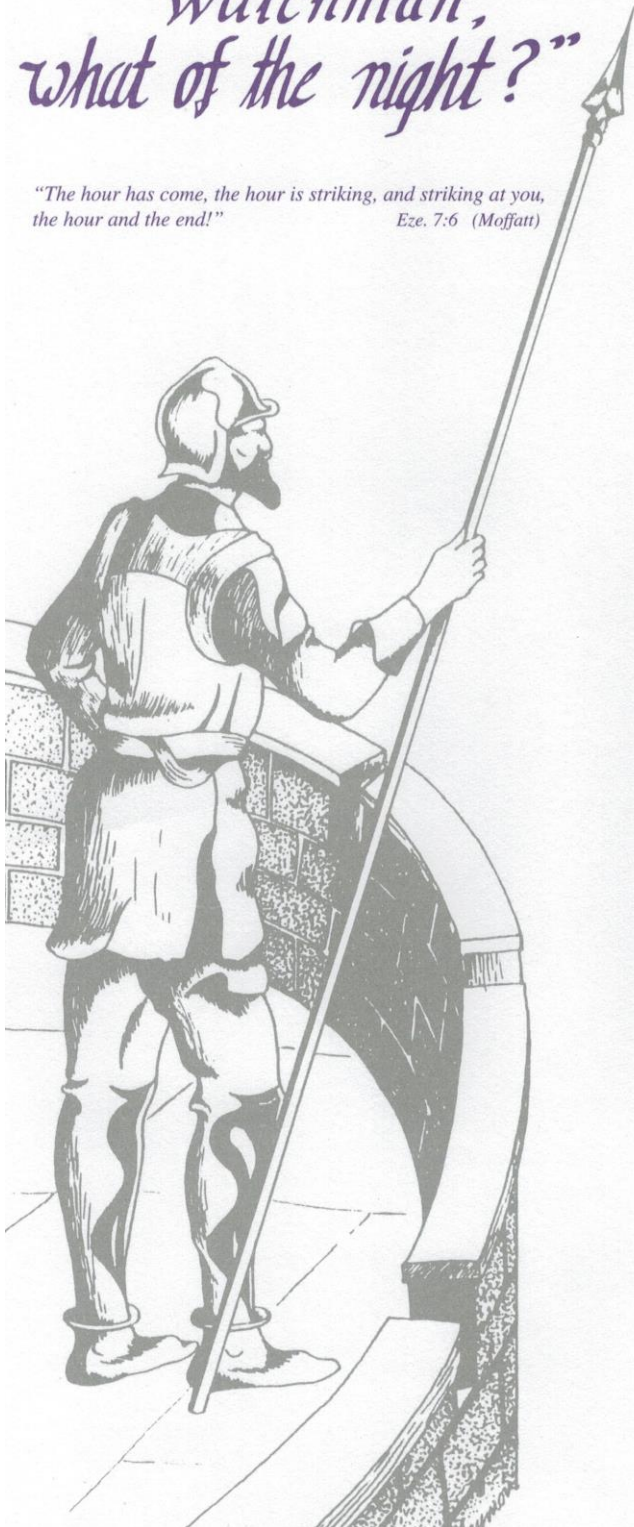


*"Watchman,
what of the night?"*

"The hour has come, the hour is striking, and striking at you,
the hour and the end!"

Eze. 7:6 (Moffatt)



An Inexhaustible Theme —

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(Part-3)

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Editor's Preface

In this issue, we close our Bible study on Christ's, the Man in linen's Parables. They will however, feature in more detail—in comparison to the Book of Hebrews; which clearly details Christ's High Priestly Ministration in the Heavenly Sanctuary, in upcoming thought papers.

For, in upcoming thought papers we have planned a well-timed special analysis to share—an acute though provoking Bible exposé in regard to the Parabolic Time Clock in Matthew 20; which details Christ's working out of the fulfillment of the seven annual Israelite Feasts.

