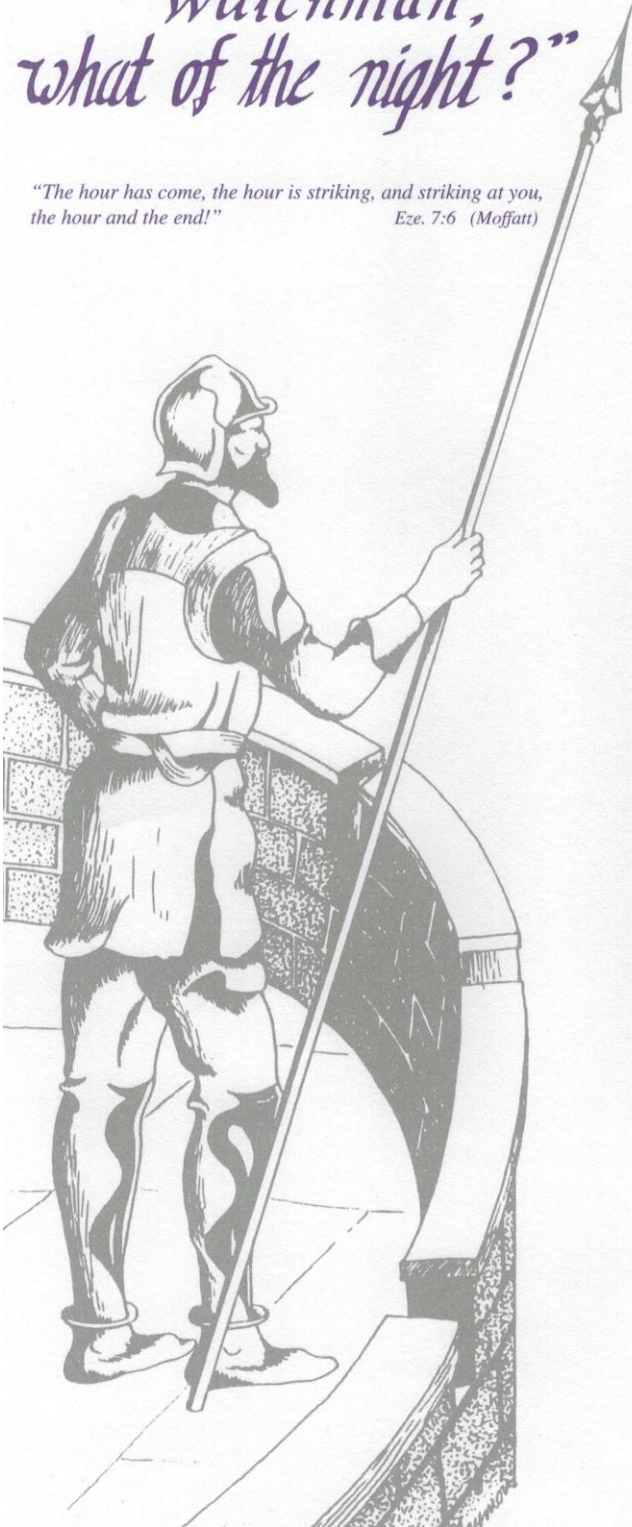


*"Watchman,
what of the night?"*

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

Eze. 7:6 (Moffatt)



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Editor's Preface

As we begin the New Year, with this month's thought paper, we are going to take special note of a fearful warning that deserves our immediate attention in Leviticus 23 – in regard to the **service** revealed in chapter 16 that was an *"example and shadow of heavenly things"* (Heb. 8:5).

This warning applies to us now, because the *"example and shadow of heavenly things"* brings to light a unique **last act** for the antitypical or real Day of Atonements. In fact, this is in the process of being fulfilled right now in the Heavenly Sanctuary – on our behalf by Christ our *"Great High Priest"* *"after the order of Melchisedec"*.

We explore in-depth *"ad mathay"*, and why God provides **two Divine Chronologies** proving a Dual Atonement of *"necessity"* & *"necessary"*. Why this *"necessary" cleansing* (Heb. 9:23) authenticates the **last act** of our Great High Priest's Ministration of reconciliation **At-one-ment**. (Rom 5:10-11)

An Inexhaustible Theme –

**The Most Absolutely Official & Authentic
Endorsement of Present Truth:**

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

Answer: *The Man in linen said "Unto two thousand and three hundred days [1844]; then shall the sanctuary be cleansed." (Dan. 8:13-14, ea.)*

The Last Act of the Final Atonement

Question: Many ask, where in the type 'daily' ministration was the blood for the **individual** category (i.e. the ruler and the common people) only ministered?

Answer: At the altar in the court – c.f. Lev. 4:22-35.

