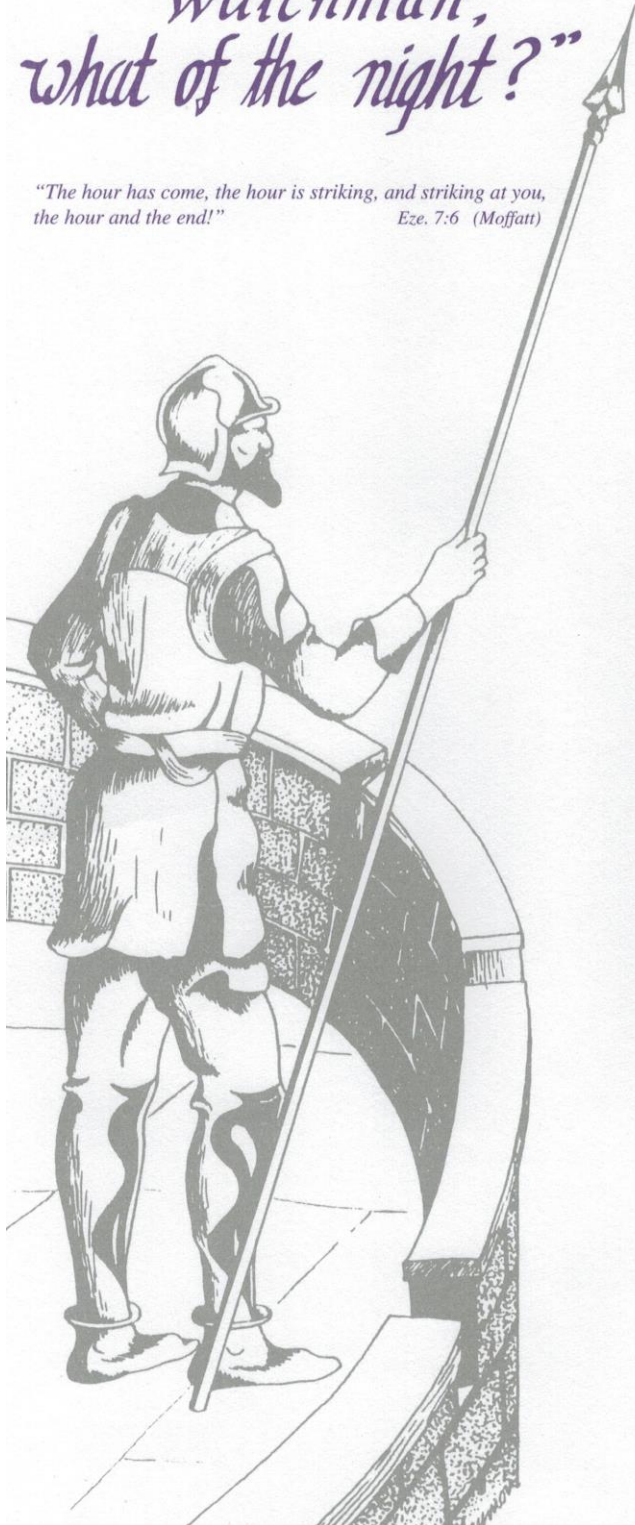


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



In this Special Australian Issue: IV - 7(18)

An Inexhaustible Theme—

"ad mathay" Pt. 6—

*Two Divine Chronologies—
The Chazown & the Mar'eh*

Pg. 2

Editor's Preface

As we continue with this 6th part on "*ad mathay*" very thoughtfully—even while knowing there are still many questions & points which we will need to consider and examine carefully. We realize the need to continue to move forward slowly, keeping things high level and simple, uncomplicated, studying diligently—letting the Scriptures speak; which is in fact a rarity these days.

If there ever was a time when **Two Divine Bible chronologies** [see Bible helps from Feb. & Apr.] were needed to prove the Man in linen's High Priestly Ministration in the Heavenly Sanctuary—a cleansing from sin—that time is now!

With this issue, we will be presenting another visual aid to help the reader see the correlation of what we have been studying concerning "*ad mathay—Until when?*". Alongside with the important truths that surround the two different word designations (Chazown/Mar'eh *) in Hebrew—translated as the single word "*vision*" in our KJV in Daniel chapters 8-10.

Is there a connection between the two visions? More simply: does the Mar'eh concern the 2300 "*evening morning*" or years "*Unto*" Dan. 8:14?

