

An Inexhaustible Theme –

# “ad mathay” (Pt. 17)

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 What does the Bible say? Is it important?
 

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## Editor's Preface

Albert Einstein is reported to have said – ‘Whoever is careless with the truth in small matters cannot be trusted with important matters.’

When it comes to ‘important matters’, we should as our Heavenly Father & Moses declared “*HEAR YE HIM*” “*in all things whatsoever He shall say unto you.*” (Matt. 17:5; Acts 3:22) Did the Man in linen give an explanation of the “*Everlasting Gospel*” and why the “*daily*” was trodden down? **Yes!**

**“ad mathay” = “until when...?”**

The “*daily*,” along with the Transgression/Abomination of Desolation against the “*daily*” by the “*little horn*” for 1290 years was first enquired here—

→ Daniel 8:13

Explained hitherto here—

→ Daniel 12:11

And the Man in linen Himself said the 1290-year abomination of desolation was to terminate, See —

→ Daniel 8:14

*“Unto two thousand and three hundred days [1844]; then shall the sanctuary be cleansed.”*

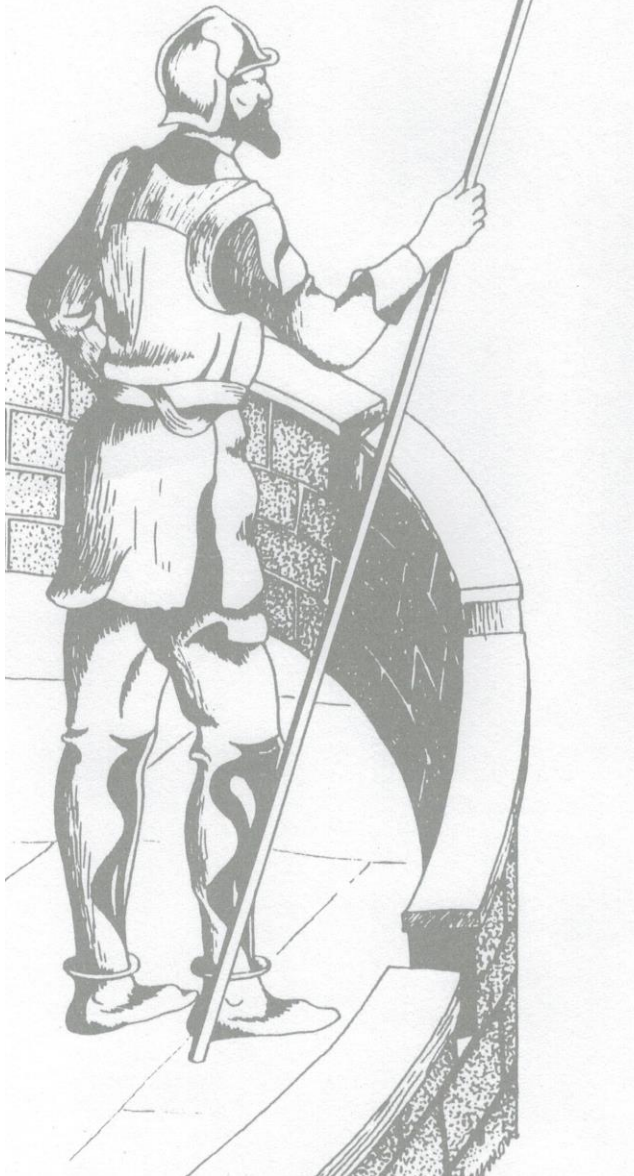
These prophetic facts of the duration of abomination against the “*Everlasting Gospel*” is actually the Man in linen’s endorsement of the evidentiary material on 554. Many refuse to “*HEAR YE HIM*” about 554 being the commencement of the correct period of the abomination. Is this matter any different to what was stated in Acts 3? **No!**

Who will bother to accept the Man in linen’s Testimony? There is much evidence in support of 554 being the commencement date of the transgression of desolation. Why do the many choose not to “*HEAR YE HIM*”? Is there something wrong with the Man in linen’s

# “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)



testimony for the correct starting date for the 1260, 1290 & the 1335? No, but the tradition of the elders has power unto stubbornness. Let's talk it over, shall we?

