

An Inexhaustible Theme –

# “ad mathay” Pt. 2

Pg. 1

## *Editor's Preface*

As we resume our Bible study on the “*Man clothed in linen*” in Daniel (as mentioned previously) there are two main terms that each Bible student must be acutely familiar with. And we will note these shortly.

For, in continuing our Bible homework, and while we will be looking at ancient and modern history in upcoming issues that substantiates what the Man in linen said. There is one main question that we need to continually keep out in front of us as we go forward. For, at every crossroad, before drawing any conclusion. And before making any decision on which “*way*” to go. We need to remember that the Bible’s “*Everlasting Gospel*” – the Sanctuary Message is our unerring road map and accurate compass – God’s Divine Template. We were meant to refer back to the Divine Template when studying any and all Bible questions so as to safely arrive at present Truth. (See Heb. 8:5) Therefore, we need to ask ourselves the all-encompassing question to correctly navigate over the prophetic landscape.

An Inexhaustible Theme –

“ad mathay” = “How long?” or

“until when...?”

The one main question is simply the following:

**What did the “*Man clothed in linen*” actually say?**

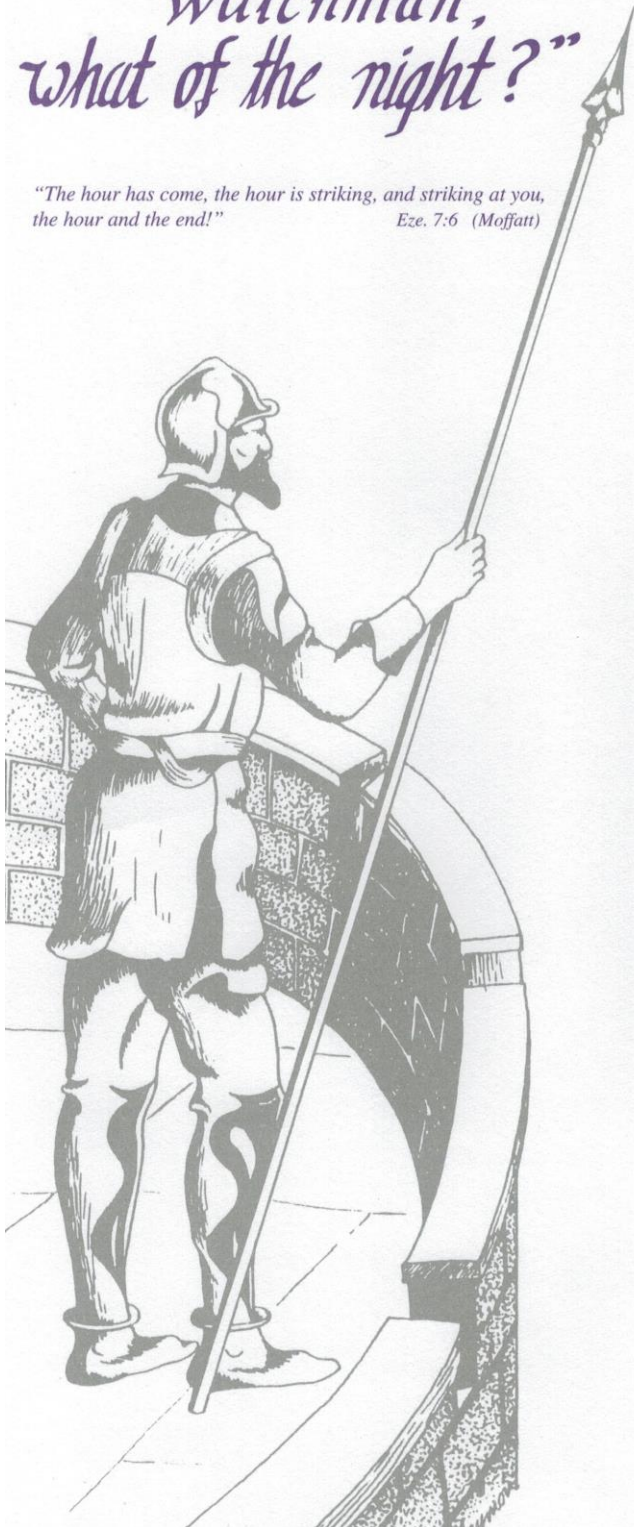
To find the answer, we must not only carefully study the question (Dan. 8:13) that His enquirers posed to Him. But also, the answer He gave. (v. 14) His enquirers inquisitively and uniquely asked:

“How long?” or “until when?”

