

An Inexhaustible Theme –

“ad mathay” (Pt. 11)

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Editor's Preface

Over the past year, yea, even from the start of publications, we have been learning a great deal about the *Everlasting Gospel's* “two immutable things” which exalt Jesus Christ as our Great High Priest and Him crucified—verily highlighting His faith and righteousness. (1 Cor. 2:2) They, together with Bible prophecy form an Inexhaustible Theme— “*Mercy and truth are met together; righteousness and peace have kissed each other.*” (Ps. 85:10)

In light of “ad mathay”, we are now going to have a look at a number of Bible features.

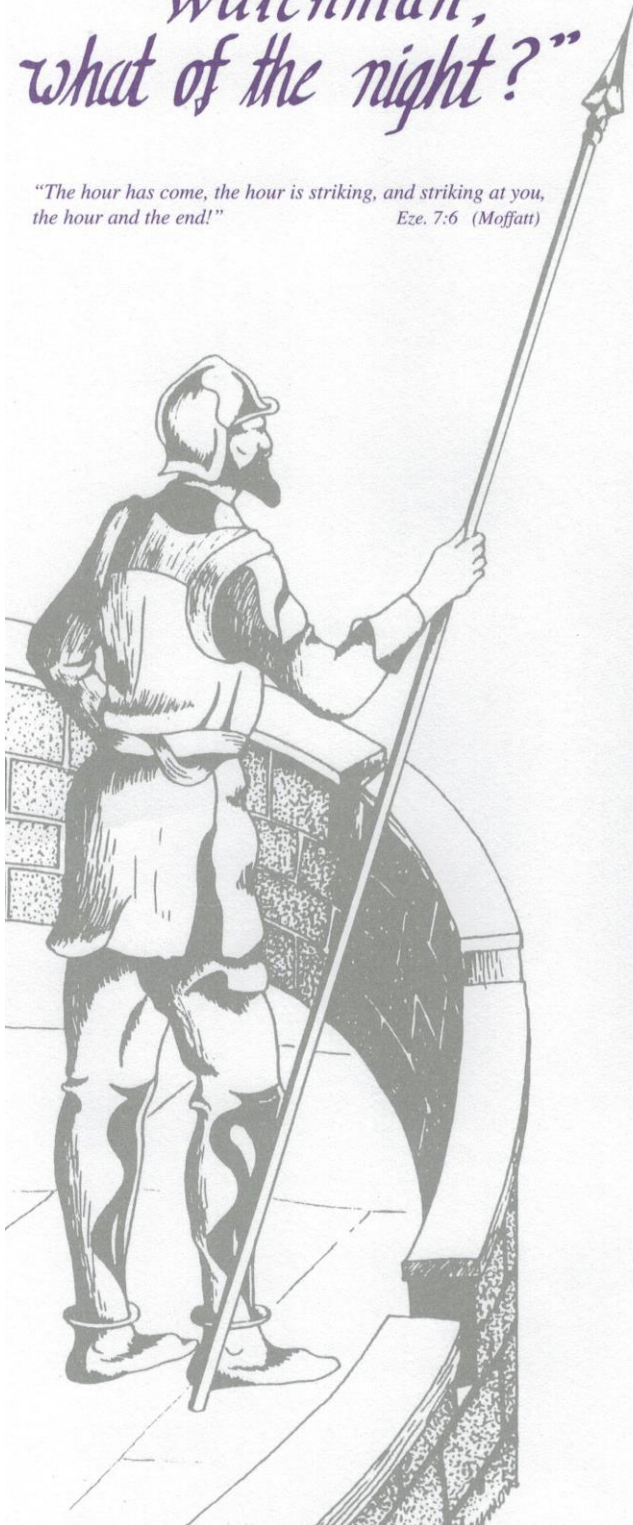
For the first feature, we are going to read Revelation 13 the way it was intended to be read—just as it was given—in the order it was given. The result has not—and will not be easy for many. Nevertheless, like the Bereans of old, who searched the Scriptures daily to see if what they were being told was true—we must do the same.

For the second, by Divine approval “ad mathay” prevails as admissible evidence in opposition to the traditions of the elders, and openly proves a Dual Atonement of— “*necessity*” & “*necessary*”. The New

“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)



Testament’s Divine signature for a Dual Atonement in the book of Hebrews undeniably sums up the *Everlasting Gospel*.

For the third, could a certain count of key words in Leviticus 4 & 16 be just a coincidence, or is there a Divine point being made?