## What does the Bible say? Is it important?

In review: (for context)

This writer has seen how Laodiceans were challenged by a Roman Catholic named Dr Bingolly on YouTube [link below] and he completely demolished the Laodicean viewpoint on the matter of the question of **Daniel 8:13**, the "how long".

The reasoning behind this matter is the fact that an answer is provided in Daniel 8:14 as well as Daniel 12:11. The problem is that Laodiceans don't know it.

The problem being that, if the abomination lasted 2300 yrs then the enemies of the Advent Movement would clearly state that neither the Roman Empire nor the Roman Church were around in 457 B.C. at the commencement of the 2300 evenings and mornings of Daniel 8:14.

[What Happen In 1844! Walter Veith! Strange Fire](#)

**So, what then is the correct answer?** The answer is found in Dan. 12:11, and when the chronology of Dan. 12:11 has the proper starting date such as 554 + 1290 we arrive at the judgement hour [1844] which is the commencement of the Final Atonement (this is what Rev. 14:6-7 is all about).

The fact is that even though **Dan. 8:14** presents the correct date of 1844, the question of 'how long?' can only be answered by way of the interpolation of 1290 within the greater chronology of 2300 with the starting date of 554; which was the year of Justinian's Royal Pragmatic Sanction of 554. Source material is presented in different online sources such as the Encyclopedia Britannica.

For those of our readers who had a chance to watch the video and ponder the question posed by Dr Bingolly. Which was — 'If the Catholic Church was supposed to do all these things in Daniel 8:10-13, what happened in 1844 that stopped it? In other words, what did the Catholic Church start or stop doing in 1844 that ended the two thousand three hundred years of prophecy?'

Imagine the theology question being addressed to you. Would you be able to answer the challenge now that you are more fully equipped with the Man in linen's answer to "ad mathay"?

The confusion that exists for Bingolly (and others) is thinking that the question "ad mathay" is only translated as 'How long?' concerning 2 points — 1) the "daily" & 2) the Transgression & Abomination of Desolation. And so,

the answer "Unto" 2300 yrs appears to mean that the "daily" & Transgression of Desolation began in 457 B.C. lasting 2300 yrs unto 1844. But this is far from the truth.

Fact is, while "ad mathay" is translated in the KJV as 'How long?', in the Hebrew "ad mathay" translates as "Until when?". This is because the "daily" & Transgression & Abomination of Desolation did not last for 2300 yrs but "ad mathay" translates as 'until when?' = 1844.

However, when "ad mathay" is understood properly — "ad mathay" translated as 'How long?' does not present a problem. Because you know it goes to a point in time [1844], and does not singularly concern the duration [2300] — "Unto" 2300 years.

Therefore, answers can be rendered to sceptics and detractors like Bingolly and others. But when it's not, like 508 to 1798, well, this can be embarrassing and so, there won't be an answer like Bingolly said, to his great pleasure.

## HEAR ye HIM 1844 = TWO Divine Chronologies

The Man in linen's Testimony is in fact providing for us TWO DIVINE CHRONOLOGIES that defeat the arguments of Bingolly et al. (i.e. Dan. 8:13-14; 12:11) or 457 + 2300 = 1844 / 554 + 1290 = 1844).

Paul provides an excellent summary of the "Everlasting Gospel" in the Book of Hebrews (i.e. the "necessity" & "necessary" Heb. 8:3; 9:23 "two immutable things"), proving the antitype of the "Everlasting Gospel" that has a Dual Atonement—i.e. a Final Atonement Ministration.

This is what sceptics and detractors like Desmond Ford and Robert Brimsmead should have been met with! Alas! But from the time of the 1960's to 1980's when it caused a big stir, and beyond, Laodicea was unprepared and ill-equipped for any of the Evangelical challenges! For Laodicea, it's too late, she became lukewarm. By passing the unseen line Laodicea has been spued out! (c.f. Revelation 3)

Why fore? Some say we will remain with the church since it has not been destroyed. Yet do we forget when Stephen was stoned in A.D. 34 the city was not destroyed until Titus. The Man in Linen explained Laodicea's dilemma- "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (v. 17).