What our readers should notice in this edition's (as well as the previous editions) coverage on the parables, is that, the Parables—when paralleled with the Sanctuary Service and the Feasts, they all convey a message—a Divine viewpoint that directs our wondering attention to "*heavenly things*". (Heb.8:5)

During these few months, as we have been studying, we have come to an appreciation of how these Parables reveal Divinely purposed type scenarios; which teach valuable Divine viewpoints concerning the antitypical "*gospel of the kingdom*" (Matt. 4:23).

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8:1, KJV, ea.)

An Inexhaustible Theme

The Man in linen's Parables (Part-3)

The Talents or Minas:

(Matt. 25:14-30; Lk. 19:12-27)

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents." This is the type.

The anti-type can be understood in the following: *"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."* Now, for instance, take the "talents" and apply them within the framework of the Truth and Light of the Heavenly Sanctuary and the "Everlasting Gospel".

The question then comes: is there such a thing as advancing light of present Truth? God says it's a definite principle: — *"But the path of the just is as the shining light, that shineth more and more unto the perfect day."* (Pro. 4:18, C.f. Jn. 1:4; 3:21).

Are we gaining—or are we hiding our talent in the earth? Are we growing in the knowledge of Christ (See 2 Pet. 3:18) albeit, good and faithful servants? (Matt. 25:15-30) Do we have an understanding, let alone progressive understanding of Christ's High Priestly ministrations and His Sanctuary Agendas?

How powerful then is religious tradition to miss what Paul said to "consider"? Humility and faith, walk hand in hand. Humility is walking in the light, even as He is in the light (1 Jn. 1:7) that offers a superior teaching, sanctioned by our Great High Priest—the Man in linen Himself—since He is the one who Divinely designed the Agendas of the Sanctuary?

The Leaven: (Matt. 13:33; Luke 13:20-21)

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven is the type. Now consider this: The testimony of the Man in linen—concerning "The kingdom of heaven" is the "Everlasting Gospel" and is the anti-type.

Christ warned against the testimony of unrighteousness — *"Take heed and beware of the leaven of the Pharisees and of the Sadducees."* (Matt. 16:6)

This warning is good today: *Beware of the leaven of Laodicea and of mainstream Christianity.* In other words, if one's testimony does not line up with the Man in linen's testimony with Heb. 8:3 & 9:23, (i.e. an Atonement at Calvary and a Final Atonement Ministrations of cleansing) it's time to cast out the old leaven of the Pharisees and of the Sadducees, (which mainstream Christianity and Laodicea offer today) and bring in the Man in linen's leaven of "righteousness and truth".

The Sheep and the Goats: (Matt. 25:31-46)

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, [first the anti-type] as a shepherd divideth his sheep from the goats: [the type] And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.” How clearly Jesus taught!

While some may have thought this overview analysis of the Parables to be a tedious exercise, yet, after long and persistent training – review and revision for strength and endurance in the “*deep things of God*” (which “*deep things*” more often than not include the use of both type and anti-type) we can find a blessing in the reward of knowing the “*way*” (Psalms 77:13, c.f. Heb. 9:8; 10:20) of God more perfectly. (See Acts 18:26; Heb. 2:1; 3:1; 6:1; 8:1)

In summary, the central point which remains between both the type and anti-type are: The **services** of the earthly sanctuary were an “*example (type) and shadow (type) of heavenly things*” (Heb. 8:5) – foretelling and illustrating the services of Christ’s High Priestly Ministration in that Heavenly “*Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*” “*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that*

is to say, not of this building...” “*For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...but now once in the end of the world*” (“*at the end of the age*” – RSV) *hath he appeared to put away sin by the sacrifice of himself.*” (Heb. 8:1; 9:11, 24, 26)

The Man in linen never complicated it—no, not for an instant—ever! Yet, mainstream Christianity and Laodicea argue, purge their conscience of vitality, light, as against these things with a theory based on the finished work of the Cross motif and a no Dual Atonement notion. When the Bible—the “*Everlasting Gospel*” as summed up in the Book of Hebrews—and the **Man in linen** says otherwise! The reader can rightly conclude it is important to prove there is a Dual Atonement from the New Testament!