For the forth, we are going to look at a high-level overview of how the **last 3** of the 5 agendas – these being the 3rd – 4th and 5th agendas (which during the types day of atonement were the 1st, 2nd and 3rd agendas of the day - Lev. 16) help to explain the **Three Angels Messages** of Rev. 14.

An Inexhaustible Theme –

"ad mathay" = "How long?" or "until when...?"

A short Q & A Session:

Question: *"ad mathay" = "How long?" or "until when shall be the Chazown concerning the daily, and the transgression of desolation...?"*

Answer: *"Unto two thousand and three hundred days"—1844*

THE INTERPRETATION ROUTINE—IS IT RELIABLE?

Can the careful reader detect what is wrong with the following? And Does this reflect the fact that there is a point to be made concerning **ad mathay**?

Revelation chapter 13 as Laodicea interprets:

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (1260)

Rev 13:3 And I saw one of his **heads as it were wounded to death; [1798] and his deadly wound was healed:** and all the world wondered after the beast. [c.f. verses 4-18 for further context]

To merely illustrate a point, the careful reader may have noticed that one text has been purposely manipulated to be out of sequence. This alone justifies and warrant Laodicea’s 538 to 1798 interpretation routine. But it could not have done so without twisting the Scriptures; which results in a mistranslation and misinterpretation. This is woefully unjustifiable Bible teaching!

How do we solve this problem? Put it back the way it was and read it for what it is saying!

With your open Bible, notice carefully how verse 5 obviously follows verse 4, which in turn comes after verse 3 and not as has been presented above.

The reason why we presented it this way, was to show how Rev. 13 would have to have been written, in order to correctly line up with the 1260 taking place prior to the deadly wound – i.e. from 538 + 1260 yrs reaching to 1798.

But the fact is, it’s actually the other way around! With the deadly wound taking place **first** – **followed** by the deadly wound being healed – **then** followed by the forty and two months or 1260 days.

Let’s look at it again:

Laodicea’s version:

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (1260)

Rev 13:3 And I saw one of his **heads as it were wounded to death; and his deadly wound was healed:** and all the world wondered after the beast.

Forty and two months – deadly wound – healing of the deadly wound – 538 + 1260 = 1798

Now compare it with the Bible’s version:

Rev 13:3 And I saw one of his **heads as it were wounded to death; and his deadly wound was healed:** and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (1260)

The obvious conclusion: The interpretation routine—as Laodicea interprets is **NOT** reliable! The Bible says the deadly wound takes place **first**, **followed** by the healing, which is **then** followed by the 42 months or 1260 days—3 ½ literal years—in that order!

You will then notice that, it is because of the deadly wound and it's healing (v. 3), that results in all the world wondering after the beast (v. 4) and worshiping the dragon who gave power unto the beast—worshiping the beast saying *"Who is like unto the beast? who is able to make war with him?"*.

Moreover, it is because of all this that results in the beast being *"given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."* (v. 5, ea.)

Contextual evidence reveals that, neither *"mouth"* nor *"power"* were given to the beast before his deadly wound, neither was he worshiped until his wound was healed!

The next obvious conclusion: Scriptural evidence attests that it is *"one of his heads"* that receives a deadly wound—and NOT one of its horns; as previously understood the little horn of Daniel 7 & 8.

So, let's ask ourselves some questions concerning Revelation 13 & 17:

(While noticing the picture; which isn't perfect, on the right with the knife wound to one of the beast's heads—consider the following questions)

If the *"woman"* in Revelation 17 prophecy = the Papal reign (and she does)—how could one of the heads of the beast which receives a deadly wound be the Papacy? The Little Horn is not identified in Rev 13. Notice God explains how the woman rides the beast in Rev. 17 beast with 7 heads—whereas the 1 head of the composite beast in (13:3) receives a deadly wound? (c.f. Rev. 17:3)

Wouldn't it have to say that the woman or little horn received a deadly wound (1798) and then it was healed?



Is there a mention of the *"woman"* in Rev. 13?

Does *"one of his heads"* receive a deadly wound or does the *"woman"*?

Does it say in Daniel that the little horn receives a deadly wound?

Is there a mention of the little horn in Revelation? Or does the picture present a combination of the beast and woman as the little horn?