But this will not be the case with the "the remnant of her (the woman's) seed" because they "HEAR YE HIM"! They go out to a meeting of Him. Matt 25. They "keep the commandments of God, and have the testimony of Jesus Christ"! (Rev. 12:17)

By "hear[ing] ye Him", the Man in linen's answer to "ad mathay", all Bible students have an answer that can turn "to flight the armies of the aliens" (Heb. 11:34) — "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9)

You see, the question "Until when?" ("ad mathay") was directed to Palmowniy (the Wonderful Numberer, the Man in linen) and concerned two points. These being **1)** the "daily" & **2)** the Transgression & Abomination of Desolation. He said "Unto" 1844! Not 1798! **HEAR YE HIM!**

When you review 'How long?', "Unto" 2300 yrs—it sounds like it is saying that these two items are lasting for 2300 yrs. This means they have to start in 457 B.C., but they don't. Everyone but Laodicea knows neither the Roman Empire nor the Roman Church were around in 457 B.C. to carry out what the *little horn* did against the "daily" for 2300 yrs unto 1844.

And so, with this leverage Bingolly corners Laodicea with this catch 22 situation. Because, while they can explain that the 2300 yrs began in 457 B.C. and terminated in 1844, they can't answer his question. The Man in linen's Testimony can! **HEAR YE HIM!**

The Hebrew word "ad" for the expression "ad mathay" in Dan. 8:13 is אֲדָ (H5704). The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon for אֲדָ (while not citing all uses) has 'until...of the future (rare)...Dn 11<sup>36</sup>' [ibid. p. 725], which in Dan. 8:13 the same word אֲדָ is found. And on p. 724 I find this- 'rarely of future time'. Does this mean that אֲדָ "ad" in Dan. 8:13 is a rare or special occurrence?

In a prior thought paper [WWN - IV Au.Ed. 6(18)] we mentioned how Dr Hardinge pointed out in the audio series titled 'Daniel Revisited' that the "Unto" אֲדָ od or ad part of "ad mathay" 'always goes to a point.' "Unto" Ah! The exact point in time, culminating at the end of the 2300 yrs — 1844.

Simply stated, the question in Dan. 8:13- "ad mathay" — or "Until when?" concerning the "daily" & the "transgression of desolation" was answered by Palmowniy—the Wonderful Numberer as being "Unto" the end of the 2300 years ~ 1844.

But this is ONLY the **terminus point** for the 2300 yrs, not the **starting point** for the 2300 yrs. Nor the **starting point** or **duration** of the "daily" or the **starting point** or **duration** of the *transgression* and *abomination of desolation*. Daniel 8 gives only the **terminus point** for the 2300 yrs.

It was not until a dozen or so years later, that Daniel was finally given the **starting point** for the 2300 yrs in Daniel 9 with the "the going forth of the commandment to restore and to build Jerusalem" (v. 25). Thereby, commencing right along with the 2300 yrs was the "seventy weeks" (v. 24). **HEAR YE HIM!**

**Daniel 8 & 9** defines the **starting point** (457 B.C.) for the 2300 yrs and the **terminus point** (1844 A.D.) for the 2300 yrs.

**Daniel 12:11** provides the **starting point & duration (1290 yrs)** for the "transgression of desolation" and "abomination that maketh desolate" as being "from the time" of 554. If we **HEAR YE HIM**, this duration is crucial why 554 is so important and defeats all gainsayers. Because, as discussed previously and as revealed in Dan. 8:13-14 & 12:11 the "daily" & the "transgression of desolation" "abomination that maketh desolate" was revealed by the Man in linen as being "Unto" 1844.

The "daily" has to reach to 1844! The "transgression of desolation" "abomination that maketh desolate" has to reach to 1844! With the helpful counsel of the Man in Linen in Dan. 12:11 we count back from 1844 the correct 1290 yrs **duration** unto the correct **starting point** of "from the time" of the little horn which was 554 A.D. If we "HEAR YE HIM"—we get our thinking straightened up with the Bible!

