

An Inexhaustible Theme-

The Man in linen's Parables

(Part-2)

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Shall we talk it over?

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Editor's Preface

With this August issue, we will resume our Bible study on the Man in linen's Parables. And as we are seeing, these Parables reveal just how these type scenarios were employed by Christ throughout His earthly ministry, to teach valuable Divine viewpoints concerning the anti-type – the “*gospel of the kingdom*” (Matt. 4:23).

And again, the reason why type and anti-type are so important to understand and be familiar with, is because its use is applied all throughout Scripture; even in ways that have been unfamiliar to us in the past.

Fact is, though many may be somewhat familiar with the symbolisms as found in the books of Daniel and Revelation, they are yet still unfamiliar with other uses of the same as found in the books of Leviticus and Hebrews, through both type and anti-type scenarios.

And correspondingly – are unfamiliar with how exactly these same types in Leviticus, and their anti-types in Hebrews, can also be found in Christ's Parables. Verily, God's way of communicating a Heavenly reality was through a **service** that was an “*example and shadow of heavenly things*” (Heb. 8:5). This is what the Message of the Sanctuary **service** is all about.

The Parables are no different – they convey a message that directs our attention also to “*heavenly things*”.

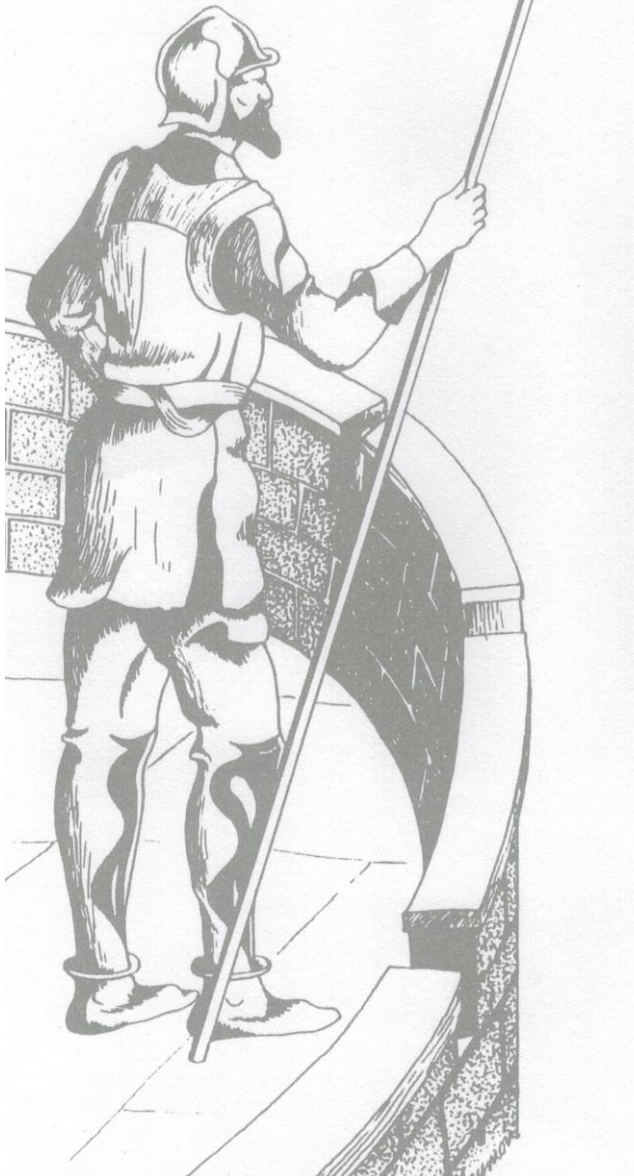
Especially with regard to the Parabolic time clock as found in Matthew chapter 20; which we hope to share at some stage in a future though paper. Yes, we have found these aspects to be an Inexhaustible Theme as well, and are truly eye opening. But first the basics.

For our second article, we have put together a summary for our readers. The purpose is to assist each Bible student to see the vital connection in the relationship of Jesus' parables to ancient Israel's Feasts – and what they mean for us today.

