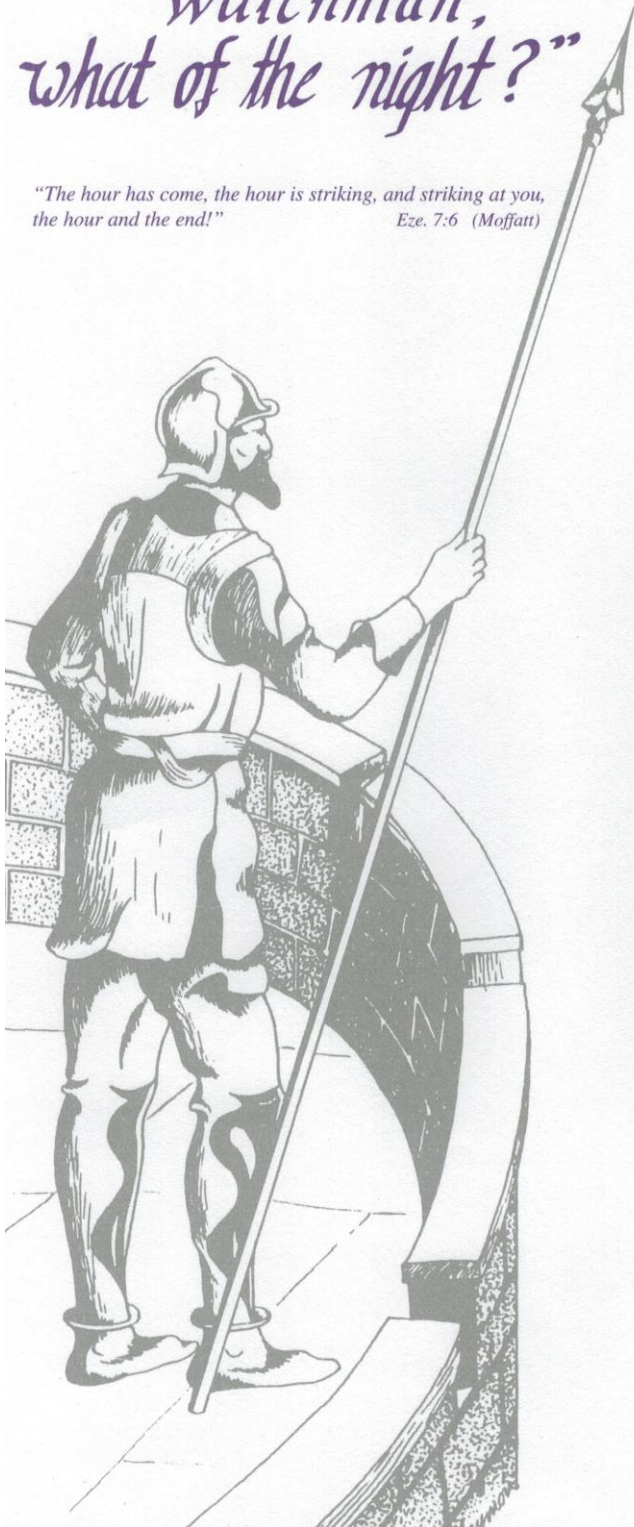


*“Watchman,
what of the night?”*

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

Eze. 7:6 (Moffatt)



An Inexhaustible Theme-

“ad mathay” Pt. 8

The “daily” & the ‘yearly’...in
Hebrews?

Pg. 1

Editor's Preface

From the very commencing thought paper, we have been studying some really fundamental and important Salvational Present Truths.

Truths that concern the “*Everlasting Gospel*” involving the Man in linen and His High Priestly Ministration – even as revealed by Him – to ever uplift Him and His righteousness by faith!

Readers from the field have said they have been learning a great deal – just as I have done right along with them.

For my part, I have been endeavouring to ever continue to learn how to teach certain “*things hard to be understood*” (2 Pet. 3:16) in a more simpler way to make it easier for our readers to understand.

Therefore, for our reader’s benefit, we hope to keep this month’s Bible study high level and simple. Enclosed is an accompanying Bible help chart that we pray will be helpful.

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

The “daily” & the ‘yearly’...in Hebrews?