And then, does the Chazown concern the "*daily*" [†] which also lasted "*Unto*" Dan. 8:14? And which corresponds to what was "*taken away...by reason of transgression*" "*abomination*" by the Little Horn as the "*daily*" between 554—lasting for 1290 years— "*Unto*" Dan. 8:14?

How is the 2300 & the "*daily*" to be known from the Mar'eh and the Chazown? The Bible tells us. What the

readers will find interesting is that there is a Divine connection between “*ad mathay*”, the Chazown, the “*daily*”, the Mar'eh & the 2300.

“Seeing then that we have a great high priest, that is passed into the heavens, [worth mentioning: to “save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” even a “necessary...cleans(ing)” of “...heavenly things themselves...with better sacrifices than these” Heb. 7:25; 9:23, margin] Jesus the Son of God, let us hold fast our profession.” (Heb. 4:14)

An Inexhaustible Theme—

“ad mathay” = “How long?” or “until when...?”

Two Divine Chronologies—The Chazown & the Mar'eh

Simply put, the question was asked by “another saint” to Palmowniy, the Wonderful Numberer— **“ad mathay—Until when?”** concerning the **Chazown** = “daily” (8:13). However, the answer Palmowniy provided concerned the **Mar'eh** = 2300 “evening morning” (See Dan. 8:13-14, c.f. v. 26)

Why is this? — Answer: this is a clear link of association and relationship by Palmowniy between the two visions—indicating that the Chazown and Mar'eh would terminate **together** **“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”**. This is extremely pivotal!

One reason why we must understand the meaning behind what the Man in linen, Gabriel & Daniel intended to convey with the use of the Chazown & Mar'eh is clear. It concerns the prophetic periods of “seventy weeks” or 490 years, the 2300, 1260, 1290 and the 1335 years in Daniel.

The Wonderful Numberer wanted them as a fortification against error and deception— He said *“the wise shall understand” “And ye shall know the truth, and the truth shall make you free.”* (Dan. 12:10; Jn. 8:32) Essential Salvational Truths of the “Everlasting Gospel” by Christ our Saviour.

The treading down of the Truth of the Man in linen’s “Testimony” involving **“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”** has gone on long enough. (Rev. 19:10; Dan. 8:14) It’s time to *“Watch ye, stand fast in the faith, quit you like men, be strong.”* (1 Cor. 16:13) And be ready to give an answer! (c.f. 1 Pet. 3:15)

And seeing that we are actually living *“at the end of the age”* (Heb. 9:26, RSV) when Christ’s High Priestly Ministration of putting *“away sin by the sacrifice of Himself”* [ibid.] is soon to come to complete fulfillment. Signified by *“a great voice out of the temple of heaven, from the throne, saying, It is done.”* (Rev. 16:17)

And in light of the *“the signs of the times”* (Matt. 16:3), *“what manner of persons ought ye to be in all holy conversation and godliness...?”* (2 Pet. 3:11) Christ’s *“end of the age”* At-one-ment provides the answer and the resolution to the sin problem in sinful flesh.

It’s the Man in linen’s “Testimony” about a “necessary” High Priestly cleansing, which produces— *“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”* (Rev. 7:14)

It’s time to give more fully the message of the “Everlasting Gospel” *“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: [“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”] and worship him that made heaven, and earth, and the sea, and the fountains of waters.”* (Rev. 14:6-7)

Jesus said— *“The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”* (Matt. 9:37-38) Sadly, *“few there be that find it.”* (7:14)

The Chazown & Mar'eh pinpoint two Ministrations. Namely, the Ministration of the 1290/tamid & the Ministration of the Day of Atonements cleansing, commencing at the completion of the Mar'eh (2300) & Chazown. Which clearly shows the treading down of one—the “daily” by the little horn until the commencement of the other—the ‘yearly’ **“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”**. Ah! Day of Atonement language!

Which has to involve the Heavenly Sanctuary—seeing the earthly had ceased to exist and was taken out of the way well over a millennia earlier.