According to Rev. 17:16, the Woman has yet to receive a deadly burning from the 10 horns (v. 12) to which she will never ever recover from. Fact is, there is no mention of the woman receiving a deadly wound, followed by convalescence only to receive another—and that a deadly burning. No, not described by God at all. But this is another example of the regular interpretation routine. Scripture, places a significant question on the reliability of 1798. As has been shown previously this date does not resolve the details of the 1260, 1290, 1335 noted in Dan 12. [See WWN - IV Au.Ed. 10(18)]

However, it does mention in Rev. 13 that *"one of his (not her) heads"* receives a deadly wound — coupled with the fact in Rev. 17 that the 7th head in verse 10 that is *"not yet come"* but when *"he cometh, he must continue a short time"* [margin] (because he receives a deadly wound? Rev. 13) prior to the arrival of the 8th head, which is *"wondered after"* (13:3) *"the beast that was, and is not...is of the seven, and goeth into perdition."* (v. 11)

Could it be that, the 7th king or head that lasts a short time = *"one of his heads"* that receives the deadly wound? And it's healing results in the arrival of the 8th head/king or beast that is wondered after? Definitely something to think about?

Therefore, the “woman” and the “head” that receives a deadly wound must be different players in the end game. Which means the woman cannot be the head that receives the deadly wound. Because when she is wounded – she is out of the game prior to Christ’s 2nd coming. (c.f. Rev. 18, with verse 8 in focus.)

Moreover, in light of these facts, a short review of 2 Thessalonians chap. 2 is in order.

What we must realise straight up, is that, the identified “Wicked” one (ο ανομοσ-ho anomos) lasts unto Christ’s 2nd coming when he is “destroy[ed] with the brightness of His coming” (v. 8).

But the “woman” is “utterly burned with fire” (Rev. 18:8) before Christ’s coming (c.f. Rev. 19:11). Afterwards only the “beast” and “false prophet” (19:20) are remaining.

You see dear reader, we were always taught and thereby concluded that the identity in 2 Thessalonians was the papacy, the woman. But she is destroyed at some point in time prior to Christ’s 2nd coming.

Whereas the “Wicked” one lasts unto Christ’s 2nd coming. Because of this difference in time, how can they be the same? And how do we resolve this discrepancy? Does Revelation 13 & 17 contain God’s answer? (there will be more on this later...)

Admissible Evidence

For example:

We present the following scenario for thought:

If the evidence (that we have been examining since February, concerning what the Man in linen said in connection with historical facts) were in fact, even to be handled by an earthly court and Jury with impartiality and justice, the conclusion would be the same as God’s Heavenly Assize in Daniel 7:9-10 and 8:14.

It reads— *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten*

thousand times ten thousand stood before Him: the judgment was set, and the books were opened...And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The Heavenly Assize is now in session –

With the evidence of the Man in linen’s (Christ’s own true testimony) as the primary evidence, and then the historical evidentiary material coupled with the evidence of 554 being understood prior to 1844. The conclusion is safely drawn that, the admissible evidence of 554 cannot be dismissed or thrown out of court.

Admissible evidence, in a court of law, is any testimonial, documentary, or tangible evidence that may be introduced to a factfinder—usually a judge or jury—to establish or to bolster a point put forth by a party to the proceeding.

The Divine Evidence that sustains what the Man in linen said concerning the 1290 and the 2300 years terminating together in Dan 8:14 (1844)—is sustained with the historical evidence. Historians have proven the Ostrogoths were not uprooted in 538, but in 553 during the second round of warfare. The proof? See the footnotes section on page 7.

The court’s decision would justifiably be made in favour of **554** being the start date for the 1260, 1290 and the 1335. [Dan 7:9-10; 8:13-14; 12:6-7, 11-12.]

Leviticus 4

Observe how the word ‘atonement’ (kaphar) is used 4 times in union with the word ‘forgiven’ (calach) also being used 4 times in Lev. 4. Lev. 4 = atonement 4 times, forgiven 4 times. Is God providing a memory hook of importance?

Lev 4:20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an **atonement** (kaphar) for them, and it shall be **forgiven** (calach) them.

Lev 4:26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an **atonement** (kaphar) for him as concerning his sin, and it shall be **forgiven** (calach) him.

Lev 4:31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an **atonement** (kaphar) for him, and it shall be **forgiven** (calach) him.

Lev 4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an **atonement** (kaphar) for his sin that he hath committed, and it shall be **forgiven** (calach) him.