Observe some basics:

The “*daily*” *התמיד* – “*Tamid*...means, - ‘continual’ or ‘continually’”. Used in the Old Testament as an adjective or an adverb. In the book of Daniel, it is used as a substantive. (KJV = “*daily*”) See Daniel 8:11, 12, 13; 11:31; 12:11.” [Bible help material by the Founding Editor]

The “*daily* (morning and evening) burnt offering...Dn 8^{11.12.13} 11³¹ 12¹¹” [The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon p. 556]

The main question for this thought paper is, can the “daily” and the ‘yearly’ ministration be found in the New Testament? The answer is yes!

It was not by accident that the Apostle Paul covered these important aspects in his epistle to the Hebrews. (It is all found in the “*example and shadow of heavenly thing*” Heb. 8:5 – the types sanctuary services)

The simple key to understanding the help chart:

Our readers will notice that the “*Everlasting Gospel*” extends from the beginning of the ages, to the end of the ages, and encompasses both the **earthly sanctuary services** (the type) that point to – and last until the **Heavenly Sanctuary Services** (the antitype) take over from the Cross of Christ.

This Divine dictum is what the Apostle Paul pointed out, that the priests “*serve[d] unto example and shadow of heavenly things*” (Heb. 8:5).

The “service” was an “*example*” and “*shadow*” of what Christ was going to “*serve unto*” in the Heavenly Sanctuary – His High Priestly Ministration of ‘forgiveness’ and ‘cleansing’.

What our readers will also notice, is that, the Apostle Paul in the book of Hebrews is not trying to build a case for continuing the earthly daily and yearly service. Paul was a Hebrew of the Hebrews (Phil. 3) as touching the law [Levitical] a Pharisee and therefore he held a poignant message concerning Christ.

The Hebrew mind, they must look up to a Great High Priest, rather than remain entrenched to forms and services of the temple that could never make the conscience perfect. (Heb. 9:9) Such an important messenger was Paul that he spoke the “*first principles of the oracles of God*” (Heb. 5:12). It was so important rather than to remain on milk. These first principles were summarized as salvation (see Jn. 4:22). Advocacy from transgression, sin and death was only answered in Christ’s High Priestly Ministration in the Heavenly Sanctuary. Otherwise Heb. 9:23 is not true!

John was aware of the message! There exists an antitypical “*daily*” and ‘yearly’, (see Rev. 4,5) the continuation of the “*Everlasting Gospel*” to be preached “*unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people*”. (Rev. 14:6)

Paul in setting out the Divine Mandate in Heb. 8:5, moves then into a discussion to direct our attention to the Heavenly Sanctuary Services by drawing from the type. This is a Biblical case for a Dual Atonement.

Now, for the evidence, we are going to look at the four key texts in the book of Hebrews that reveal a ‘daily’ and a ‘yearly’ service. And in doing so, we will note the Greek of each text; which makes it all the more interesting.

The four texts are as follows with the emphasis on the ‘daily’ and ‘yearly’ underscored:

Heb. 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb. 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb. 10:3 But in those sacrifices there is a remembrance again made of sins every year.

So, which texts are referring to the ‘daily’? Answer: The last three.

Observe closely:

Heb. 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb. 10:3 But in those sacrifices there is a remembrance again made of sins every year.

So, which texts are referring to the ‘yearly’? Answer: The first text cited.

Observe closely:

Heb. 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

How can we tell the difference? Answer: The grammatical sentence structure in the Greek.

Observe closely: the ‘yearly’ --

Heb. 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

ΑΠΑΞ	ΤΟΥ	ΕΝΙΑΥΤΟΥ
hapax	tou	eniautou
ONCE	OF-THE	year
	the	
G530	G3588	G1763
Adv	t_ Gen Sg m	n_ Gen Sg m

“once every year”

These Greek words are the difference, compared to what follows for the Greek words relating to the ‘daily’.

Observe closely: the ‘daily’ --

Heb. 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

KAT	ΕΝΙΑΥΤΟΝ
kat	eniauton
according-to	year
G2596	G1763
Prep	n_ Acc Sg m

“every year”

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

KAT	ΕΝΙΑΥΤΟΝ
kat	eniauton
according-to	year
G2596	G1763
Prep	n_ Acc Sg m

“year by year”

Heb. 10:3 But in those sacrifices there is a remembrance again made of sins every year.