“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)



Carefully observe how that there exist two main terms, two distinct facets to this enquiry.

They concern:

(1) ***“the daily...”***

(2) ***“the transgression of desolation”.***

[See the Bible help chart sent with the February issue.]

It's rather simple. So, simple in fact, one must wonder – ‘how could this have been missed for over a century and a half?’

And lest the fact be missed, the things that we are going to carefully examine must be viewed only in light of what Palmowniy said in answer to His enquires who asked – ***“until when?”***

Now, with that being said, the main point therefore to be grasped and understood is that, it's all about the

→ ***“Man clothed in linen”***

and what He had to say to those who asked Him

→ ***“until when?”***

As well as the Man in linen's Divine viewpoint concerning the

→ ***“daily”*** (Tamid, Heb.) in Daniel chapters 8, 11, and 12.

In fact, when we allow the Scriptures to breathe, something remarkable occurs. And with it comes the realisation that what the Man in linen said in Dan. 8:14 answers both meanings of “ad mathay”.

The two meanings are: ***“How long?”*** and ***“until when...?”***.

The Man in linen's answer of unto 2300 years answers the ***“until when...?”*** meaning of ad mathay in respect to a definite period in time. As well as the ***“How long?”*** meaning with the duration of the time allotted – 2300 years.

Traditions have no room in this light. And an unprecedented wow factor exists when the text is grasped and understood for the first time. Keep in mind this is a Divine Mandate. The only equivalent as explained in Prov. 4:18 – the shining light on the narrow path is shone on the text in all of its intended meaning. Vagueness and inaccuracy, the abode of the traditions of the elders has no

possibility of ever existing. It is expelled by the Man in Linen Himself.

The internal response is an immediate awareness, clarity of an intended Divine order and it is verily ***“Glad Tidings”***. And when seeing it, you'll ask yourself – ‘how on earth – how under the shining sun did I miss this?’ It will really make you to want to go about ***“walking, and leaping, and praising God.”*** (Acts 3:8)

This is when the Man in linen and what He said will be to you as the finding of that ***“pearl of great price”*** (Matt. 13:46). You'll want to go and sell all and buy it. ‘Sell all’ includes disposing of the traditions of the well-meaning. Then with freedom from Heaven you can share this critical junction of the ***“Everlasting Gospel”*** with others who have never seen it before!

Metaphorically, there is a giving up of something to secure it – even our preconceived interpretations that have ever and always totally overlooked what the Man in linen actually said to His enquirers who asked ***“until when?”***.

For our readers, there must be the awareness that a discussion on the **Man in linen** and **ad mathay** must include the ***“daily”***; which we briefly touched on in last month's edition as well as the special issue #2 for 2017.

There have been many speculations out there. Books and essays have been written with numerous interpretations. Debates and resulting hostilities over the ***“daily”*** still exist in mainstream Christianity. More importantly, the same has existed within Laodicea herself. In fact, these hostilities go right back to the Pioneers. Moreover, hostility between individuals over the interpretation of the ***“daily”*** resulted in two interpretive camps being formed.

While one camp held that the ***“daily”*** was paganism. The other held that the ***“daily”*** was Christ's High Priestly Ministration. With the latter (Christ's High Priestly Ministration) pejoratively being termed the ‘new view’. It caused such a stink that since there was no light on the matter it was dropped.

The counsel that was sanctioned was as follows: *"But let not "the daily," or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God."*

A century has passed, Laodicea maintains the controversy that bubbles away with no definitive answers. But, it has been asked, 'is there evidence that the former view of the 'daily' (paganism) may have actually been the 'new view'? We look forward to discussing this further and sharing with our readers more thought material.