{*Concluded...but to be revisited.*}

Shall we talk it over?

The purpose to talk things over, is to assist each Bible student to recount the vital connection with the relationship of Jesus’ parables to ancient Israel’s **seven annual Feasts** and the Sanctuary Service’s “**five agendas**” – which served as an “*example and shadow of heavenly things*” (Heb. 8:5).

[The following Bible quotations are taken from Young’s Literal Translation (YLT) of the Bible—unless otherwise noted—with emphases supplied by this editor. The email and online edition contains weblinks for the reader to be directed to the online version of YLT at biblegateway.com.]

Please see the Bible help enclosed on the “**two immutable things**” – for an ‘at a glance summary’ of past, present and future thought papers.

In the book of Acts we read:

“[R]eform ye, therefore, and turn back, **for your sins being blotted out, that times of refreshing may come from the presence of the Lord, and He may send Jesus Christ who before hath been preached to you, whom it behoveth heaven, indeed, to receive till times of a restitution of all things, of which God spake through the mouth of all His holy prophets from the age.**” [Acts 3:19-21 YLT](#)

It's marvelous how the context of the **blotting out of sins** is related to the High Priestly services in the type, and the anti-type is signaled and defined in the Book of Acts. The time of refreshing which would be at the end of the final outpouring of the Holy Spirit –at the end of the age, as Heb. 9:26 reveals: *“But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself.”* (RSV, ea.)

The intention for the meaning of the *“end of the age”* is a prophetic meaning or aspect in relation to the importance of the Ministry of Christ as Great High Priest at the *“end of the age”*, when also the appearance of the third woe occurs as noted in Rev. 11.

For, it is within this time frame – directly following the completion of His High Priestly Ministration that the third woe begins. (See Rev. 11:14) Which equals the end of the time frame for confession and repentance when God starts pouring out His judgments without mercy. [We will discuss this at another time.]

The *“times of refreshing”* is defined by God as being just before the time of the *“restitution of all things”*. The context clearly associates with what is stated in Hebrews 9:26 – *“end of the age”*. And as we talk it over, – have we ever noticed the latter days = consummation of the ages where the Great High Priest eliminates sin by way of His perfect *“sacrifice”*? (Heb. 10:12) This undeniable Bible fact is now being utilized during the time frame of this anti-typical Day of Atonement. The time frame of the consummation of the ages, is as many know it – the End of time! It is important to appreciate what Jesus Christ is doing in this last vestige of time.

Moreover, *“since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;”* [Hebrews 9:6 YLT](#)

Notice how the context of the *“heavenly things”* mentioned in Heb. 9:23 needing *“better sacrifices”* for cleansing actually commences the context of where and when it takes place (See Heb. 9:23-24). This as you read, is upon His entrance into the Heavenly Sanctuary not made by human hands. The final service, the Last Act of the Final Atonement is at the consummation of the ages, where The Man in Linen Himself puts away sin, blotting it out by His precious blood, the sacrifice of Himself.

No wonder the four beasts that rest not day and night, say- *“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”* (Rev. 4:8, KJV)

And this dare not be overlooked any longer! Christ our Great High Priest has been manifested for such a cleansing as revealed in the Book of Hebrews – for such a time as this that we are now in!

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:” (Heb. 9:23-24, KJV)

Many profess the *“now”* in Heb. 9:24 is past history. But the problem with this is, they all, can never explain that connection to Dan 8:14. Therefore, in talking over this matter of type and anti-type, the principle of the priestly service, is an *“example and shadow”* of one thing alone, and that is the services of the Heavenly Sanctuary as revealed in the earthly tabernacle. Because the anti-type holds the beneficial reason that the services of the priests *“Who serve(d) unto the example and shadow of heavenly things”* (Heb. 8:5, KJV) was meant to show – namely forgiveness and cleansing.

The sanctuary services boil down to and entail two things: Firstly, **“daily” forgiveness** which is the equivalent of the spring feast of Passover. Secondly, a **‘yearly’ cleansing** of the records of confessed sin and of the people, is the equivalent of the fall Feast of the Day of Atonement.