*“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)



“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-2)

The Apostle Paul “determined not to know any thing among you, save (1) **Jesus Christ**, and (2) **Him crucified**.” (1 Cor. 2:2)

For the first aspect regarding “Jesus Christ”, we have the following: “Jesus Christ” being inaugurated prior to—and serving at the very time of Paul having written this, as our “Great High Priest” “after the order of Melchizedek” and who saves us “to the uttermost that come unto God by Him, seeing He ever liveth to make intercession” (7:25, ea.) for us through His “**necessary**” **cleansing** (9:23). His High Priestly Ministration in that “true tabernacle, which the Lord pitched, and not man.” (8:2) Yea, verily, “We have such an **High Priest**, who is set on the right hand of the throne of the Majesty in the heavens” (v. 1, ea.). It is the first aspect regarding the “**necessary**” cleansing and perfect High Priest and His Ministration.

The second aspect— “**Him crucified**” regards the “**necessity**” (8:3). The perfect “**once for all**” “**sacrifice**” (10:10, 12) that Paul states is of “**necessity**”. Verily— “**two immutable things**”. (See Heb. 6:18; 5:5-6) It’s just that simple friends!

Without further delay, we are going to consider the remaining Parables—and in so doing, we will “consider” our “Great High Priest” “after the order of Melchizedek” (Heb. 4:14; 5:10).

The Hidden Treasure: (Matt. 13:44)

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” The treasure hid in a field is the type.

The anti-type means to have “so great salvation” (Heb. 2:3) in Christ—not as a Saviour ‘in’ sin, but ‘from’ sin. In that— “**now once in the end of the world** hath He appeared to put away sin by the sacrifice of Himself” (9:26, ea.) as our “Great High Priest” “after the order of Melchizedek” (4:14; 5:10). And it is through this “**unchangeable Priesthood**” that He “**save(s)** [us] to the uttermost...seeing He ever liveth to make intercession” (7:24-25, ea.) for us. What other treasure—than to have “**such an High Priest**” (8:1) saving us to the “**uttermost**”? So, like the man in the Parable of the Pearl and the treasure hid in the field, it would be wise unto salvation to accept Christ’s Dual Atonement Ministration of “**necessity**”

& “**necessary**”, and sell all that you have and buy it—without money and without price. (See Isa. 55:1-2; Rev. 3:18)

The Net: (Matt. 13:47-50)

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.” The net cast into the sea is the type. The anti-type is the following: “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Counting the Cost: (Luke 14:28-33)

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?...Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.” This is the type. The anti-type follows: “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Truly, there is likewise a ‘counting the cost’ with regards to whether one will “consider” Christ as their Great High Priest—and correspondingly accept His “two immutable things” – “**necessity**” & “**necessary**” (Heb. 3:1; 6:18; 5:5-6) or not.

The Good Shepherd: (Matt. 18:10-14; Luke 15:4-6)

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.” This is the type.

The anti-type follows: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” O wondrous thought! The Man in linen—Christ, who is our Good Shepherd, would still have given up everything—would have died on Calvary’s Cross to save one sinner such as I—or for you, dear reader. He counted the cost. But are we willing to count the cost in following the “Lamb whithersoever He goeth”? (Rev. 14:4) Especially a cost that will be experienced when we are reviled and persecuted for “consider(ing) the Apostle and High Priest of our profession, Christ Jesus”? (Heb. 3:1) Will we be willing, even though Laodicea and mainstream Christianity (the majority) will not “consider” the Man in linen, neither His testimony of a Final Atonement cleansing?

The Lost Coin: (Luke 15:8-9)

“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.” This is the type. The anti-type Christ says is: *“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”* One question we might ask ourselves is, could this likewise be the result when we truly “consider” our “Great High Priest” “after the order of Melchisedec” and all that that entails – namely the “**necessity**” & “**necessary**”?

The Unforgiving Servant: (Matt. 18:23-35)

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold... and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord...said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.” This is the type.

The anti-type is what Christ explains in the following: *“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”*

The Prodigal Son: (Luke 15:11-32)

“A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine...And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father...But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him,

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him...For this my son was dead, and is alive again; he was lost, and is found.”