Conclusion:

Leviticus 4 is the type, the *“example and shadow of heavenly things”* (Heb. 8:5). Which directs our attention upwards to the great anti-type—even to Christ’s *“daily”* High Priestly Ministration in the Heavenly Sanctuary from post 31 A.D. *“Unto”* 1844 A.D. (c.f. Dan. 8:14)

But remember that, while the *“chazown concerning the daily”* ended at Dan. 8:14’s fulfillment. Christ’s antitypical High Priestly Ministration that fulfils the type’s ministration of ‘forgiveness’ during the ‘daily’ services are not exhausted. As this feature still appears in the antitypical Day of Atonements Ministration as per Jn. 3:16; 1 Jn. 1:9, just as it did in the type noted in Num. 29:7-11.

This is why Christ’s antitypical *“daily”* Ministration in the Heavenly Sanctuary continues alongside the antitypical ‘yearly’ Ministration—the Final Atonement. The prophetic aspect of the *“daily”* (you might say) reached *“Unto two thousand and three hundred days”*. Because that was when the time came for *“then shall the sanctuary be cleansed.”*

Thus, Christ Ministers that *“daily”* Ministration of ‘forgiveness’ coupled with the cleansing (c.f. John 3:16 & 1 John 1:9; Heb. 9:23) during the antitypical Day of Atonements for any sinner who comes to Christ now *“at the end of the age”* (Heb. 9:26, RSV).

Leviticus 16

You may already be interested to know, Lev. 16 uses ‘atonement’ (kaphar) 15 times, with ‘reconciling’ 1 time (which is the same word kaphar) – totalling 16 times for Lev. 16. (Lev. 16 = atonement 16 times. Again, is God providing a memory hook of importance?)

Observe:

Lev 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an **atonement** (kaphar) for himself, and for his house.

Lev 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an **atonement** (kaphar) with him, and to let him go for a scapegoat into the wilderness.

Lev 16:11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an **atonement** (kaphar) for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

Lev 16:16 And he shall make an **atonement** (kaphar) for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev 16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an **atonement** (kaphar) in the holy place, until he come out, and have made an **atonement** (kaphar) for himself, and for his household, and for all the congregation of Israel.

Lev 16:18 And he shall go out unto the altar that is before the LORD, and make an **atonement** (kaphar) for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Lev 16:24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an **atonement** (kaphar) for himself, and for the people.

Lev 16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make **atonement** (kaphar) in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Lev 16:30 For on that day shall the priest make an **atonement** (kaphar) for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Lev 16:32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the **atonement**, (kaphar) and shall put on the linen clothes, even the holy garments:

Lev 16:33 And he shall make an **atonement** (kaphar) for the holy sanctuary, and he shall make an **atonement** (kaphar) for the tabernacle of the congregation, and for the altar, and he shall make an **atonement** (kaphar) for the priests, and for all the people of the congregation.

Lev 16:34 And this shall be an everlasting statute unto you, to make an **atonement** (kaphar) for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Then back to - Lev 16:20 And when he hath made an end of **reconciling** (kaphar) the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Conclusion:

Just a coincidence? Or is God trying to tell us something? The result? The type places 3 times more emphasis on an atonement of cleansing than an atonement of forgiveness. This is the *“example and shadow of heavenly things”*. Even so in Christ’s High Priestly Ministration the emphasis is on an Atonement of cleansing (Heb. 9:23-26).

This is why *‘affliction of soul’* in Lev. 16 is the message for the hour that few understand. (c.f. Lev. 16:29, 31) It involves confession and repentance (entailing a *“daily”* Ministration of ‘forgiveness’) which marks the preparatory work for the **final cleansing**. God placed its importance in the type – lest we be *“cut off”* (Lev. 23:29) in reality!

Leviticus 16 is important! A Dual Atonement of *“necessity”* & *“necessary”* (Heb. 8:3; 9:23) is important—even *“two immutable things”*! (6:18) A Final Atonement is important! Hebrews 9:23 is important—in fact, it’s fatefully, critically and decisively *“NECESSARY”*! A *“NECESSARY”* ‘cleansing’!



The Last **3** Agendas = the **3** Angels Messages

The following is a high-level overview of how the— **3rd - 4th & 5th agendas** (corresponding to the **1st, 2nd & 3rd agendas** on the Day of Atonements in Lev. 16) help to explain the **Three Angels Messages** of Revelation 14.