And the Holy Spirit signified that the *“holies way”* (hagion hodon, Gr.) was not yet made manifest, while that first earthly tabernacle in Jerusalem was yet standing. (Heb. 9:8)

Now let’s have a closer look at what Christ said in answer to **“ad mathay”** **“Until when...the Chazown concerning the daily...?”**

TWO DIVINE CHRONOLOGIES

(“vision”)

(“vision”)

The Chazown and the Mar’eh of Daniel 8—10

→ Daniel 8:13— the **Chazown** concerns the “**daily**”—Tamid

→ Daniel 8:14— the **Mar’eh** concerns the 2300 ‘**evening morning**’

Here is why:

Daniel 8

8:1 “a **Chazown** appeared unto me...”

8:2 “I saw in a **Chazown**...I saw in a **Chazown**...”

8:13 “How Long shall be the **Chazown** concerning the daily [tamid]...?”

8:14 “Unto two thousand and three hundred days...” [Heb. ereb boqer— evening morning, margin, = the **Mar’eh**, c.f. v. 26]

8:15 “I Daniel, had seen the **Chazown**, and sought for the meaning...the **mar’eh** of a man.”

8:16 (The Man in linen instructs) “Gabriel make this man to understand the **Mar’eh**.”

8:17 (Concerning the **Mar’eh** that Gabriel was told by the Man in linen to make Daniel understand, Gabriel said) “Understand, O son of man:” (and then explained concerning the **Chazown**) “for at the time of the end shall be the **Chazown**.” (‘the vision come to pass’, margin)

8:26 “And the **Mar’eh** of the evening and the morning which was told is true: wherefore shut thou up the **Chazown**; for it shall be for many days.” (Mar’eh begins in 457 B.C. – Chazown post 31 A.D. – [speaking from the time of approx. 553, 552 B.C.] “the **Chazown**; for it shall be for many days” [post 31 A.D.] after the beginning of the **Mar’eh** in 457 B.C.)

8:27 “I was astonished at the **Mar’eh**, but none understood it.”

Daniel 9

9:21 “Gabriel, whom I had seen in the **Chazown** at the beginning...” (c.f. 8:1)

9:23 “I am come to shew thee...therefore understand the matter, and consider the **Mar’eh**.”

9:24 “Seventy weeks [457 B.C. + 490 years = 34 A.D.] are determined [‘divide, determine, cut, cut off, decide’, ear marked, decided upon, allocated] ...to seal up [‘seal, affix one’s seal, in attestation’, ‘seal up’] the **Chazown** [post 31 A.D.] and prophecy, and to anoint the most Holy.”

Daniel 10

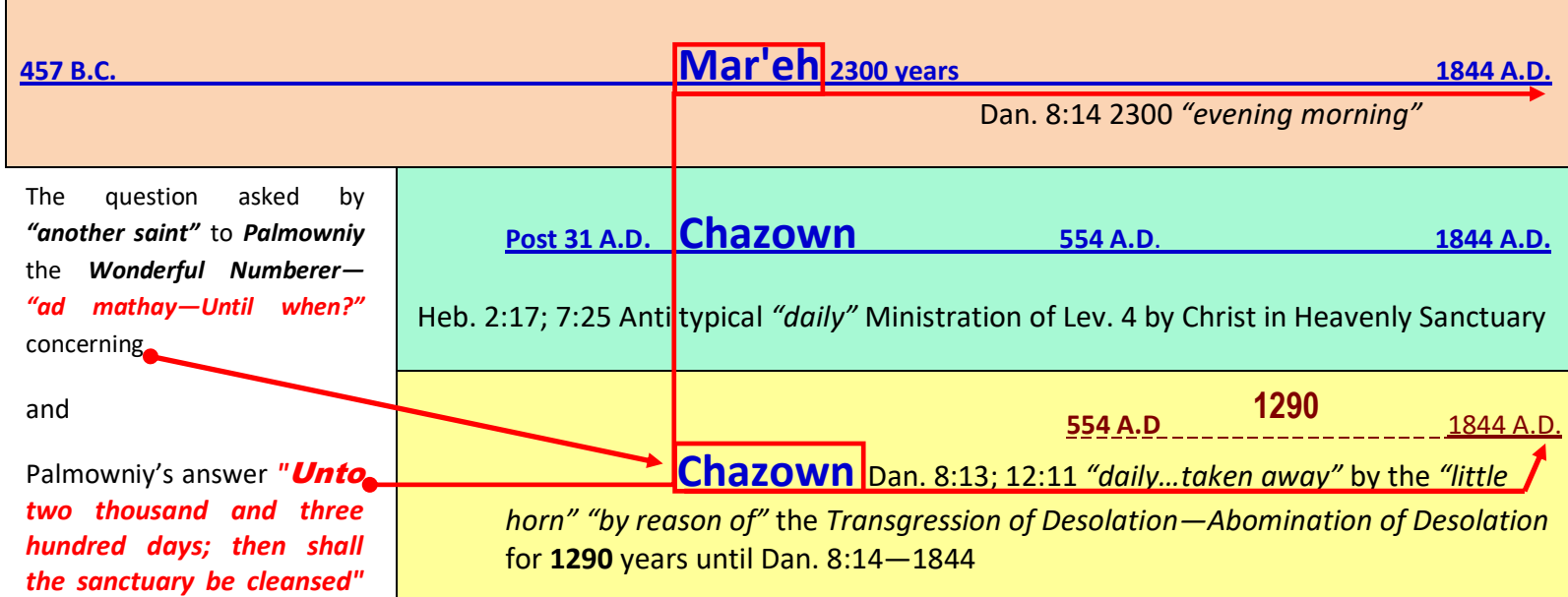
10:1 “a thing was revealed unto Daniel...and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the **Mar’eh**.”