It must be understood and NEVER forgotten, all individual ministrations **NEVER** occurred in the first apartment/holy place nor in the second apartment/most holy place. These were preserved for corporate ministrations and only on the day of atonements did the high priest enter the second apartment. (c.f. Lev. 4 & 16)

God states concerning the individual atonement:

*“And he (the high priest) shall go out unto the altar (in the court) that is before the LORD, and make an atonement for it; and shall take of the [1] **blood of the bullock**, and of the [2] **blood of the goat**, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the **uncleanness** of the children of Israel.”* (Lev. 16:18-19, ea.)

It's the only instance where God's instruction commanded a high priest to take the **blood of the bullock** and the **blood of the Lord's goat** simultaneously—thus **mingling** both bloods and then apply them to the horns of the altar of burnt offering in the court. This is profoundly important and concerns our eternal salvation.

What is the significance regarding this **last act** of ministration? Is the ministration (found within the sanctuary service type on the day of atonements cleansing) at the altar of burnt offering in the court important?

Better sacrifices?

The **mingling** of **both bloods** corresponds with Heb. 9:23's "**better sacrifices**" (plural) which equals the Father's and the Son's sacrifice.

† The blood of the bullock = the **Father's sacrifice** of His Son.

† The Lord's goat = the **Son's sacrifice** of Himself. (c.f. Jn. 3:16; 6:51; 10:17-18)

Allow me to illustrate further. You see, as an individual, I am not a corporate body, even though by God's grace I am a member of the body of Christ. And that is why the individual cleansing at the altar of burnt offering in the court by the mingled blood applies to individual cleansing today by the Father's and Son's "**better sacrifices**".

God preserved the individual ministration, the **last act** of Ministration of the antitypical Day of Atonements – the blood of "**better sacrifices**" is for individual cleansing. Just as Leviticus 16:30 and 1 John 1:9 reveals:

- *“For on that day shall the priest make **an atonement** for you, **to cleanse you**, that **ye may be clean from all your sins** before the LORD.”*
- *“If we **confess our sins**, he is faithful and just **to forgive us our sins**, and to **cleanse us from all unrighteousness**.”*

The type for individual ministration is commanded specifically in Lev. 16. Coupled to this ministration is a fearful warning in chapter 23:

*“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall **afflict your souls**, and offer an offering made by fire unto the LORD. And ye shall **do no work** in that same day: for it is a **day of atonement, to make an atonement for you** before the LORD your God. For whatsoever soul it be that shall **not be afflicted** in that same day, he shall be **cut off** from among his people. And whatsoever soul it be that **doeth any work** in that same day, **the same soul will I destroy** from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall **afflict your souls**: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”* (vss. 27-30, ea.)

Soul Affliction

Afflicting our soul = the message of **Christ's High Priestly Ministration**.

Doing no work = the message of **Righteousness by Faith**.

Both summed up as the "**Everlasting Gospel**" in the Book of Hebrews!

Seeing that both these messages are essentially all about “*consider[ing]*” Christ (Heb. 3:1) as our Great High Priest who at the end of the world, is putting away sin (ministering the blood of the Everlasting Covenant by the sacrifice of Himself) and cleansing from all unrighteousness (Heb. 13:20, 9:26,23; 1 Jn. 1:9). Confession—soul affliction—no work is God’s command to us.

In prophetic context, the end of the age, that by faith, heartfelt repentance, confessing our sins He is faithful and just to forgive us our sins—**and** cleanse us from all unrighteousness (1 Jn. 1:9).

Christ is to do the work of cleansing in us (Phil. 2:13; Heb. 13:21) and not of ourselves through our own works. All of “*our righteousnesses are as filthy rags*”. (c.f. Isa. 64:6)

We can think of it this way: The message of Righteousness by Faith tells us **Who** is going to Minister and do the work; namely, Him and NOT us. His righteousness, His faith, the faith of Jesus.

The Ministry of Christ’s Dual Atonement—is the “*Everlasting Gospel*” and that **ministration** tells us **HOW** this work is going to be done in us. This is what the “*example and shadow*” of the sanctuary service tells us.

But what is our work?

The “*work*” that we are to do is “*believe on Him whom He hath sent*” (Jn. 6:29). But beware, self gets in the way, as does the urge to want to work instead of living by faith—faith letting Him do the work in us! Where sin abounds, grace does much more abound. (c.f. Rom. 5:20)

Can we muster enough faith to “*consider*” (Heb. 3:1) and “*believe*” in Christ’s High Priestly Ministration and what He is doing right now with the blood of the “*better sacrifices*” now at the end of the age?