Fact is, the correct **starting point** for the "daily" has to be post Calvary's Cross in 31 A.D., because it was in 31 A.D. that Christ offered His 'once for all' 'one sacrifice' 'one offering' perfect sacrifice on the Cross. And then went back to Heaven where He entered into Ta Hagia or the holy places, and through His inauguration He became our Great High Priest after the order of Melchisedec and thus secured an eternal redemption for us. (c.f. Heb. 10:10, 12, 14; 9:11-12)

The knowledge of Christ after the Order of the Melchizedekian Priesthood and His antitypical "daily" was known unto salvation till the crisis of the mid-6<sup>th</sup> century [554], courtesy of Paul writing the Book of Hebrews.

How so? The commencement of Christ's antitypical "daily" Ministration is as **Heb. 2:17** points out—as unto Him making "reconciliation for the sins of the people." Which is just what the "example and shadow of heavenly things" in the types 'daily' ministration pointed towards. (c.f. Leviticus 4)

Then came the time for the antitypical 'yearly' Ministration; which was after the "daily" had been trodden down for 1290 yrs even "Unto" 1844. Even

Christ's High Priestly Ministration in the Heavenly Sanctuary, the tamid or "daily" until the commencing of the Dual or Final Atonement *cleansing of Heavenly Things* (Heb. 9:23 to cleanse where sin began, providing a reconciliation of the universe – Rev. 14:7).

This is why the antitypical "daily" goes "Unto" 1844 and the antitypical 'yearly' starts from then on until Christ puts away sin (the "necessary" Heb. 9:23) by the sacrifice of Himself (the "necessity" Heb. 8:3) once in the end of the world – at the consummation of the ages! (see Heb. 9:23-28 for the proof).

### Summary

Daniel 8 gives the **terminus point** (1844 A.D.) with the **duration** of 2300 years. Chapter 9 gives the **starting point** (457 B.C.). Chapter 12 gives the **duration** for the Transgression and Abomination of Desolation as being **1290 yrs** and the **starting point** for "from the time" of 554. This is coupled with Daniel 9's revelation of the Messiah's confirming of the "covenant", which was the correct **starting point** for the antitypical "daily" Ministration by Christ post Calvary's Cross in 31 A.D.

**Here's a thought** ... regarding **Christ in the Heavenly Sanctuary** ... the matter of **physical movement** of the earthly high priest on the day of atonement as depicted in the "example and shadow of heavenly things" from one place to another (MHP-HP-Court, Lev. 16) – was designed by God to convey **a teaching of movement from one agenda to another agenda or Ministration** (rather than physical moment) for our poor human minds to understand and comprehend.

This is why the Apostle Paul, in Hebrews 9 explains that when he is talking about the Holy Place, he uses the term **ta hagia**. And when talking about the Most Holy Place, he uses the term **hagia hagion**.

Wherein he does **NOT** say that the "the way" that the Holy Spirit 'signified' was **hagia hagion** or Most Holy Place. But **ton hagion** genitive plural – **holy places**. (c.f. Heb. 9:8)

Nor in 9:12 is he saying **hagia hagion** or Most Holy Place. But he is saying **ta hagia** accusative plural – **holy places**.

Which means, we are being told regarding the earthly sanctuary there is a **ta hagia** – 'the first'. And a **hagia hagion** – 'the second'. (9:2, 3) But regarding the Heavenly Sanctuary – **ton hagion** – **ta hagia** = **holy places**. (9:8, 12)

Therefore, the emphasis is about the Ministration of Agendas. A Ministration moving from one Agenda to another. Just as Dan. 8:13-14 points out – as equalling

the antitypical "daily" Ministration "Unto" 1844 and then the antitypical 'yearly' Ministration (with Day of Atonement language) "**then** shall the sanctuary be cleansed".

Ah! This means there were 2 agendas during the antitypical "daily" and 3 agendas during the antitypical 'yearly' – totalling 5 agendas.

1. **Simply stated, the 2 Agendas for the antitypical "daily" were individual forgiveness – 1<sup>st</sup> agenda (Heb. 1:3; 2:17)**
2. **And Corporate repentance – 2<sup>nd</sup> Agenda (Rev. chap. 2-3).**
3. **The 3 Agendas for the antitypical 'yearly' were the antitypical Day of Atonement = Reconciliation of the Heavens – 3<sup>rd</sup> Agenda (Dan. 8:14; Heb. 9:23 – 1844).**
4. **Corporate cleansing – 4<sup>th</sup> Agenda (Luke 21:24 – 1980)**
5. **Individual cleansing – 5<sup>th</sup> Agenda (Heb. 9:26 – now).**

**Here's another thought** ... the entire book of Hebrews (that summarises the "Everlasting Gospel") is the **key** to understanding the 144,000! (Rev. 14:1).