The type provided upon the completion of the Day of Atonement, the cleansing of the camp of Israel. The sin records were blotted out. This is the restitution of all things. Thankfully, the Bible does not contradict itself – ever! If you would like further evidence take the time now to review Revelation 15:8. It is nothing other than confirming the Day of Atonements imagery as a concept for our full undivided attention and consideration.

The Sixth Feast in relation to the Sabbath:

This is a good time to now introduce the sixth Feast, as the fact is, that the sixth Feast (i.e. the Day of Atonement) [Lev. 23:26-32] needs to be understood

in light of what is revealed in Hebrews chapter 4. Please observe carefully how Paul controls the endless confusion about the Fourth commandment:

*“there doth **remain**, then, a **sabbatic rest** to the people of God, for he who did enter into his rest, he also rested from his works, as God from His own. **May we be diligent, then, to enter into that rest**, that no one in the same example of the unbeliever may fall,” [Hebrews 4:9-11 YLT](#)*

Now, notice how the Bible defines that “**rest**” and associates this with the Sixth Feast:

*“Only -- on the tenth of this seventh month is a **day of atonements**; ye have a holy convocation, and ye have humbled yourselves, and have brought near a fire-offering to Jehovah; and ye do **no work** in this self-same day, for it is a **day of atonements**, to make atonement for you, before Jehovah your God. For any person who is not humbled in this self-same day hath even been cut off from his people,” [Lev 23:27-29 YLT](#)*

We will now turn to the anti-typical Day of Atonement as found in Daniel 7^s judgment scene:

*“I was considering about the horns, and lo, another horn, a little one, hath come up between them, and three of the first horns have been eradicated from before it, and lo, eyes as the eyes of man [are] in this horn, and a mouth speaking great things. I was seeing till that thrones have been thrown down, and the Ancient of Days is seated, His garment as snow [is] white, and the hair of his head [is] as pure wool, His throne flames of fire, its wheels burning fire. A flood of fire is proceeding and coming forth from before Him, a thousand thousands do serve Him, and a myriad of myriads before Him do rise up, the Judge is seated, and the books have been opened. I was seeing, then, because of the voice of the great words that the horn is speaking, I was seeing till that the beast is slain, and his body hath been destroyed, and given to the burning fire; and the rest of the beasts have caused their dominion to pass away, and a prolongation in life is given to them, till a season and a time. I was seeing in the visions of the night, and lo, with the clouds of the heavens as a son of man was [one] coming, and unto the Ancient of Days he hath come, and before Him they have brought him near.”
([Dan 7:8-13 YLT](#))*

Revelation 14:6-9 the Hour of His Judgement precedes the second coming of Christ.

*“And I saw another messenger flying in mid-heaven, having **good news age-during** to proclaim to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people, saying in a great voice, Fear ye God, and give to Him glory,*

because come did the hour of His judgment, and bow ye before Him who did make the heaven, and the land, and sea, and fountains of waters. And another messenger did follow, saying, Fall, fall, did Babylon, the great city, because of the wine of the wrath of her whoredom she hath given to all nations to drink. And a third messenger did follow them, saying in a great voice, If any one the beast doth bow before, and his image, and doth receive a mark upon his forehead, or upon his hand...” [Revelation 14:6-9 YLT](#)

Conclusion:

God invites all Christians to enter into that *rest* at the appointed time or be left naked without the righteous wedding garments that Christ spoke of in Matthew 22.

Do these details then mean what it states in Revelation 18:4— a coming out of Babylon? What would God be saying when the following voice rings as a loud cry?