In fact, **His** “*testimony*” and **His** “*faith*” is what we must “*have*” and “*keep*”. (See Rev. 19:10; 14:12) You see, it becomes **our** very own. (See 12:11; 13:10)

For example, consider the following Bible testimony:

1. “*thy brethren that have the testimony of Jesus*” “*they that keep... the faith of Jesus*” 19:10; 14:12.

Which turns into –

2. “*the word of their testimony*” “*the faith of the saints*” 12:11; 13:10.

Ah! Now I get it! My surrender – everything else is His! Which means...the Book of Hebrews is replete in the

“*Everlasting Gospel*” and we are to be walking in the light even as He is in the light.

(As special advancing—present Truth and light from the book of Daniel—which we have found profoundly interesting)

When **Palmowniy** [KJV as “*certain saint*”] the **Wonderful Numberer** in Daniel 8:13 answered, the question posed to Him by the “*another saint*” “*ad mathay*” = “*How long?*” or “*until when...?*” “*shall be the Chazown [vision] concerning the daily*” [Tamid, known as Christ’s High Priestly Ministration in the Heavenly Sanctuary], He fully intended us to understand that there was to be a **Dual Atonement Ministration**.

But these things are wholly ignored, denigrated and thrown into the trash heap by mainstream Christianity and Laodicea! So, even though the little horns Transgression and Abomination of Desolation lasted “*Unto*” the 2300 years’ fulfillment in Dan. 8:14, the deep animosity and scar is still visible today! But what scar or mark do we want? This mark caused by the little horn or of the “*beast*” in Rev. 13? Or the Man clothed with linen’s “*mark*” in Ezekiel 9?

A Dual Atonement Ministration never damages, denigrates or discredits that which He “*finished*” on the Cross. Namely, the sanctuary services, the feasts, blood of animal sacrifices and the condemnation of sin in the flesh. (c.f. Rom. 8:3)

You see, **Palmowniy** (known in Daniel 12 as the “*Man clothed in linen*”, and pictured in Rev. 1, Jesus Christ our Great High Priest after the order of Melchisedec) said in response concerning “*How long?*” the “*daily*” and the little horns Transgression and Abomination of Desolation against it would last –

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

This is why we can apply the Bible’s day for a year principle and key (Num. 14:34; Eze. 4:4-6). Along with Gabriel’s skill and understanding by commandment to Daniel concerning the revelation of the “*seventy weeks*” (Dan. 9:24) from the “*going forth of the commandment to restore and to build Jerusalem*” in 457 B.C. by Artaxerxes (the 3rd decree that granted legal status to rebuild Jerusalem, c.f. Ezra 6:14).

Whereof we have a Divine endorsement for a Dual Atonement in both the Old and New Testaments!

We have 2300 years from 457 B.C. to 1844 A.D., which was the very year Christ commenced His cleansing (the last 3 agendas) of the Heavenly Sanctuary, the universe and His people.

The Final Day of Atonements is the equivalent metaphor of the fall feast = end of the ages.

You see, in the sanctuary service type there was both a daily and a yearly Ministration (See Lev 4 and 16). This is why Christ's antitypical "daily" (Dan. 8:13; 12:11) reaches unto the time when Christ's antitypical 'yearly' begins.

Further evidence would be Divinely provided concerning the 1290 in relation to the 2300 years terminating in 1844. This was noted by Thomas White as early as 1828, and the unidentified J. G. O. in 1832. [c.f. WWN - IV Au.Ed. 8(18) and 10(18)].

Nothing gainsays the fact that, the Apostle Paul brought out in the Book of Hebrews a "necessary" cleansing of "Heavenly Things" with "better sacrifices", and definitely not with old mediatorial covenant's blood of calves and goats, (Heb. 9:23, 19) but with the precious blood of Christ.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14)

On the Cross Christ provided His "offering" of "necessity" with His own precious blood, wherein now by "better sacrifices" He Ministers a "necessary" cleansing of "Heavenly Things" and also a people. This is why both of the "two immutable things" are so important!

Which means you can't have one – without the other.

To do so means not being "afflicted" and being "cut off from among his people" and the 'working' aspect means being *destroy[ed] from among his people*". (c.f. Lev. 23:29-30)

Here again, the 'working' aspect is remedied by the message of Righteousness by Faith and not by works. And the 'affliction of soul' aspect is Divinely remedied by the "Everlasting Gospel" of Christ's High Priestly Ministration – for a Dual Atonement. Amen!

This is why we have been able to come to the conclusion based on what the Man in linen – Palmowniy said that the 1290 and 2300 years in Daniel terminated at the same time in 1844 – and so proves that the "Everlasting Gospel" of Revelation 14:6 is TRUTH.

"from the time" ?