KAT	ΕΝΙΑΥΤΟΝ
kat	eniauton
according-to	year
G2596	G1763
Prep	n_ Acc Sg m

“every year”

CONCLUSION:

The ‘yearly’ carries the sentence structure from the Greek as: **hapax tou eniautou**.

The ‘daily’ carries the sentence structure from the Greek as: **kat eniauton**. (c.f. Exo. 29:38 “continually”, Tamid)

Therefore, the “daily” and the ‘yearly’ Sanctuary Service is given exceptional credence and validity from the book of Hebrews. The Apostle Paul says the type sanctuary service is the “example and shadow of heavenly things” (Heb. 8:5). Wow!

So, if there is a “daily” and a ‘yearly’ in the type, correspondingly there MUST be the need to a pointing upwards to a “daily” and a ‘yearly’ in the antitypical Heavenly Ministration of Christ, as revealed in the “sum” of the “Everlasting Gospel” in the book of Hebrews.

We have been given a Divine Mandate to justify a Biblical belief and faith in a Dual or Final Atonement of Christ our “Great High Priest” “after the order of Melchizedek”!

What is more important than this? This validates that the “daily” in the book of Daniel is the same ‘daily’ service in Leviticus 4, as well as the ‘daily’ service as described by Paul in Hebrews 9:25 and 10:1, 3. What does this mean?

It means the antitypical “daily” can only and ever be Christ’s High Priestly Ministration in the Heavenly Sanctuary. It is NOT ‘paganism’, nor inefficiently interpreted as paganism. The very concept of the “daily” being ‘paganism’ is to advance ‘pagan’ ideology and make of none-effect; by another abomination of transgression, the Everlasting Gospel! This paganism interpretation finds no place in God’s way, the Sanctuary Services, (See Ps. 77:13) though many ancient rites applied a high priest or priestess as a similar idea.

Paganism?

What saith the Holy Spirit? To apply the antitypical “daily” to mean Christ’s High Priestly Ministration in the Heavenly Sanctuary (post 31 A.D.) – as paganism is blasphemy against the Holy Spirit! Significant? Yes! Paul said it is actually signified by no less a Personage than the Holy Spirit. (See Heb. 9:8.) It is not dissimilar to the little horn’s expeditious abominations for to say

the daily is paganism. This concept takes away from there ever being Christ's "daily" ministration in the Heavenly Sanctuary for God's people today. Just as the little horn conquered, and did for 1290 long years from 554 A.D. to 1844 A.D. This is why the correct figure of 554 A.D. is so important!

Upon investigation into the arguments for the paganism view of the "daily", we have found as some suggest, that they say there was a pagan and a papal scenario in Dan. 9:26. But the fact remains, the 'woman' of Rev. 17 never had blasphemous abominable 'power' over salvation at the time of the destruction of the temple in 70 A.D.

So blasphemous against the Holy Spirit is the paganism motif that it's actually calling righteousness—unrighteousness. See the woe recorded in Isa. 5:20: *"Woe unto them that call evil good, and good evil; (i.e. labelling the "daily" High Priestly Ministration as 'Paganism') that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"*

And if anything needed to be consigned to the 'theological trash heap', it was this 'pagan' idea that Christ's High Priestly Ministration is 'paganism'. Blasphemy in ignorance? You be the judge! As has been proven, the light on the "daily" and how it ties in with **ad mathay** and 554 A.D. is of great and exceptional importance. It is these details which were not understood at the time of the *daily's* initial agitation during the time of the Pioneers. Similarly, as there were errors in the figures!

The messenger to Laodicea, herself, said she had no instruction (light) on the "daily" and that silence was eloquence. Further, it was not to be a test question. But what occurred? As time continued the blasphemous interpretation ensued. Confusion in prophetic interpretation left multitudes of the laity uninformed and ignorantly defying the Holy Spirit. Its result? Stuck in paucity (scantiness) of awareness of the Everlasting Gospel they know not Christ (2 Thess. 1:8) and His High Priestly ministration. No Everlasting Gospel! We reap what we sow.