[In chapter 8 Daniel was told by Palmowniy—the Man in linen the **Mar’eh**. Then Gabriel was told by the Man in linen to make Daniel understand the **Mar’eh**. But he didn’t understand, he was faint, sick and astonished, none understood it. In chapter 9 Gabriel was sent by commandment saying “understand the matter, and consider **Mar’eh**”, the **Mar’eh** was explained. In Chapter 10 Daniel “understood the thing, and had understanding of the **Mar’eh**. Still being told the **Chazown** “is for many days”. c.f. 8:14, 16, 27; 9:23, 24-27; 10:1, 14.]

10:14 “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the **Chazown** is for many days.”

10:18 “Then there came again and touched me one like the **mar’eh** of a man, and he strengthened me...”

A high-level timeline for the Chazown and the Mar'eh



A Brief Summary

Mar'eh – 457 B.C. – 1844 A.D.

Daniel 8

- ✓ The **Mar'eh** concerns the **2300 evening and morning** [full days, namely prophetic years]
- ✓ Gabriel was instructed by the Man in linen to make Daniel understand the **Mar'eh**
- ✓ *"Understand, O son of man"* [but concerning the Chazown "at the time of the end shall be the Chazown"]
- ✓ The **Mar'eh** Gabriel said [the 2300 evening and morning terminating in 1844] *"which was told is true"*
- ✓ Daniel *"was astonished at the Mar'eh, but none understood it"*

Daniel 9 [12+ yrs. Later]

- ✓ Gabriel said to Daniel *"understand the matter, and consider the Mar'eh"* [the Mar'eh was explained]

Daniel 10

- ✓ The **Mar'eh** *"was revealed unto Daniel...was true, but the time appointed was long; and he understood the thing, and had understanding of the Mar'eh"*

Chazown – Post 31 A.D. – 1844 A.D.

Daniel 8

- ✓ The **Chazown** concerns the *"daily"*—Tamid
- ✓ Daniel saw the **Chazown** and sought for the meaning
- ✓ Gabriel said—*"for at the time of the end shall be the Chazown"*
- ✓ Gabriel said *"Shut thou up the Chazown; for it shall be for many days"*

Daniel 9

- ✓ Gabriel said that *"seventy weeks are determined...to seal up the Chazown"*

Daniel 10

- ✓ Gabriel said *"for yet the Chazown is for many days"*

A Brief Conclusion: Here's a thought— was it the Man in linen's will for Daniel to fully understand the Chazown during his lifetime? The Man in linen did will that Daniel understand the Mar'eh. John. 4:22 makes this a salient observation. Verily, John 4:22 is for us who are *“at the time of the end”* to understand the *“Chazown”* which concerned the *“daily”* (High Priestly Ministration) and the little horn's transgression and abomination against it. Namely, the Chazown concerns Christ's High Priestly Ministration in the Heavenly Sanctuary **post** 31 A.D. to Dan. 8:14 and the little horn's casting the truth of Christ's High Priestly Ministration to the ground for 1290 years.