“And I heard another voice out of the heaven, saying, Come forth out of her, My people, that ye may not partake with her sins, and that ye may not receive of her plagues,” [Revelation 18:4 YLT](#)

The plagues are poured out and alas, it is by the choice of the individual who preferred unclean garments and for that would become greatly unhappy. Here is the evidence:

*“for they are spirits of demons, doing signs -- which go forth unto the kings of the earth, and of the whole world, to bring them together to the battle of that great day of God the Almighty; -- lo, I do come as a thief; happy [is] he who is watching, **and keeping his garments**, that he may not walk naked, and they may see his unseemliness...” [Rev 16:14-15 YLT](#)*

Should we then be trifling, relying on the tradition of the elders of the religious community with their scholars that prefer tradition? Or is it about how the spouse feels about the matter—whispering – “doesn’t matter!” **Light and walking in that light** means much to those who WANT to know. (Pro. 1:20-33; Jer. 29:13; 1 Jn. 1:7).

A decisive thought— the “*Everlasting Gospel*” is the testimony of Jesus. (c.f. Rev. 14:6; 12:17; 19:10)

Now, in our very testimonies; testimonies which will either hold to the truth of the “*Everlasting Gospel*” or “*another gospel*”, what is exactly our definitions as to what took place before the presence

of God in heaven as portrayed in Daniel 7 and Revelation 14? Compared to what to place before the presence of God upon Christ's ascension?

Paul showed us how to view the portal into Heaven and the Bible is making a clear distinction between these two events.

The first event (Christ's ascension) being that of a **High Priestly inauguration**. (See Heb. 6:20; 9:11-12) [See the June issue -WWN - II 6(17)]

The second event (Dan. 7 and Rev. 14's judgment scene) is from Leviticus 16's ancient Day of Atonement—It's the **antitypical Day of Atonement's** fulfillment; which was considered by ancient Israel—as well as to modern Israel today as a day of judgement—which resulted in a cleansing of the Sanctuary—and most importantly of the "people" (Lev. 16:33).

The doctrine of copy and shadow (the KEY of Heb. 8:5) indicates that the very same **agendas** of the earthly Sanctuary occur in the Heavenly Sanctuary—regardless of the fact whether it is a physical structure or not. So, if we profess to believe what the Bible says—then we must submit our preconceived notions to THE VERIFIABLE TRUTH of Hebrews 8:5.

The following verses, present Jesus at the right hand of God, yet are only presenting the Kingly aspect of the office of Melchizedek as stated in Psalm 110:4.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34)

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:20)

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Are you familiar with Psalms 110?

"A Psalm of David. The affirmation of Jehovah to my Lord: 'Sit at My right hand, Till I make thine enemies thy footstool. The rod of thy strength doth Jehovah send from Zion, Rule in the

midst of thine enemies. Thy people [are] free-will gifts in the day of Thy strength, in the honours of holiness, From the womb, from the morning, Thou hast the dew of thy youth. Jehovah hath sworn, and doth not repent, 'Thou [art] a priest to the age, According to the order of Melchizedek.'" (Psalm 110:4 YLT)

The intercession found in the second part of Romans 8:34 you will notice is in relation to Hebrews 8:2, [A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.] and not to Hebrews 8:1 which requires the identification of those specific agendas in relation to the Heavenly Sanctuary which are found in the earthly tabernacle. The reason is clear, since it is a shadow and a copy of the heavenly. See again the dictum of Hebrews 8:5.

These things (the specific agendas in relation to the Heavenly Sanctuary)—unknown in Laodicea and mainstream Christianity—because of the little horn's Transgression of Desolation or also known as the Abomination of Desolation, are part of the story of why Daniel "*fainted, and was sick certain days*" (Dan. 8:27).

Wherein; because of the little horn's casting "*the truth to the ground*" (v. 12) and practicing and prospering for 1290 years until the fulfilling terminus time of Daniel 8:14. The eyes and attention of Christian believers during these ages were largely directed toward the confessional, the sacrifice of the mass, saints, relics and the Virgin Mary in full substitution of the continuous or *daily* mediation of Christ in the Heavenly Sanctuary.

Christ's continuous "*daily*" [Tamiyd] Ministrations in the Heavenly Sanctuary on behalf of humanity was diminished, lost, and largely forgotten. Same problem today!