Here we are today, no better off than a century ago, with withering indifference and vague answers. Or worse, the spiteful unchristian argumentative attitudes still prevail.

Thankfully, the Man in Linen renders the argument void. Regardless of the parochial arguments in both camps. The fact remains, we need answers this late in prophetic history. And this means the diligent Bible student, for him or her it all comes back to— 'but what did the Man in linen define the "daily" as being?' What is the answer for the lamentable cry?

The Man in linen made sure that the "daily" be interpreted by *"a more sure word of prophecy"*, so as to not be of *"any private interpretation"* (2 Pet. 1:19-20) by defining it Himself. He alone connected it to the cleansing of the Heavenly Sanctuary. (c.f. Dan. 8:13-14) And not 'paganism'! This leaves the erstwhile with no wiggle room at all.

The Bible clarifies the "daily" by saying:

*"Yea, he (the little horn) magnified himself even to the prince of the host, and by him the **daily was taken away**...and it cast down **the truth** to the ground; and it practised, and prospered."* (Dan. 8:11-12)

Let's put it to the test – Can the "daily" really be interpreted as 'paganism'?

Absolutely not! Sorry – it doesn't fit! And it is very easily explained from the text itself.

The first thing to question is - Why would the little horn want to take away by Abomination and

Transgression something wherein itself was the embodiment of both?

Which is why what Jesus said answers the foregoing question:

*"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, (little horn takes away paganism) he is divided against himself; how shall then his kingdom stand?"* (Matt. 12:25-26)

What was unknown; due to that which was 'practiced and prospered' was very clear. There was a massive absence or even awareness of or to the fact that it was Christ's High Priestly Ministration.

Is this provable?

More accurately, the Transgression of Desolation or also known in chapter 12 as the Abomination of Desolation was against:

1. *"the host of heaven"*
2. *"the Prince of the host"*
3. *"the daily"*
4. *"His sanctuary"*
5. *"the truth"*

Now, – where does 'paganism' fit into any of that? It doesn't friend!

In fact, why would God instruct Gabriel to tell Daniel (9:24) that *"seventy weeks are determined upon thy people and upon thy holy city to"*:

1. *"finish the transgression"*
2. *"to make an end of sins"*
3. *"to make reconciliation for iniquity"*
4. *"to bring in everlasting righteousness"*
5. and yet tell them *"to seal up the vision"* [Chazown, Heb.] *"concerning the daily"* (8:13) if it was 'paganism'?
6. *"and prophecy"*
7. *"and to anoint the most Holy."* (9:24)

Some definitions – Please observe:

For the Hebrew term *"to seal"* [חָתַם- chatham] in 9:24,

the New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon states— “to seal up” ‘seal, affix one’s seal, in attestation...’ [p. 367, emp. add.]

The Macquarie (Australia’s National) Dictionary notes: ‘attest (transitive verb) 1. To bear witness to; certify; declare to be correct, true or genuine; declare the truth of’.

Interestingly, are we to understand that ancient Israel was given “seventy weeks” (Dan. 9:24) to declare the truth of the coming “daily”—Christ’s High Priestly Ministration in the Heavenly Sanctuary—so as to make “reconciliation for the sins of the people”? (Heb. 2:17) This “daily” High Priestly Ministration is what commenced in the “midst of the week” (Dan. :27) and to which ancient Israel was to declare the truth of for 490 years (70 weeks)—leading up to this event.

However, when the “seventy weeks” came to its end, instead of declaring the truth of the “daily”, Acts chapter 7 records ancient Israel’s stoning of Stephen—thus sealing the nation’s corporate probation. Stephen, who was actually drawing their attention to Christ “standing on the right hand of God” (vs. 55, 56). To Christ who had already been inaugurated as our Great High Priest (Heb. 6:20; 9:11-12)—thus commencing His own antitypical fulfillment of the type’s “daily” Ministration.