This was His *“daily”* [†] Ministration of forgiveness, a making *“reconciliation for the sins of the people”* following *“when He had by Himself purged our sins”* by the Cross in 31 A.D. and then *“sat down on the right hand of the Majesty on high”*. And the vision of the Chazown is defined by God for a specific purpose in relation to the services in the type. Therefore, Christ having sat down at the Father's right hand and being inaugurated as our *“Great High Priest”* *“after the order of Melchisedec”*, He *“ever liveth to make intercession for [us]”* for as long as the *“NECESSARY”* cleansing of *“Heavenly things”* and also a people *“with better sacrifices”* takes.

Yes, Christ's Final Atonement of cleansing commenced after the time that the Chazown finished—at the same time as the Mar'eh in Dan. 8:14's *“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”*. Which means, since the termination of this time [2300, 1290], Christ has been Ministering His 'yearly' Final Atonement Ministration of cleansing the Heavenly Sanctuary—a reconciliation of the Heavens—and also a people. A people who will be cleansed by faith in Christ's righteousness *“now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself...appear[ing] the second time without sin unto salvation”*. A people *“wondered at”*, justified and cleansed. [See Heb. 9:23-28; Zech. 3] *“For by grace are ye saved through faith”*, 'cleansed' through the *“power of His Christ”*—even our Great High Priest after the order of Melchizedek.

From the aforementioned information given to us in the book of Daniel, we can now see why God placed tremendous important awareness of the Tamid being taken away by the little horn for 1290

years. And why the Transgression & Abomination of Desolation was such an abomination in blotting out our High Priest's Ministration from the peoples understanding & memory; as noted by Daniel who was in shock for certain days. This explains why our *“Great High Priest”* and His *“NECESSARY”* cleansing continues to be misunderstood and ignored in mainstream Christianity and Laodicea—in far reaching influences even today. As a consequence, this is why they say—and can say even unto today, that the atonement was completed at the cross. As well as why they cannot figure out the necessity of a Dual Atonement.

The Chazown began Post 31 A.D.?

How can we say the Chazown began post 31 A.D.? The Mar'eh began in 457 B.C. (Dan. 9:25) and lasted unto 2300 years in Dan. 8:14. The Chazown reaches unto the same time per Dan. 8:13-14 & 12:11. And so, the Chazown had to start somewhere, right? Are there any clues? Dan. 9:24 provides the only one I have found so far. And it is a weighty one to be sure. Along with the book of Hebrews. (Heb. 2:17; 7:25)

Because, as Heb. 9:11-12 reveals in the Greek, when He entered in once into ta hagia-holy place this is when He became High Priest and secured for us an eternal redemption, (1:3) having purged our sins and then sitting down at the right hand of the Majesty on high, (2:17) to make reconciliation for the sins of the people, (7:25) to save them to the *“uttermost”* that come unto God by Him, seeing He ever liveth to make intercession for us. This must be when the Chazown *“concerning the daily”*, i.e. Christ's High Priestly Antitypical Ministration in the Heavenly Sanctuary (per the type in Lev. 4 'forgiveness') began.

Especially in light of: *“Seventy weeks [457 B.C.–34 A.D.] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the chazown and prophecy, and to anoint the most Holy.”* (Dan. 9:24)

Some definitions are in order—Please observe:

The Hebrew term for *“and to seal up”* is *חַתַּם*-chatham in 9:24. The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon for chatham states— *“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'.

Young's Analytical Concordance to the Bible for "*Seal*" in Dan. 9:24 notes the Hebrew word 'chatham' with the definition "To seal, seal up, finish" [p. 846]. With Strong's Concordance rendering "a primitive root; to close up; especially to seal. KJV: make an end, mark, seal (up), stop." (emp. add.)

If we understand this word as meaning the Chazown concerning the antitypical "*daily*" was to come to an end by the end of the seventy weeks, it makes no sense. Because, as we have seen, the Chazown concerning the "*daily*" had to last unto Dan. 8:14—1844. (c.f. 8:13-14; 12:11) Which was not within the seventy weeks and was in fact a long time after. (Refer to the charts.)

If, however we take into consideration—knowing that in the midst of the week (31 A.D.) Christ caused the continual sacrifices and the oblations to cease, then the daily or earthly continual services of the sanctuary were finished (Jn. 19:30) and brought to a full end. Ah! I see now, the earthly daily would come to an end—sealed up, when the Heavenly "*daily*" took over, attested to—sealed up.

And then if we understand the antitypical—Heavenly "*daily*" in light of the book of Hebrews (1:3; 2:17; 7:25; 9:11-12) as meaning to— seal, affix one's seal, in attestation, attest to bear witness to, certify, declare to be correct, true or genuine, declare the truth of, to seal, especially to seal— it begins to become clear.