This is one of the Parables that is most familiar to us. We can clearly see the type. The anti-type is what is not so easily recognised. Because the fact is—we are that anti-type! And the message of Righteousness by Faith clears it all up. Notice in the Parable the father places the best robe on his son. Antotypically, so likewise the Man in linen as pictured in Zechariah chapter 3 as the “Angel of the Lord” who will so “forgive us our sins, and...cleanse us from all unrighteousness.” (1 Jn. 1:9) Thus declaring “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” (Zech. 3:4) But, only if we “confess” (1 Jn. 1:9) and be like Joshua who “stood before the Angel” (Zech. 3:3) totally willing.

This is hard for our carnal nature—our sinful flesh to accept. Because Righteousness by Faith is simply that— standing “before the Angel”, and “Not of works, lest any man should boast.” (Eph. 2:9) But we all love boasting in our self-proclaimed righteousness’s! Nevertheless, it’s time to give it up—it’s time to stand by faith alone! This will require the very “faith of Jesus.” (Rev. 14:12) This is the Atonement’s objective—to overcome sin in sinful flesh—by the righteousness and “faith of Jesus.” The **whole purpose** of the definition of the “Gospel of God” as found in Romans 1:1, 3 — “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh”, was to show to any student of the Bible that the law could be kept in the fallen nature which Christ took. Then how powerful is this “Gospel of God”?

The Unjust Steward: (Luke 16:1-13)

“There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty...And the lord commended the unjust steward, because he had done wisely”. This is the type.

The anti-type is explained in the following: *“for the children of this world are in their generation wiser than the children of light...Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the*

unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The obvious lesson is summed up in the following from the Apostle Paul: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19)

The Rich Man and Lazarus: (Luke 16:19-31)

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table...And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue...But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented...Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is the type.

The anti-type will be based on how each one of us will handle the time allotted to us during our own time of probation. It must also be noted, that this is not an explanation of the state of the dead; for that would contradict other Scripture passages. But serving as a Parable, is meant to teach a lesson on *"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness..."* (2 Pet. 3:11).

The Master and the Servant: (Luke 17:7-10)

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. This is the type.

The anti-type Christ explains as: *"So likewise ye, when ye shall have done all those things which are commanded you, say, **We are unprofitable servants: we have done that which was our duty to do.**"* And the dissimilarity to this is what is played out after the teachings of sinless perfectionism, the holy flesh teaching or as other claims to righteousness by works for sainthood. Instead, *"We are unprofitable servants"*. We must understand that soul affliction— *"God be merciful to me a sinner"* — *"we are unprofitable servants"*, will not manifest itself by going about claiming to have attained to righteousness or the once saved always saved ideology; which is boasting. In contrast, true Righteousness by Faith is through Atonement—and not through our own attainment!

The Pharisee and the Publican: (Luke 18:9-14)

*"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, **I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other"***. This is the type.

And for the painful truth of the anti-type: *"for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."* *"God be merciful to me a sinner"* is the attitude of those who understand Righteousness by Faith. The counterfeit is echoed in all forms as shadowed forth in the type of the Pharisee. Namely, while still a sinner in sinful flesh, and while as yet Christ is saving to the *"uttermost"* (Heb. 7:25) and making *"intercession"* [ibid.], many even now boastfully claim to have already attained unto perfection or a state of cleanness before God—without or even before Christ's Final Atonement Ministration is finished. This is the deception, because it sounds 'gospel' like—but the Bible reveals such as *"another gospel"* (Galatians. 1:6).

The Publican, however, was content to leave this area alone and be justified before God alone. Righteousness by Faith before God, and not before man with righteousness by his works. The boastful claims — *"I am a saint, I am holy, I have cleansed my life from all filthiness of the flesh, I have holy flesh"* are not according to true righteousness by faith, but rather are of one's own works, because the Man in linen's High Priestly Ministration of Atonement continues!