However, even prior to this event ancient Israel’s leadership had sealed their probation with their crucifixion of the Messiah. Notice on the day of Pentecost, Peter’s message of repentance was for individual “Jews, devout men”, (Acts 2:5) and not the leadership. Thus, at the close of the “seventy weeks” they had failed to do those things which were determined in Dan. 9:4, failing to declare the truth of Christ’s coming “daily” Ministration.

Laodicea has likewise crucified the truth ... yea have “crucif[i]ed] to themselves the Son of God afresh, and put Him to an open shame” (Heb. 6:6) when it came to the “daily” Ministration, the Man in linen’s prophetic testimony and His ‘yearly’ High Priestly Ministration by subscribing to a ‘no dual atonement’.

What was to be left desolate? “He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,

even until the consummation, and that determined shall be poured upon the desolate.” (Dan 9:27) In contrast, Dan. 8 identifies the Heavenly Ministration of the Man in Linen was laid desolate by the little horn.

Therefore, from several Bible accounts, the “daily” cannot be ‘paganism’. It does not fit the prophecy by any configuration.

It does however, make perfect sense for God to instruct Gabriel to tell Daniel that “seventy weeks are determined upon thy people and upon thy holy city to...seal up the vision” [Chazown, Heb.] “concerning the daily” (8:13), with the “daily” being Christ’s Ministration in the Heavenly Sanctuary. Which began in 31 A.D.— “in the midst of the week” (9:27).

Then when the “seventy weeks” in 34 A.D. terminated with Stephen’s martyrdom. Acts chapter 8 states that a great persecution broke out in Jerusalem. Then the gospel began to be preached to the gentiles or nations “until [αχρι ‘ου-achri hou] the times [καιροι-kairoi] of the Gentiles [or nations τα εθνη-ta ethnē] be fulfilled.” (Lk. 21:24)

God did not leave ancient Israel without warning. In fact, it was a 490-year warning. (70 weeks, each day for a year, see Num. 14:34; Eze. 4:4-6) During another probationary time, Laodicea was also corporately warned. (See Lk. 21:24; Rev. 3:14-22)

For this and more, the Bible settles once and for all the true meaning of the Tamid—through the “Everlasting Gospel’s” Sanctuary Message.

In this manner, the Divinely mandated meaning is found in the metaphor of the “daily” service. This was outlined in the type of Leviticus 4’s ‘daily’ service; which was performed for the four categories of sinners throughout the year. [See Leviticus 4, c.f. Au.Ed. WWN 1(17)]

With this must come the transitional intention and meaning of the ‘yearly’. The divine ordinance of services that follows the ‘daily’ is as we know to be found in Lev. 16’s ‘yearly’ atonement.

The “daily” of Dan. 8:13 can only ever be Christ’s High Priestly Ministration in the Heavenly Sanctuary. This is very clear because it follows His “once for all...one sacrifice...one offering” (Heb. 10:10,

12, 14) on Calvary in 31 A.D. This is in an exquisite order and is prior to the fulfilment of Daniel 8:14. In the type ministration always followed the sacrifice, even so in the anti-type.

Why? For the Divinely mandated purpose is to “make reconciliation for the sins of the people” “when He had by Himself purged our sins, sat down on the right hand of the Majesty on high” (Heb. 2:17; 1:3).

But to be clear, this time was not the “end of the age[s]” (Heb. 9:26, RSV). Because as Hebrews 9:23 reveals that there was a further “necessary” cleansing of “heavenly things” following the events indicated in Hebrews 1:3 in 31 A.D.!

Again, this is the Man in linen’s own clear definition of the “daily”. Why? He answered Sanctuary language with Sanctuary language! And NOT with the language of—or associating it with ‘paganism’. [More to follow on the “daily”]

We are now going to review some necessary points that we shared in last month’s thought paper as follows:

What was it exactly that the “*Man clothed in linen*” actually said to His enquirers who asked— “*ad mathay?*” “*until when?*”

Again, this unique term, with its direct reference and association to the “*Man clothed in linen*”, is translated into our English to mean simply — “*How long?*” or as the Hebrew interlinear has it— “*until when?*”

And again, its unique use in Scripture is found in Daniel chapter 8:13; which we will quote again for our readers shortly, and then it is found in chapter 12 verse 6. But before we do so, we are going to review one more short snippet from a prior issue; which we did not have room for last month.