Ancient Israel was given seventy weeks to bear witness to the truth of God's seal upon the Sanctuary Services. Verily, it was Christ's commencement of the antitypical "*daily*" High Priestly Ministration that the Book of Hebrews attests. Even to commence the Ministration (Heb. 8:1-5) that the Chazown future to Paul's time revealed—the antitypical "*daily*". (3:1; 4:14; 5:6; 6:18; 7:21, 28; 8:1, 6; 9:11; 12:2; 13:8)

How interesting! 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*"—continual High Priestly Ministration is what commenced in the "*midst of the week*" (Dan. 9:27); when He caused the "*sacrifice and the oblation to cease*"

[*ibid.*]. Replacing the Old with the New Covenant when type met antitype. And to which ancient Israel was to declare the truth of for 490 years (70 weeks)—leading up to this event. (c.f. Heb. 8:6-13; 10:14-17)

However, when the "*seventy weeks*" came to its end in 34 A.D., instead of declaring the truth of the "*daily*", Acts chapter 7 records ancient Israel's stoning of Stephen. God confirms, the completion of the 70 weeks saw the end of ancient Israel's corporate probation.

While Stephen stood before them that "*sat in council*" (Acts 6:15); after laying bare their transgressions, his attention was drawn to Christ "*standing on the right hand of God*" (7: 55, 56) effectively "*consider[ing]*" his Great High Priest! (Heb. 3:1) This was awful blasphemy against their high priestly system. They never saw the terminus of the 70 weeks coming.

At this point, Christ, had already been inaugurated as our Great High Priest. (Heb. 6:20; 9:11-12) And commenced His own antitypical "*daily*" Mediatorial Work (1 Tim. 2:5) reflected in the type's old mediatorial covenant (Lev. 4) that did not contain "*better promises*" (Heb. 8:6 c.f. Heb. 9). But the New Mediatorial Covenant— "*the bringing in of a better hope did; by the which we draw nigh unto God.*" (7:19)

Please allow me a series of questions:

Can you prove a Dual Atonement by these dates: 508, 538, & 1798? Why do none of them reach to Daniel 8:14?

When Christ meant for you to be able to prove a Dual Atonement—with two Divine chronologies when the prophetic period of the 1290 is correctly applied—why hold onto a mistake?

Can the Dual Atonement be disproved with an incorrect application of the 1290 yr. prophecy?

Or can the Dual Atonement be proven with the correct application of the 1290 yr. prophecy as stated by the Man in linen in Daniel 8 & 12? Is this important or a folly of intrigue?

Would Daniel (who was given the visions) be acceptable to the 1290 ending in 1798? Obviously not! Because Daniel heard the Man in linen say concerning the 1290 years that it was to be "*Unto*" 2300 years (Dan. 8:13-14; 12:11), and not at any other point in time (i.e. in 1798).

In fact, “*from the time*” (12:11) could only ever be 554 A.D. to Dan. 8:14—1844 seeing it was 1290 years [554+1290=1844] that the little horn was allotted for its Transgression and Abomination of Desolation against the “*daily*” “*Unto*” 2300 years.

Why did Christ say that—that had to be? Why not use the Man in linen’s Divine viewpoint and Biblically supportable chronologies?

These are the plain and simple facts. The Bible—the Man in linen says the “*vision*” of the Chazown and the Mar’eh in Daniel, both terminate at the same time in Dan. 8:14. The Man in linen said so—full stop.

When the revealed Truths of Dan. 8:13-14 & 12:11 are correctly applied. We see an uncomplicated structure of present Truth supporting & detailing a whole, full & complete package of Salvation in and through (Eph. 2:6-7) Christ through “*two immutable things*” “*consider[ing] the Apostle and High Priest of our profession, Christ Jesus*”—and leaving us no room to boast or glory “*save in the cross of our Lord Jesus Christ*” (Heb. 6:18; 3:1; Gal. 6:14).