Because the fact is, the "daily" is vitally important for us to understand today because it preceded the 'yearly' cleansing referred to in Dan. 8:14. It is to be

understood now, the Man in linen was not dealing with trivial issues in Daniel 8.

Sanctuary Doctrine?

Yet, attacks on the Sanctuary Doctrine continue boldly in the realm of mainstream Christianity. And when we read the literature of the ministries who departed Laodicea, they too, became Evangelical helpers.

Be it known, this is no different to the contention God raised about the little horn in Daniel 8. Helpers of the original objective of the little horn is the objective of the enemy, and nothing more pleases the enemy than to continue the transgression & abomination of desolation in forms and teachings in various shades of part truth, which is blasphemy against the Holy Spirit!

The issue raised by God Himself to Daniel, was so important that the "little horn...practised, and prospered" (Dan. 8:9, 12) against the Man in linen's "daily" Ministration (post 31 A.D.). His inauguration was as always intended—to be The Great High Priest "to make reconciliation for the sins of the people" (Heb. 2:17) in the Heavenly Sanctuary. But it was efficiently shut down for 1290 years—lasting verily "Unto two thousand and three hundred days; then shall the sanctuary be cleansed". (8:14, e.a.)

Remarkably, regarding the denominational history of Laodicea, instead of rightfully proclaiming the "Everlasting Gospel" and the Truth of the antitypical 'yearly' cleansing in Daniel 8:14 & Heb. 9:23, this was consigned to the 'theological trash heap'. Blind Laodiceanism took the position that there is no Dual Atonement—just 'ministering the benefits' because the Evangelicals persuaded Laodicea otherwise.

The "daily" was trampled upon by the little horn. Ironically, today, we deal with the scenario where the 'yearly' is trampled upon by the daughters of Babylon. Babylon herself trampling upon the "daily" and the 'yearly' in succession.

Laodicea replaced the "Everlasting Gospel" with a dead formality—'making application of the benefits of

the sacrificial atonement He made on the cross'. [Questions on Doctrine, p. 283, Annotated Edition]

The ministerial association said they 'do not hold any theory of a dual atonement'. [ibid. p. 310] In other words, an Evangelical 'twas all finished at the cross' theology of interpretation. Also, see # 24 of the [28 Fundamental Beliefs](#)

A trampling down of the "Everlasting Gospel"! This blasphemes what the Holy Spirit described succinctly about the Man in linen's High Priestly Ministration in the Heavenly Sanctuary, and this entails the second aspect of the Dual Atonement or second "immutable" thing (Heb. 6:18).

Yet, a Dual Atonement clearly identified by the Apostle Paul as the "necessity" & "necessary", namely the "two immutable things" in Hebrews 6:18. Defined by God in 5:5 and 5:6 which is immutable Truth for our salvation.

It's an abomination to deny the "two immutable things, in which it was impossible for God to lie" about, to blaspheme the "strong consolation...the hope...an anchor of the soul" (v. 19) and results in a shipwreck of faith!

It defames what the "Wonderful Numberer" said in Daniel 8:14. It destroys the "example and shadow of heavenly things" (Heb. 8:5) and why Christ said "salvation is of the Jews" (Jn. 4:22). **Your only other option is the Third Temple in the great city – Jerusalem!**

Laodicean leadership via the ministerial association took the laity into an adoption of pagan concepts. The fact is, they became embarrassed and ashamed of the "Everlasting Gospel" (Rev. 14:6) when the Evangelicals confronted the Laodicean leadership; since as they rightly stated the Bible teaches the saints do not face an 'Investigative Judgement'. But John 5:24 in full context of Christ's High Priestly Ministration does not nullify the Sanctuary Doctrine! Why? A forgiven sinner, is one agenda of the sanctuary service. The reason for this is based on what Christ stated in John 5:24, and is this text not sufficient to settle the question? Sadly, not for the many in Laodicea.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment, crisis, Gr.); but is passed from death unto life." (Jn. 5:24 emp. add.)

John 5:24 is not by far an exhaustive list of the textual evidence that brings down the theory of an 'Investigative Judgement'. There are many more!