Now, in light of the above-mentioned points on Righteousness by Faith, there is something in the parable of Matthew 22 that we need to have a look at; which Luke does not record (Lk. 14), as per the Great Banquet that we will discuss on page 5. And that is simply the following:

*“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, **Friend, how camest thou in hither not having a wedding garment?** And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **For many are called, but few are chosen.**” (Matt. 22:11-14) Now what is worth noticing, is that this was a “Friend” who had not on a “wedding garment”. This certainly reveals the absence of what the provision of Zechariah 3 clearly pictures; which in turn equals what Christ’s High Priestly Ministration and Final Atonement provides—as that “wedding garment”.*

Workers in the Vineyard—A Parabolic time clock: (Mt. 20:1-16)

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle...Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.” This is the type.

The interesting anti-type will need to be explored within the system of Divine Truth as revealed through 1) the type’s “example and shadow” **services** of the earthly Sanctuary, 2) Israel’s seven annual Feasts, and 3) the Man in linen’s Ministrations. We can hardly wait to share with our readers how this Parabolic Time Clock has great antitypical significance with regard to the system of Truth that is found in the 5 agendas of the Sanctuary Service. Which entails Christ’s perfect “once for all” “sacrifice” (Heb. 10:10, 12) that would be used for the first agenda of the Sanctuary as well as

for the next 4 agendas concerning His Perfect High Priestly Ministration.

The Two Sons: (Matt. 21:28-32)

“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first.” Here is the type.

The anti-type was cutting: *“Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”* Now, for instance, as a Christian, recall to mind someone who you might think may never be saved because of the deep depravity to which they are in. If, however, they “consider” (in all its simplicity) Christ as their Great High Priest and stand before the Lord willing to have His High Priestly Ministration acted upon them (See Zech. 3), even right before His Ministration ceases, and I continue on as before without considering what the “Everlasting Gospel” is really saying, will not “the publicans and the harlots go into the kingdom of God” without me? I want what the Man in linen is ministering — don’t you dear reader?

The Wicked Husbandmen: (Matt. 21:33-41; Mk. 12:1-9; Lk. 20:9-16)

“A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country...And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others”. This is the type; in which “the chief priest and the scribes...perceived that He had spoken this parable against them.” (v. 19)

The anti-type was Christ’s own experience among “His own” (Jn. 1:11) who “received Him not” [ibid.] and in unbelief denied He was the Divine ho Logos — the “Word” εν αρχη εν arche, “In beginning”. (see v. 1)

The Great Banquet: (Matt. 22:1-14; Luke 14:15-24)

“A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” Herein is the type; being directed towards the Religious leadership.

For our anti-type, the Master of the house is our Heavenly Father. Christ’s Parable applies to those He was speaking to at that time, as well as to us. The fact that the Religious leadership made excuse was confirmed in Christ’s words – *“your house is left unto you desolate.”* (Matt. 24:38) And again when the 70 weeks of Daniel 9 came to their close in 34 A.D. with the leaderships final rejection of truth with the stoning of Stephen, (Acts 7) and the great persecution against the Disciples that followed. The question for us today is: What is our excuse if we *“obey not the (everlasting) gospel”* (2 Thess. 1:8) as revealed through Christ’s High Priestly cleansing?

The Budding Fig Tree: (Matt. 24:32-35; Mk. 13:28-31; Lk. 21:29-33)

“Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” This is the type. Christ’s meaning for the anti-type: *“So ye in like manner, when ye shall see **these things** come to pass, know that it is nigh, even at the doors. Verily I say unto you, that **this generation shall not pass, till all these things be done.** Heaven and earth shall pass away; but my words shall not pass away.”* Moreover, antitypically, the generation was both those who witnessed the events in 66 and 70 A.D. with the surrounding of Jerusalem with the Roman armies. (See verses 20-24a) **The dual application** is the generation that witnessed the precursor of the fulfillment of **Luke 21:24** in June 1967 (50 years ago, now) This signalled the imminent fulfillment of the *“times of the nations”* that was fulfilled when *“Jerusalem”* was given the status of Capital of the state of Israel in 1980 when the Basic Law was voted by the Knesset – fulfilling what Jesus said – Jerusalem no longer being trodden down of the nations. And based on this – like the budding of the fig tree – we can know that Christ’s coming is nigh – even at the doors!