After the period of time of more than a decade between chapter 8’s revelation of the Mar’eh & chapter 9’s explanation of it, Daniel understood the Mar’eh (the 2300 evening morning, i.e. full days = 2300 days/prophetically 2300 years). Chapter 10 verse 1 notes that Daniel understood Gabriel’s explanation of the Mar’eh. But prior to his understanding of the Mar’eh, in chapter 8, Gabriel told Daniel “*at the time of the end shall be the Chazown*” “*wherefore Shut thou up the Chazown; for it shall be for many days*”. (Dan. 8:17, 26)

Many still do not yet understand the Chazown concerning the “*daily*” and that it was to reach unto Dan. 8:14, nor that the “*daily*” is Christ’s High Priestly Ministration—but rather attribute it to ‘paganism’. But “*the wise shall understand*” (Dan. 12:10) and shall “*shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever...purified, and made white, and tried*” (12:3, 10)

Is this because they have “*consider[ed]*” the Chazown & Mar’eh in perfect relation to their Great High Priest after the order of Melchizedek?

In retrospect, the Man in linen meant for you to be able to prove Daniel 8:14—a Dual or Final Atonement Hebrews. 8:3, 9:23—with two chronologies:

1. **457 + 2300 = Daniel 8:14 - Mar’eh**
2. **554 + 1290 = Daniel 8:14 - Chazown concerning the “*daily*” taken away by little horn for 1290 yrs.**

The Chazown & Mar’eh serve as two Bible based Immutable visions. These two chronologies were given to Daniel the Prophet to fully instruct Bible students to defend the Sanctuary doctrine (Ps. 73) as ordained by God. Conveyed to Daniel is Sanctuary imagery and functions. Paul explained these “*two immutable things*” in relation to the “*necessity*” of the daily; followed by the “*necessary*” cleansing of the Sanctuary. Paul noted the “*necessity*”—the Cross, and the “*necessary*” cleansing of Heavenly Things and a people. (Heb. 9:23).

The Chazown Immutable, or the tamid vision exalts the Cross (Phil. 2:9). Undeniably, the anti-typical tamid of His precious blood was made an abomination by the Little Horn. Yet, Christ’s anti-typical “*daily*” or continual High Priestly Ministration God said would continue, though it be made desolate, none effect, for 1290 years until the end of the Mar’eh vision as noted in Dan. 8:14.

The Mar’eh vision or chronology is the 2nd Immutable Thing—and is instructive of the antitypical Day of Atonements cleansing. For it is written— “*then shall the sanctuary be cleansed*”. If this essential sanctuary doctrinal motif continues to be lost, as it was during the 1290 years Chazown vision, we effectively have no High Priest and certainly no idea there is the “*necessary*” Dual Atonement. The Sanctuary Doctrine concerning Christ and His righteousness must be exalted. Why? It is ultimately—righteousness by faith. No belief or a minimalist neglectful idea of His ministration as High Priest holds a lot of problems. We ask, if we are neglectful of His High Priestly ministry as the Man in linen how can He minister the Robes of His righteousness clean and white let alone resolve the sin problem in sinful flesh?

When the vast majority of Christians say— ‘there is no Dual or Final Atonement!’ They refer to the finished work of the Cross, and that Christ hath redeemed, made Atonement for them “*once for all*”. But...what does the Man in linen have to say? “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*” — *signed: The Man in linen* (Dan. 8:14, c.f. 12:10).

Yes, “*the heavenly things themselves*” require a “*necessary*” cleansing “*with better sacrifices than these*” (i.e. “*the blood of calves and of goats*”) even “*the precious blood of Christ...a lamb without blemish and without spot*” (Heb. 9:23, 19; 1 Pet. 1:19)

Yes, there is a Dual or Final Atonement, Dan. 8:14 & Heb. 9:23 says it all—even with all the rest! His answer means everything—traditional interpretations nothing! “[Y]ea, let God be true, but every man a liar” (Rom. 3:4).

The Man in linen’s Dual or Final Atonement is a Divine viewpoint, divinely based on the Divine Dictum of Hebrews 8:5. Which is the Bible’s key to understanding the “*Everlasting Gospel*” as revealed through the *service* that was an “*example and shadow of heavenly things*”—the Sanctuary Message.

The most important fact to remember is: “*Palmowniy*”, the *Wonderful Numberer*—the “*Man clothed in linen*” Himself said there was to be 2,300 years and— “*then shall the sanctuary [“the heavenly things themselves”] be cleansed.*” (Dan. 8:14, c.f. 12:10; Heb. 9:23)

The “*another saint*” in Dan. 8, as well as the “*one*” in Dan. 12 were interested in knowing. Dear Reader – how about you?