This is what is so sad. What is actually held as truth, (an 'Investigative Judgement') is what Christ denied. And what Christ affirmed (a Dual Atonement in reality) is repudiated and cast away by Laodicea to attain Evangelical favour. A favour from a corporate body who never had the "Everlasting Gospel" – the Sanctuary Message! And therefore, were never a part of the "olive tree", neither partaking of the "root and fatness of the olive tree...As concerning the gospel" (Rom. 11:24, 17).

The "daily" and the 'yearly'

As seen in the type of Lev. 4 concerning the "daily" ministration, the antitypical Ministration commencing after the Cross post 31 A.D. – until 1844 A.D., is the same "daily" Ministration that was "taken away" by the "little horn" 500+ years after it began. Thus lasting for 1290 (as the Man in linen said) years until the time when the cleansing or 'yearly' Ministration in the Heavenly Sanctuary would commence as Dan. 8:14 attests. [See the help chart]

For in its place was substituted a counterfeit system; being ministered by the counterfeit man in linen. Christ's High Priestly Ministration in the Heavenly Sanctuary was completely "trodden under foot" in the setting up of that "Transgression of Desolation" & "abomination that maketh desolate" by the "little horn". (Dan. 8:13; 12:11; 8:9)

Observe closely the timeline for 1) the Mar'eh "vision" (2300 years) & 2) the Chazown "vision concerning the daily" of Daniel 8 and 9.

The Bible evidence (Dan. 8:13-14; 12:11) for the diagram and its omitted; or rather overlooked, date concerning what the "Man clothed in linen" actually said to His enquirers who asked Him "How long...?" (Dan. 8:13; 12:6, Hebrew מתי עד *ad mathay*, or "until

when?") is what was **missing** for so long so as to help make it all come together and make sense.

[Some brief explanations of the old & New Covenant: \[Please refer to the chart while reading.\]](#)

The picture of the Man in linen above the lateral timeline corresponds to Christ's High Priestly Ministration in the Heavenly Sanctuary, the antitype, the New Covenant. This began at the Cross. It was He who said "*salvation is of the Jews*". The earthly sanctuary service, the type, the old Covenant was given to Moses on Mt. Sinai. Prior to this, sacrifices were made on stone altars.

Our readers will notice that the "*Everlasting Gospel*" extends from the beginning of the ages with the fall of man, to the end of the ages when Christ will "*raise up*" (1 Cor. 6:14) man through the completion of His "*necessary*" *cleansing*. (Heb. 9:23) [*"raise up*" 1 Cor. 6:14, ἐξεγειρο - *exegeiro*, Gr. future active, i.e. future from Paul's day and not a past tense 'finished at the Cross' scenario. I just found this little beauty! Why is it important? Because He is able to save us now to the "*uttermost*" Heb. 7:25.

This "*Everlasting Gospel*" embodies both the **earthly sanctuary services** (type) that served as an "*example and shadow of heavenly things*" which pointed to—and lasted until the **Heavenly Sanctuary Services** (antitype) took over post 31 A.D. after the Cross of Christ. The 2300 years ran from 457 B.C. to Daniel 8:14 (1844 A.D.).

Notice how the antitypical Tamid was convened in Heaven post 31 A.D. and proceeded on "*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*" (8:14, e.a). Just as the Man in linen said in answer to "*ad mathay*" = "*How long?*" or "*until when shall be the Chazown concerning the daily...and the transgression of desolation...?*" 1844 A.D. was when Christ's 'yearly' Ministration in the Heavenly Sanctuary began. The greater or last part of the 2300 years contains the Tamid. The last **1290 years** of the Tamid involves the little horn's transgression & abomination against Christ's "*daily*" High Priestly Ministration.

While the "*vision*" (Chazown) concerning the Tamid and the Little Horn's Transgression & Abomination of Desolation against it reached unto Daniel 8:14. The

antitypical (as noted previously) Tamid carries right on as a perfect part of Christ's High Priestly Ministration per 1 John 1:9, John 3:16 and Numbers 29:7-11. This needs special attention.

Seeing that the 1290 in Daniel 12:11 is connected to the "*daily*" noted here in verse 11, with the same "*daily*" in chapter 8:13-14 as terminating 2300 years after the decree went forth to rebuild Jerusalem. (Ezra 7) It is by **counting back** 1290 years to 554 A.D. from when the 2300 years reached its complete fulfillment. (Daniel 8:14 - 1844 A.D.)