To help clarify—please notice carefully:

The Sanctuary of Atonement's can be summarized as follows: [5 Agendas](#)

Agenda # 1 Individual forgiveness. (Lev. 4)

Agenda # 2 Corporate repentance. (Lev. 4)

Then the Cleansing time and **Final 3 Agendas**--(Lev. 16)

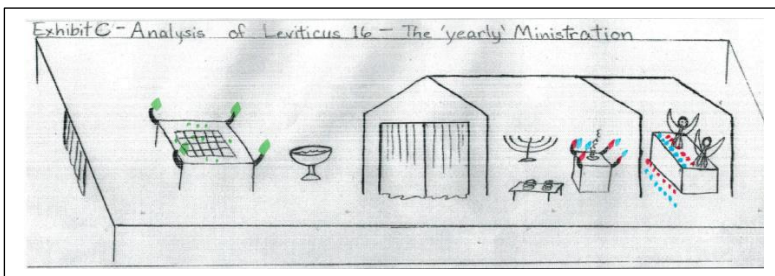
Agenda # 3 The Day of Atonement = Reconciliation of the Heavens. (Day of Atonements **1st agenda**)

Agenda # 4 Corporate cleansing. (Day of Atonements **2nd agenda**)

Agenda # 5 Individual cleansing. (Day of Atonements **3rd agenda**)

I remember quite well, when I first started understanding the material on page 8. You see, a small Bible study group had gathered under a big Red Gum Tree near the Murray River. We had a white board, and we drew a diagram of the wilderness sanctuary; similar to the diagram sent out with the February 2017 thought paper.

Here it is:



There are 7 fundamental components that correspond to each other and which form a threefold Divine picture in regard to the 2 apartments and court of the earthly sanctuary. The 7 fundamental components are:

1. An Agenda,
2. A Ministration,
3. A Bible text,

4. An Angel's message,
5. A Sanctuary setting (most holy, holy or court),
6. A time in history or the present
7. And a corresponding event.

Observe the following diagram on page 8:

[We hope this helps as a brief introductory lesson as we try to pull several pieces of Bible information together to form one big Bible picture for our minds.

One tremendously helpful way to get this into our brains; just as it helped me to finally "see" it, is to draw out on paper (or whiteboard) the sanctuary diagram (on the left) and line up all the following components in their respective apartments or court locations.

Bear this in mind—commit it to memory, in the type, the high priest commenced his high priestly ministration on the day of atonement in the most holy place. And by working his way ever outward after cleansing the most holy place, he ministered in the holy place or *tabernacle of the congregation*, and then went out unto the altar in the court. Thus, by these 3 agendas he made "*an end of reconciling the [most-hagia hagian] holy place, and the tabernacle of the congregation [holy place-hagia], and the altar*" (Lev. 16:20).

You see, these Bible facts reveal why Christ would do the same in the Heavenly Sanctuary Ministration, and it is this antitypical Ministration which explains the need for them being used in the type. Christ is fulfilling the antitypical Day of Atonements Feast, a fall feast—at the end of the ages and not in 31 A.D.]

Summary:

A threefold Divine picture showing the uniqueness of Present Truth—

- 1) The **1st Agenda** corresponds to the **Ministration of cleansing the Heavenly Sanctuary** per **Daniel 8:14 & Heb. 9:23**.

Which helps to explain the **1st Angel's message**— "*Fear God, and give glory to him; for the hour of his judgment is come*". (c.f. Dan. 7:9-10)
And we now know for a certainty, by two Divine

chronologies, that Daniel 8:14's **2300 years** reached "*Unto*" **1844 A.D.** (See also Dan. 12:11)

This is when Christ's antitypical High Priestly Ministration concerning the '**yearly**' Day of Atonements began. This is what the service in the "*example and shadow of heavenly things*" in the earthly sanctuary's **most holy place** (hagia hagon) exemplified and shadowed.

- 2) The **2nd Agenda** corresponds to the **Ministration of corporate cleansing** per **Luke 21:24**, which reached its complete fulfillment in **1980** when Jerusalem was made the capital of Israel.

The Knesset authorized the move from Tel Aviv to the capital – Jerusalem. Signaling Jerusalem is no longer trodden down of the Gentiles, and that the times of the Gentiles were fulfilled. This also relates to the messages to the 7 churches in Rev. 2-3. But sadly, no corporate body like Laodicea passed the test. God states in this chapter that **ONLY** the way for individuals was left open. (c.f. Rev. 3:20) This helps to explain the **2nd Angel's message** – "*Babylon is fallen, is fallen*".

The corresponding location is found in the type [Leviticus 4/16] and this corporate adjudication was the tabernacle of the congregation or holy place (hagia). For the simple reason, God said in the ministration of the high priest that the second agenda was only for corporate confession and cleansing.

- 3) The **3rd Agenda** corresponds to the **Ministration of cleansing the individual** per **Heb. 9:23-26**.