The Faithful Servant: (Matt. 24:42-51; Mk. 13:34-37; Lk. 12:35-48)

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” The man’s commandment to the porter to watch is the type.

Likewise, it is possible to ‘see’ the Heavenly ministration of Christ as identified by the Man in linen’s 5 agendas; and having ministered the first four – He is now ministering the fifth agenda of the Heavenly Sanctuary Service. Again, this service is revealed in the Parabolic Time Clock of Matt. 20, the Feasts and the Sanctuary Services – its relation to the fulfilment of Lk 21:24. Moreover, what His Ministration would entail in the Heavenly Sanctuary, prior to His coming – is for us to know, so as to know the hour we live in and be ready for His coming. And being within the time frame of the fifth agenda – the eleventh hour – the sixth Feast; the Day of Atonements, should tell those with ears to hear and eyes to see, the hour to which we have come.

The Five Wise and Five Foolish Virgins: (Matt. 25:1-13)

*“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, **Behold, the bridegroom cometh;** go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.”* This is the type.

The anti-type, *“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”* This Parable has great antitypical significance in the movements that God raised up and their comings out – in parallel with the Parabolic Time Clock. It is a parable that Laodicea does not perceive.

{To be continued with part 3...}

Shall we talk it over?

First of all, the fact is, when the many religious communities literally observe the feasts today, they are observing the typical feasts.

We have shown over several issues now, how the New Testament directs our attention to the antitypical High

Priestly Ministration by the Man in linen. (Heb. 9:23)

It is really simple then, why Paul said not to judge in the matter of feasts or Sabbaths; which were a "shadow of things to come" (Col. 2:17).

Observe carefully:

Paul conveys clearly "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:" (Col. 2:16). The Sabbath presents an interesting conundrum since it is found in the 4th commandment.

Notice how it is presented: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."(Exodus 20:8-11)

A Controversy?

The controversy about the "Sabbath" as not being necessarily given to the first century gentiles is a case in point.

There is abundant evidence that they did worship on the Sabbath. And as we know the Seventh day Sabbath is a part of the obedience factor; which is tied into the Law, and those who defend the Sabbath state that the Seventh Day Sabbath was never a shadow, but a weekly reminder.

Now, for instance, let's say that the many in the religious community are correct and that the Sabbath was not in fact a requirement for the gentiles at that time, and was in fact a "shadow" as stated by Paul in Colossians.

Here is the unbeliever's predicament.

When the anti-typical "Day of Atonement" arrived with the fulfilment of Dan 8:14, this was a call back to "rest" as stipulated in the Ten Commandment Covenant, since you cannot separate the Ten commandments which includes the Sabbath from the Day of Atonement; another Sabbath which enjoins that God's people abstain from servile work, on account of the fact that in

the typical service the High Priest sprinkled the blood on the Mercy Seat. And **within** that Mercy Seat were – in fact, the tables of the Ten Commandments.

So, since the religious communities didn't begin to observe the Sabbath – this implies that they didn't follow their High Priest into the Most Holy Place. This explains their poor awareness in their understanding of Christ's High Priestly Ministry "after the order of Melchisedec".

From this principle, we have two scenarios:

- 1) Sabbath keeping churches from the first century onward became the remnants of the true Christian faith.
- 2) The Sabbath would be restored during the time frame of the fulfillment of the Final Atonement – anti-typical "rest", since the Sabbath does foreshadow resting from one's own work and the Sabbath also foreshadows the millennium Sabbath rest.

Conclusion:

Point 2, just like the 1290 years ("And from the time that the *daily* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12:11) is a necessary backup for point 1. The reason being is that the remnants of the true Christian faith are hard to find in history and many have been classified by Rome as Gnostics.

Case in point: The Bogomiles and the Paulicians.

So, in either case, the Sabbath stands by way of its restoration during the 6th anti-typical FEAST.

Fact is, the **NIV Bible** presents a footnote on Revelation 14:7 "Worship him who made".

And then interestingly, the footnote refers the reader back to Exodus 20:11.

Wherein God said: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." This "rest" defined by God is difficult for many to believe. Paul concluded to the Colossians – the "seventh day" remained intact.

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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