Please observe the following:

‘But...the vital question is:

With all the theology that abounds can anyone claim to be applying the blueprint’s pattern correctly? Laodicea and mainstream Christianity have not done so. The Book of Hebrews tells the Bible student why.

Fact is, the Book of Hebrews has proven to be very helpful in providing the Divine Dictum for a correct application of the “*Everlasting Gospel’s*” blueprint...that

simply CANNOT be dismantled by anyone! [See Rev. 22:18-19]

Endless attacks and criticisms, yes!

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

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

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

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

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

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

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

Despite the little horn’s practicing and prospering, and nigh perfected efforts to keep the “*truth*” of the “*daily*” from the people in its allotment of 1290 years “*until*” Daniel 8:14 — however, in the Heavenly Sanctuary the “*daily*” of Christ’s High Priestly Ministration carried on. Right up “*until*” (see Dan. 8:13) the time of the “*cleansing*” of the Heavenly Sanctuary—when the ‘yearly’ Ministration in anti-type commenced - just as the Man in linen said it would. (See Dan 12:7-11) [Au.Ed. WWN— 7(17) p. 3.]

**That review paves the way now, for this month’s brief intro to the Man in linen’s exquisitely flawless, and wonderful answer to “*ad mathay?*”:**

Each Bible student needs to be acutely familiar with and aware of the unique bearing that “*ad mathay*” – “*until when?*” holds in regard to the Man in linen’s present Truth, as revealed to Daniel long ago:

- The “*certain saint*” – Palmowniy the Wonderful Numberer in 8:13,
- and the “*Man clothed in linen*” in 12:6,

Firstly, it is to be noted the Identity in context is the one and the same Divine Identity – Christ. Next, the question being asked is deeply interesting, moving and most importantly a thought-provoking query:

*“ad mathay” – “until when?”*

- both by the “*another saint*” in the chapter 8
- as well as the “*one*” in the chapter 12 – correspondingly.

The question asked by the “*another saint*”, was because of what was revealed to Daniel concerning the “*little horn[s]*” significance of taking away of the “*daily...by reason of transgression*” and casting “*down the truth to the ground*” (v. 9, 11-12).

In the twelfth chapter this question was asked by “*one*” of “*two*” that stood on the banks of the river that Daniel saw, because of what was revealed to Daniel in the preceding verses.

It is further interesting to note once more, that Daniel was told – “*none of the wicked shall understand; but the wise shall understand.*” (v. 10, ea.)

In reconsideration:

Our regular readers will be familiar with, how we have in previous issues studied the Divine connecting relationship (i.e. the same Divine Identity) between that “*certain saint*” in Daniel 8:13 – and the “*Man clothed in linen*” in chapter 12. As well as the same Divine appellation of the “*Man clothed with linen*” in Ezekiel chapters 9 & 10. Not forgetting the Man in linen in Revelation 1 or our Great High Priest in Hebrews either.

In re-examining, the Hebrew term for “*certain*” in Dan. 8:13 is Palmowniy – ‘pal-mo-nee’. This simply identifies – the **Wonderful Numberer**.

This is none other than the same “*Angel of the Lord*” who appeared to Samson’s parents, Manoah and his wife. (See Judges 13) And when Manoah asked after the Angel of the Lord’s name, He answered – “*Why askest thou thus after my name, seeing it is secret?*” (Judges 13:18, margin “*wonderful*”, marvellous, remarkable, Heb.)

It is this same Wonderful Numberer – Palmowniy – Numberer of secrets, whose name is “*secret*” or Wonderful who is Christ the Man in linen – who revealed and set out for Daniel wonderful prophetic numbers as time prophesies that remain Immutable. This is He, who was the only One who could answer the question posed by His enquirers – “*ad mathay – until when?*” in chapters 8 and 12.