Conclusion: The Man in linen says the 1290 and the 2300 terminate together in Dan. 8:14’s “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*”. Two Divine Chronologies—the Mar’eh & Chazown prove the “*two immutable things*” Dual Atonement of “*necessity*” & “*necessary*”! [See the ‘two immutable things’ chart sent with WWN - III Au.Ed. 9(17)]

[† Christ’s antitypical High Priestly Ministration fulfilling the type’s ministration of ‘forgiveness’ during the “*daily*” services. Yet antitypically not exhausting this “*daily*” Ministration, as this feature still appears in the antitypical Day of Atonement’s Ministration as per Jn. 3:16; 1 Jn. 1:9, just as it did in the type noted in Num. 29:7-11.

Review: ‘While the “*daily*” prophetically (you might say) reached “*Unto two thousand and three hundred days*”. We need to remember that antitypically, Christ’s “*daily*” Ministration in the Heavenly Sanctuary continues. It continues in light of John 3:16 & 1 John 1:9. Moreover, we need to be apprised of the fact that, in the type, the Day of Atonement’s services included the “*daily*”—“*Tamid burnt offering*”. (See Num. 29:7-11) Even so during Christ’s High Priestly Ministration in the Heavenly Sanctuary during the antitypical Day of Atonement, Christ Ministers that “*daily*” Ministration of ‘forgiveness’ coupled with the cleansing (c.f. John 3:16 & 1 John 1:9) for any sinner who comes to Christ now “*at the end of the age*” (Heb. 9:26, RSV).’ What a “*strong consolation*”! (Heb. 6:18)

‘This is why during the time frame of the Final Atonement people can still accept Christ, and why it falls

under the ‘*daily*’ agenda on behalf of the individual. (See John 3:16, c.f. Lev. 4:27-35)

Affliction [of soul Lev. 16:29, 31] which involves confession and repentance marks the preparatory work for the final cleansing. Which is why this being the message of the hour that few understand. Since it involves a different time frame in relation to the second immutable, as well as the knowledge of the Man in linen who at this point is not a suffering servant who will bear your sins forever.

Remember, the “*chazown concerning the daily*” ended at Dan. 8:14’s fulfillment. Is this a figure of speech? It is the message of the hour. How important?

God placed its importance in the type – lest we be ‘cut off’. Referring to the acceptance of Christ, people who will or have just accepted or come to know Christ as their Saviour, Christ’s “*daily*” and ‘yearly’ Ministration will represent something very meaningful to them. Mainstream Christianity and Laodicea don’t believe that the 2nd Immutable has to be preached. But it does! Since it entails another time frame (Dan. 8:14; Heb. 9:23) as well as the preaching of the true Christ—Man in linen—final resolution of the sin problem.

So, coupled with the 2nd Immutable, John 3:16 has a dual application in reference to belief in and ‘consideration’ (Heb. 3:1) of our Great High Priest, (without doing damage to the text, can we not understand the same also as paraphrased?) — “Fact is that God so loved the world that he gave us a Great High Priest after the order of Melchisedec.” [Footnotes: WWN - III Au.Ed. 4(18)]

* [In my Hebrew-Greek Key Word Study Bible for **Chazown** translated “*vision*” in Dan. 8:1, it notes the number H2377 which links you to the AMG’s ‘Annotated Strong’s Hebrew Dictionary of the Old Testament’ in the back that contains additional material taken from ‘The Complete Word Study Dictionary: Old Testament by Warren Baker and Eugene Carpenter.’ Interestingly it notes: ‘chazown...a sight (mentally), i.e. a dream, revelation, or oracle:—vision. A masculine noun meaning a revelation by means of a vision, an oracle, a divine communication. The primary essence of this word is not so much the vision or dream itself as the message conveyed. It signifies the direct, specific communication between God and people through the prophetic office...a guiding communication from the Lord, often restricted when a people are under judgement...and the revelation of future events on a grand scale (Dan. 9:24; 10:14). People who disregard this divine communication face certain doom (Pr 29:18).’ And **Mar’eh** as H4758 ‘mar’eh...a view (the act of seeing); also an appearance (the thing seen)...(mental) a vision...A masculine noun meaning a sight, an appearance, a vision. Derived from the verb rā’ah (7200), meaning to see, this noun bears many of the same shades of meaning as the verb...a supernatural vision (Eze 8:4; 11:24; Da 8:16, 27) Underscore add.]

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