The Man in linen's establishment of **554 A.D.** for the only accurate commencement time for the Little Horn's Transgression & Abomination of Desolation against the "*the host of heaven*" "*the Prince of the host*" "*the daily*" "*His sanctuary*" and "*the truth*". This proves once and for all what took place by the Little Horn against the *Prince of the host* and lasted for 1290 years until the "*daily*" was no longer permitted to be "*taken away*" and the "*place of His sanctuary...cast down*". This was **when** "*then shall the sanctuary be cleansed*".

Why did the Man in Linen recognize 554 A.D.?

A formal proclamation was vested in 554 A.D. by the emperor Justinian. This is well known as Justinian's Pragmatic Sanction.

See: [Justinian Religious policy](#)

Justinian in 554 A.D. forged church and state that vitalized and empowered the activities of the mysterious scarlet woman of Rev. 17. The Pragmatic Sanction justified in juridical law the commencement of the Transgression & Abomination of Desolation of the little horn. A marvellous system that took Daniel's breath away, a counterfeit of the Heavenly Ministry of Christ and the scarlet woman rode the beast for this long period of time that nigh wore out the saints. (Dan. 7:21)

A Summary of the Old and New Covenants:

Type mediatorial covenant – old covenant consisted of animal sacrifices, the sanctuary services—including the Feasts. God said *“let them make me a sanctuary; that I may dwell among them”*. (Exo. 25:8) This is why the Apostle Paul said the priests served *“unto the example and shadow of heavenly things”* (Heb. 8:5). In those services the example & shadow *“daily”* and *‘yearly’* atonements were carried out. See Leviticus 4 & 16.

Antitypical Mediatorial Covenant – New Covenant consists of Christ’s *“daily”* Ministration first, followed by His *‘yearly’* or Final Atonement Ministration in the Heavenly Sanctuary not made with hands. Christ said *“I will put my laws (10 Commandment Covenant) into their hearts, and in their minds will I write them”*. His prayer in John 17 highlighted that it was His *“will that they...be with me where I am”* (v. 24) in comparison to *“let them make me a sanctuary; that I may dwell among them”*.

A Summary – Antitypical application of Hebrews:

The “daily” in antitype – *“to make reconciliation for the sins of the people”*. (Heb. 2:17, c.f. Dan. 8:13)

The ‘yearly’ in antitype – *“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: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”* (Heb. 9:23-26, c.f. Dan. 8:14) Now, when we think about it—it is rather simple, isn’t it? God never made these things complicated! We Did!

Will the ‘real’ “Everlasting Gospel” please stand up?

Hebrews 8:3 & 9:23 stands right up off the page—the “Everlasting Gospel” is endorsed by the Man in linen Himself! It is inviolable, impenetrable, un-breakable, undeniable at the cost of denial, unassailable and fully illuminated by Christ Himself, our Great High Priest after the Order of Melchizedek.

The Old Testament provides *“Two witnesses”*: [Deut. 19:15]

1. **Daniel 8:13 (“daily”)**
2. **Daniel 8:14 (‘yearly’)**

The New Testament provides *“Two witnesses”*: [Matt. 18:16; 2 Cor. 13:1]

1. **Hebrews 8:3 (“daily”)**
2. **Hebrews 9:23 (‘yearly’)**

“Everlasting Gospel” = Sanctuary Message

[See Rev. 14:12; Ps 77:13]

“That by two immutable things...

1. **Hebrews 5:5 points to Hebrews 8:3**

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son , to day have I begotten thee. (5:5)	For every high priest is ordained to offer gifts and sacrifices: wherefore <i>it is of necessity</i> that this man have somewhat also to offer. (8:3) The Cross.
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2. **Hebrews 5:6 points to Hebrews 9:23**

As he saith also in another <i>place</i> , Thou art a priest for ever after the order of Melchisedec. (5:6)	<i>It was therefore necessary</i> that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. (9:23) A Final Atonement.
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*...in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even **Jesus, made an high priest for ever after the order of Melchisedec.**” (Heb. 6:18-20) [See Deut. 17:6; Deut. 19:15; Matt. 18:16; 2Cor. 13:1; 1Tim. 5:19; Heb. 10:28; Rev. 11:3]*

{To be continued...}

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