Fact is, Christ's intercessory ministry today is still ignored and forgotten by the 99%, except for the remnant that understands the **Agendas** of the "*Everlasting Gospel*" in Leviticus 4—the "*daily*" and Leviticus 16—the 'yearly', for its counterpart in the High Priestly Ministrations of Christ in the Heavenly Sanctuary; which, concerning the 'yearly', is what Hebrews 9:23-26 is all about. And this is why the Book of Hebrews is a summary of the "*Everlasting Gospel*".

How does this connect with the Transgression of Desolation and the Abomination of Desolation?

The Transgression of Desolation – Abomination of Desolation against “*the host of heaven...the Prince of the host...the daily...His sanctuary...[and] the truth*” (Dan. 8:10-12) was by the “*little horn*” of Daniel 7 and 8. It can easily be traced in the Parabolic time clock of Matthew 20. How important are then the Parables?

This transgression and abomination took place between the hours of 9:00 and 12:00 on the Parabolic Time Clock. The message which Laodicea and mainstream Christianity need to explain is in relation to the 5:00 PM call to come out and get on board the right ship; which has the Man in linen at the helm.

Moreover, while some in Laodicea might profess that, even if they do not know exactly what the heavenly sanctuary looks like, they can nevertheless speak and proclaim what goes on there. Knowing that Jesus ministers in the Heavenly Sanctuary and that by faith they can come to the throne of God and receive mercy and forgiveness.

Yet, without knowing what the **Man in linen’s agendas** in that Heavenly Sanctuary and what Christ’s **High Priestly Ministration** entails we are without chart and compass. Lukewarm Laodicea sees no importance and worse there are those who insist there is no ‘Dual Atonement’ service. This is the pervasive power of the global religious communities.

Would not Jesus have asked the religious leadership in His day concerning this issue? – “How can you talk about something you don’t know or understand; and which you have in effect denied? And – “if what you are saying were true, why then do I have a people who are in Babylon? They believe that they have the robes of my righteousness but in reality, they need to come out from the vendors of oil and wear the garments that I myself am providing for them.”

“*My People perish for lack of knowledge*”. Jesus pleaded to ‘watch’. The parable of the wise and foolish virgins illustrates this fact.

If the Bible evidence in relation to Jesus’ High Priestly Ministerial work in relation to Corporate Confession and repentance, and not believe; what one must do when alerted of this fact? The regular

churches and those co-mingling in Laodicea all say they have no need to know Christ’s anti-typical ministry. We ask – can you explain the work of their High Priest? Pitifully, they have no answers!

If you are not aware, then there is a good chance of deception taking place and of drunkenness and slumber as illustrated by the parable of the 10 virgins in Matthew 25. Five were foolish and five were prudent – wise.

When the call of the bridegroom came during the Midnight hour, Jesus said the foolish lacked oil, didn’t study. Neglected their study, and their carnal nature cherished the apathy.

The wise urged and entreated them, but the foolish chose otherwise. The so-called wise co-mingled with the foolish. Jesus indicated something that many would say is very un-Christian. “[*Not so*]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.”

Yet there are many, who are clueless what to go out to meet the Bridegroom or why. It implies, their garments were spotted, they reject the earlier call out, and the latter is harder to decide upon.

The True and Faithful Witness counsels: “*because thou sayest -- I am rich, and have grown rich, and have need of nothing, and hast not known that thou art the wretched, and miserable, and poor, and blind, and naked*”. [Revelation 3:17 YLT](#)

What does nakedness mean? “*And the king having come in to view those reclining, saw there a man not clothed with clothing of the marriage-feast, and he saith to him, Comrade, how didst thou come in hither, not having clothing of the marriage-feast? and he was speechless*”. [Matthew 22:10-13 YLT](#)
c.f. Rev 16:15 and Gen 3:10-11.

"Five Agendas" now on YouTube –

https://www.youtube.com/channel/UC4YoMnwho30pc_Hg-nKpjYg

Presentations on the Man in linen and what He is saying to us now, as well as current videos on His Parabolic Time Clock of Matthew 20 & upcoming videos on the book of Hebrews – the Man in linen’s High Priestly Ministration.

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