And now it is time to briefly introduce what the Man in linen said; which has been in your Bible and mine – all along.

**Why did our Saviour, our Great High Priest say that the 1290 terminates at exactly the same time as the 2300 years?**

**Answer:** Because the Little Horn’s transgression and abomination against Christ’s “*daily*” Ministration in the Heavenly Sanctuary, lasted for 1290 years until Dan. 8:14 – until the ‘yearly’ began. Christ said so! (Dan. 8:13-14; 12:11) And because the antitypical “*daily*” and ‘yearly’, (just as it was in the type) are closely connected to each other. And corresponds to Christ’s High Priestly Ministration in the Heavenly Sanctuary. Thus, there must be a termination of the “*daily*” (Dan. 8:13), at exactly the same time as the commencement of the ‘yearly’ (8:14) to hold an exact transitional connection to each other. (Dan. 8:13 ↔ 8:14)

Why has this detail been overlooked for such a long time?

But some have responded, ‘No, He did not say that!’ ‘No, that’s not what it is saying!’

**“Consider” the Man in linen’s evidence which begins in earnest.**

Now let’s have a look at what the Word says.

Observe carefully the following exchange in Dan. 8:

*“Then I heard one saint speaking, and another saint said unto that certain [Palmowniy—Wonderful Numberer] saint which spake, **How long** [“until when?”] shall be the [1] vision concerning the daily, [2] and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Dan. 8:13, the word “sacrifice” being a supplied word, ea.)*

*“And he said unto me...”*

Observe carefully the answer rendered by Palmowniy – Christ – the Man in linen:

**“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”** (Dan. 8:14, ea.)

**Dan. 8:13-14 & 12:11 paraphrased:** *‘Until when will Christ’s daily ministration be? and when will the little horn’s transgression against it for 1290 years’ end? Unto 2300 years, then the Heavenly Sanctuary is to be cleansed.’*

**The obvious conclusion:**

The [1] “vision concerning the daily, [2] and the transgression of desolation” was to be **“Unto two thousand and three hundred days.”**

We must let that sink in for a minute. The reader may ask, ‘What? Wait...hold on a minute! Could you repeat that? Why certainly...’

Concerning the *“daily”* and the *“transgression of desolation”* against the *“daily”*, the Man in linen said:

→ **“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”**

‘But I have always been taught to believe...I have always believed...’

I understand perfectly what this means, and how this may make the reader feel—uncomfortable to say the least. I went through it...and I can tell you...it’s not easy! Because long cherished opinions—the traditions of the elders; which I did not realize were opinions—because I held them as ‘truth as it is in Jesus’, were mistakes in *“rightly dividing the Word of Truth”* (2 Tim. 2:15).

Now, take notice of the fact that it is the Man in linen saying it—not me! And I am going to stand by it—come what may—because the Man in linen said so! Full stop. — Right? Right!

I understand, that this will be a point of decision for each reader. Whether they will, as a Berean, study the Word to see whether these things are so. [Further evidence is on its way—history’s confirmation of what the Man in linen said.] Or choose to study no further. See Jesus’ remarks in Mark 7:5-7.

But, do we honestly claim to believe Christ? What did the *“Man clothed in linen”* actually say?

Understand, and appreciate the question:

*“until when shall be the*

[1] *vision concerning the daily,*

[2] *and the transgression of desolation...”* (lasting 1290 years)

Now hearken to what the Man in linen said:

→ **“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”** — Unto Daniel 8:14’s fulfillment of the 2300 years.

It does not get simpler than that! Which is why we have said: ‘God has never made these things complicated.’

**The Man in linen, our Saviour, our Great High Priest said that the 1290 years terminates at the same time as the 2300!**

There is no other way around this verifiable Bible and Christ centered fact.

Will this Present Truth of what the Man in linen said be denied, rejected, contradicted, repudiated, criticized, slammed, blasted, ridiculed, mocked and scorned? Of course, that’s par for the course! And we invite all objectors to respond for we are ready for it. But can it be dismantled? No! Because the Man in linen said so! That becomes the reality of the denier’s and gainsayer’s predicament.