Which helps to explain and results in the **3rd Angel's message** – "*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*"

The Faith and Righteousness of Christ brings this about. The time is **now**, and corresponds to **the last act of the final atonement** at the **altar in**

the court. And God is saying this ministration was solely for **individual cleansing**.

Why is "ad mathay" so important?

It tells us **why** we have a Great High Priest after the order of Melchisedec—a Dual Atonement Ministration to deal with the sin problem. The result is a "*strong consolation*" (Heb. 6:18) in Christ Jesus. Mainstream Christianity's 'twas all finished at the Cross' & Laodicea's 'no dual atonement' theories leaves us totally without a "*strong consolation*" – without a "*hope...as an anchor of the soul*", because it omits entirely the promised – covenanted – prophesied and "**necessary**" **cleansing**.

A Dual (Twofold) Atonement? –

Observe: "*For God so loved the world, that **He gave His only begotten Son**, (# 1 – the Cross) that whosoever **believeth in Him** (# 2 – "*consider the Apostle and High Priest of our profession, Christ Jesus*" (Heb. 3:1) and the antitypical 6th Feast – the Day of Atonement going on now per Heb. 9:23-26) *should not perish, but have everlasting life.*" (Jn. 3:16)*

A Dual (Twofold) Atonement? Absolutely, and what's more – its divinely ordained. YES! AMEN!

Footnotes:

See the following 3 links for maps, pictures and historical data on how the Ostrogoths were not uprooted in 538—but in 553 during the second round of warfare:

[Vitiges - Totila - Teia](#)

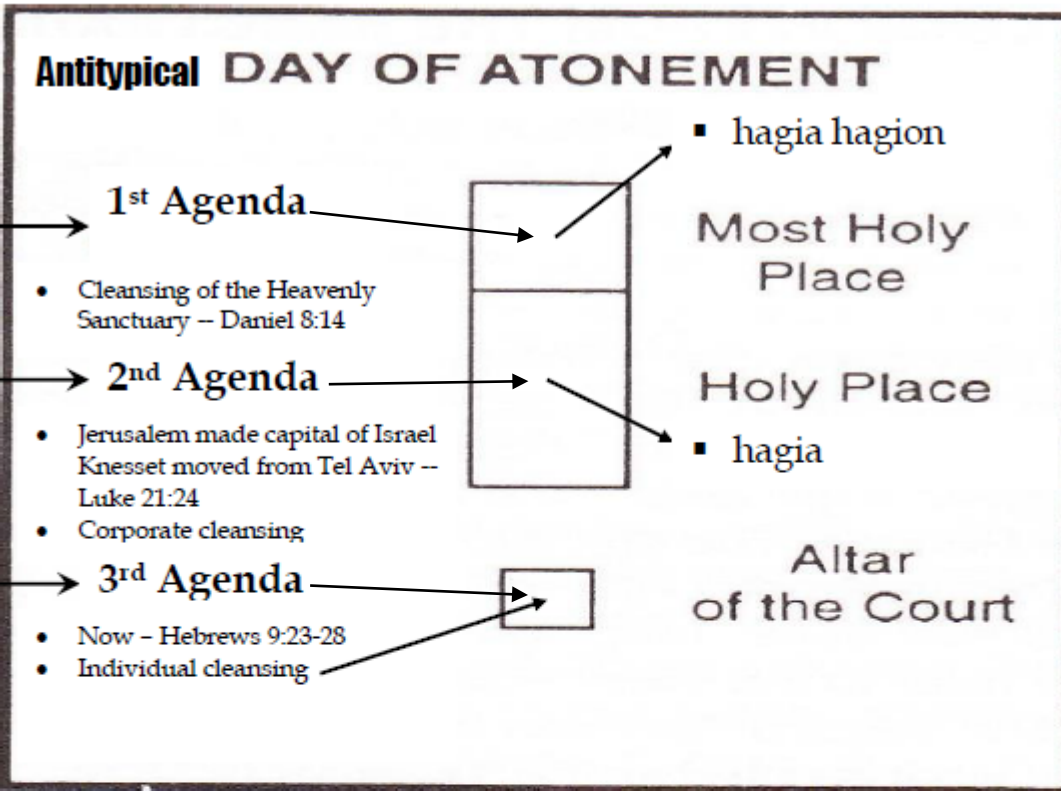
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Leviticus 16



1) **Step One - First Angels message** - "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7)

1st Agenda

2) **Step Two - Second Angels message** - "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (v. 8)

2nd Agenda

3) **Step Three - Third Angels message** - "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

3rd Agenda