest is really all about—is building his house upon a rock..."and that Rock was Christ" (1 Cor. 10:4) our Great High Priest after the order of Melchisedec.

The foolish man today, who also hears Christ's words, but doeth them not, and who; according to another type found in Lev. 16:29, is not "afflict(ing) [his] soul" during the antitypical Day of Atonements, is verily building his house upon the shifting sand. [The evidence for an antitypical Day of Atonement is found in the Book of Hebrews—both textually and linguistically. This we discussed in last month's issue. Please see WWN Aust-edition. 6(17)] And the Bible says this manner of building will result in a "great...fall..." (7:27).

The Good Samaritan: (Luke 10:25-37)

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead...a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him..." This is the type. "Go, and do thou likewise" is the anti-type example for us with anyone—our neighbour.

The Friend at Midnight: (Luke 11:5-8)

"Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves...And he from within shall answer and say, Trouble me not...I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity [persistence, margin] he will

rise and give him as many as he needeth." Our persistence with a friend is the type. Our persistence to "Ask...seek...knock" (Matt. 7:7) for our "heavenly Father" to give us the "another Comforter" (Jn. 14:16), the Holy Spirit is the anti-type.

The Pearl of Great Price: (Matt. 13:45-46)

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found **one pearl of great price**, went and sold all that he had, and bought it." The pearl of great price is the type.

The antitypical - "one pearl of great price"

- The pearl, the **Man in linen**—verily "**such an High Priest**" is **Christ our Saviour**.
- The **Man in linen's testimony** — this "testimony of Jesus...the spirit of prophecy", the "Everlasting Gospel" — comprised of "**two immutable things, in which it was impossible for God to lie**".

- A) Christ's "once for all" "sacrifice" of "**necessity**" is of 'great price'.
- B) His "**necessary**...once in the end of the world" a High Priestly "cleansing" "after the order of Melchizedek" is "to put away sin". (See Heb. 8:1; Rev. 19:10; 14:6; Heb. 6:18; 10:10, 12; 8:3; 9:23, 26, 23; 5:10; 9:26) And this is also of 'great price'.

The "**two immutable things**" explains— the "**sum:**

We have such an High Priest" who is saving us to the "**UTTERMOST**" (Heb. 8:1; 7:25).

Without the "**necessary**" cleansing—which follows the sacrifice of "**necessity**", we have neither access to, nor relationship with "**such an High Priest**" who is saving us to the "**UTTERMOST**". (And this aspect of "uttermost" needs further study).

This is one of the Parables that stand out the most in defining just how precious and valuable the **Man in linen** and His **High Priestly Ministration** really is.

As we have seen previously, the "**necessity**" and the "**necessary**" are the anti-type of what God intended the children of Israel to understand in giving them the services of the Sanctuary as an "**example and shadow of heavenly things**", just as with the Parables.

{To be continued with part 2...}

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