Daniel 12:11 Orthodox Jewish Bible (OJB):

11 "And **from the time** that **HaTamid** (the Daily Sacrifice) shall be taken away, and the Shikkutz Shomem (Abomination

Causing Desolation) set up, there shall be a thousand two hundred and ninety yamim." (emp. add., strikethrough added as the word sacrifice is supplied.)

What precisely is expounded by the Man in linen in Daniel 12:11 as "from the time"?

I understood prior to publication, that the material on 554 would be difficult for many – just as the Bible's evidence for a Dual Atonement and the evidences surrounding the Man in linen and His High Priestly Ministration. Fact is, these principles go hand in hand and are uniquely validated as Present Truth by the Man in linen Himself – being the Wonderful Numberer.

The WORD invites us to do likewise in regard to the following –

"received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

"But if we walk in the light, [Dan. 8:13-14; 12:11] as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7)

Therefore, I want to caringly and tenderly bring our readers attention to the fact that the **Man in linen** clearly and openly validated **554** A.D. through the following testimonies:

— He testified – in answer to the question concerning "How long" or "until when" "shall be the vision concerning the daily, and the transgression of desolation...?" that it reached "Unto" 1844 in Daniel 8 (vss. 13-14).

Then, concerning the same concept, He testified that:

— The taking away of the same "daily" (that was already determined to reach "Unto" 1844) noted in Daniel 12 (vs. 11) was "from the time that the **daily** shall be taken away, and the abomination of desolation set up" by way of the important date of **554** A.D.

— Seeing that He already told us that it reached "Unto" 1844.

- Which means, by counting back *“a thousand two hundred and ninety days”* [1290 years] from the *“Unto”* 1844 point in time—to the time [*“from the time”*] of the commencement of the *transgression* and *abomination* against the *daily* we correctly arrive at the date – 554 A.D.

Mathematically, the Man in linen’s testimonies in Daniel 8 & 12 works out this way:

- The *“daily” “Unto”* 1844 - 1290 = *“from the time”* of 554 [1844 - 1290 = 554]
or as
- The *transgression* and *abomination* against the *daily* was *“from the time”* of 554 + 1290 = *“Unto”* Daniel 8:14 – 1844. [554 + 1290 = 1844]
- Either way, this is based on the immutable facts of **ad mathay** – *“until when?”* concerning the *“daily”* and His answer *“Unto”* 1844 with the 1290 years that lead up to 1844 *“from the time”* of 554. This is why 554 is the only possible date to fit the Man in linen’s *“Unto two thousand and three hundred days; then shall the sanctuary be cleansed”* Testimony.

In light of these present Truths; which were understood as far back as 1828 by Thomas White and the unidentified J. G. O. in 1832, are there any questions that we might be able to assist our readers with in their understanding of what is being shared?

Thomas White accurately recognised that **“Justinian was not successful in the recovery of authority over the Western Empire until the overthrow of the Gothic kingdom in 554 by the success of Narses”**. (Thomas White, circa 1828) Just as many other historical sources confirm.

This is why we wanted to in the thought papers (being impressed and convicted by the Holy Spirit) to bring to your attention the material by Thomas White and J. G. O., which further validates the Man in linen’s evidence for a Final Atonement in the book of Daniel.

The accuracy of historical events, and prophecy established by the Man in linen most importantly, Thomas White and the unidentified J. G. O. points to and proves once and for all regarding Daniel 8:14’s claim of a Heavenly Sanctuary cleansing. Evidenced moreover by Paul’s insistence of a **“NECESSARY”** cleansing of the Heavenly Sanctuary (Heb. 8,9) and of a last generation of people [end of the age] who will overcome even as He overcame. (c.f. Rev. 3:21)

The material by Thomas White and J. G. O. only confirms what the Man in linen said. You see, this means the Atonement was NOT finished at the Cross as many have been told the world over. Christ is our only True and Continuing Mediator (c.f. 1 Timothy 2:5) to *“save [us] to the uttermost...seeing He ever liveth to make intercession for [us]”* (Heb. 7:25).

The fact that this foundational evidence of Dan. 8 was studied and presented by Thomas White, as far back as 1828, and was correct, totally aligning with what the Man in linen said is apropos. We pray this evidence is tremendously interesting to you, as it has been to us.

While Thomas White was a mere man, nevertheless he was blessed to understand this nearly 200 years ago, and it cannot be denied this remained hidden whereas by the guiding of the Holy Spirit it is being understood once again on an even grander scale in light of Revelation 14’s *“Everlasting Gospel”* being summed up in the book of Hebrews as a Dual Atonement of *“Necessity”* & *“Necessary”* (Hebrews 8:3 & 9:23).

It’s truly something to not be ashamed of – *“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”* (Rom. 1:16, ea.) Proving Christ’s Final Atonement resolution to the sin problem in sinful flesh!

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