For, if this is wrong, then the Bible cannot be trusted, the Man in linen—the Wonderful Numberer made a mistake and that He did not really mean **“Unto two thousand and three hundred days”**.

But, dear reader...He did mean it. He makes no mistakes—He’s the Wonderful Numberer—the Bible can be trusted! In fact, we now have “a more sure word of prophecy” regarding the connection of the 1290 and 2300 years, so that we do not have to rely on what we previously held as truth; which was of a “private interpretation” (2 Pet. 1:20).

In fact, for the first time, you have **Two Divine Chronologies**:

1. 1290 years
2. 2300 years

to prove Daniel 8:14. Rather than just one (2300). Both accurately testify “two immutable things” (Heb. 6:18) of the “necessity” and “necessary” – forgiveness and cleansing— of Hebrews 8:3 & 9:23. Because both chronologies are really all about both “Immutables”! GOD CANNOT LIE!

And when noticing the introduction at chapter 8, Daniel records:

*“In the third year of the reign of king Belshazzar a vision (Chazown, Heb.) appeared unto me, even unto me Daniel, after that which appeared unto me at the first. [See 7:1] And I saw in a vision (chazown); and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision (chazown), and I was by the river of Ullai.” (v. 1-2)*

Let the reader take note that the word for “vision” in these first two verses is the Hebrew word ‘Chazown’. And not the Hebrew word ‘Mar’eh’ which is the other Hebrew word that is used for our English word ‘vision’ in chapter 8 as well as in chapter 9. In fact, there are two visions. And we’ll get into this in more detail concerning the Chazown and the Mar’eh coming up. We will be providing a handy summary of what these two words reveal. It’s so simple!

You noticed, chapter 8 starts off with the Chazown. And so, when we get to verse 13, the question concerns the Chazown, namely, “the vision (Chazown) concerning the daily”.

The question is asked: “ad mathay” – “How long? or “until when?” For what again? The question is all about “the vision (Chazown) concerning the daily, and the transgression of desolation”.

Both ways (“How long? “until when?”) are intriguing, and Palmowniy’s response renders an answer for both meanings.

**“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”** (Dan. 8:14, ea.)

Notice how the 2300 days answers the ‘How long?’, it was to be a long period of time, a long prophecy. And the “Unto” that time, answers ‘until when?’

Palmowniy was there, as well as “another saint” (v. 13), when Daniel began to see the “vision” – ‘Chazown’ by the river U’-lai. And not knowing the answer, or perhaps maybe knowing, but asking the question for Daniel’s – and our benefit, the “another saint” knows One who has the answer for his curious question. He asks Palmowniy, the Wonderful Numberer – “How long? “until when?” And Palmowniy – the Man in linen – Christ provides the answer, here in chapter 8, as well as in chapter 12, to the same question – “How long? “until when?”.

We now have had a brief look at what the Man in linen did say. But take special notice also as to what the Man in linen did not particularly say or define in His answer. And that is the exact beginning of His “daily” Ministration. Which was not the same as the beginning point (Dan. 12:11) for the little horn’s Transgression and Abomination of Desolation against the “daily” – lasting for 1290 years until Dan. 8:14. Fact is, Christ’s “daily” Ministration commenced quite some time before the little horn started (12:11) his Transgression and Abomination to “cast down the truth to the ground...practiced, and prospered.” (8:12) And the book of Hebrews gives the answer for when the “daily” began. Can the reader spot it? (See 1:3; 2:17; 5:6, 10; 6:20; 7:20-21, 25; 8:1-3, 6; 9:11-12) [We will speak more of this later.]

Until next month, it would be beneficial for our readers to refamiliarize themselves with Dan. 7 & 8 for clarity, especially about the “little horn”. Because he takes “away” the “daily” “by reason of transgression” for 1290 years – that lasts **“Unto two thousand and three hundred days...”** (Dan. 8:9, 11-12, 14, ea.).

O! How on earth did we miss it? – Proverbs 4:18!

{To be continued...}

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