The 'cleansing' (Heb. 9:23-26) – Agenda # 5 is actually the Ministration by the Man in linen – that produces the 144,000. Wow! Amen!

And this is why the proper context of why 554 in history = a 2<sup>nd</sup> Divine chronology, the enigmatic 1290 yrs. It also proves the chronology of Dan. 8:14 (2300 yrs was "Unto" – 1844) is so vitally important ... in fact it involves a "NECESSARY" 'cleansing' (Heb. 9:23). HEAR YE HIM?

### What does the Bible say? Is it important?

[c.f. chart from 4(18) 'Until when... [Part 2]']

The Bible says: (Dan. 12:6-12) "And one said to **the man clothed in linen**, which was upon the waters of the river, **How long [ad mathay-Until when?] shall it be to the end of these wonders? And I heard the man clothed in linen**, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for **a time, times, and an half; [1260]** and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished...And **from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. [1290]** Blessed is he that waiteth, and cometh to the **thousand three hundred and five and thirty days.**" [1335]

### Textual arrangement

**Please note:** The textual arrangement of the prophetic periods is 1) **1260** 2) **1290** 3) **1335** in Dan. 12:7, 11, 12; which justifies and matches the chronological dictum of the Man in linen in **Dan. 8:13-14; 12:11**. This in turn also confirms the textual arrangement.

This means the **1260** comes first in verse 7; Followed by the **1290** in verse 11; and then followed by the **1335** in verse 12. The prophetic periods are given in this order:

1. **1260 (v. 7)**
2. **1290 (v. 11)**
3. **1335 (v. 12)**

Sure enough! The Bible says the **1260** comes first in the Divine Chronologies. But we need to remember that these are not three long - separate periods of time, i.e. the 1260 does not take place from one date to another and then the 1290 from one date to another, etc. Fact is, the 1260-1290 are within the whole-time frame of the 1335. **At this point it is handy to recognise and unravel why the 1260 and 1335 commence from 554 as well.**

Now, to address this aspect, it is important to observe why the 1290 and the 1335 starting first in 508 A.D. and then the 1260 starting in 538 A.D. is an unreliable prophetic methodology. If we use this, do we really HEAR YE HIM - No!

Laodicea interprets: **508** as the beginning of the **1290** unto **1798** with the 45 additional yrs for the 1335 unto **1843**. The 1260 comes 30 yrs after 508 in 538 unto 1798. But what's the obvious dilemma here? Compare ...

Laodicea says:	the Bible says:
1. 1290 – (508-1798)	1. 1260 – (554-1814)
2. 1335 – (508-1843)	2. 1290 – (554-1844)
3. 1260 – (538-1798)	3. 1335 – (554-1889)

### Conclusion:

The Bible confirms the 1290 CANNOT start before the 1260 does (as Laodicea insists) because the Man in linen said the 1260 comes first and then the 1290. (See **Dan. 12:7, 11, 12**)

What does this mean? Well, you see ... because the Man in linen provided the interpretative principles: He said in answer to the 'another saint's' enquiry "*ad mathay – Until when?*" concerning the "*daily*" and "*transgression of desolation*" that it would be "**Unto two thousand and three hundred days**" = **1844** (Dan. 8:13-14).

And by factoring in His explanatory details in 12:11 concerning the same "*daily*" and '*desolation*', He said "**from the time that the daily shall be taken away, and the**

*abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*"

In a few words, this means that the mention of the 1290 ToD in Dan. 8:13 and the AoD in 12:11 against the "*daily*" by the "*little horn*" terminated "**Unto two thousand and three hundred days**" **1844**.

This is why the **clue** or **key** to understanding the 1260 in 12:7 and the 1335 in 12:12 is (*drum roll*) – the Man in linen's pivotal statement in 12:11...

→ "**from the time**"

Reason being, have you noticed that verse 7 provides no start date for the 1260 – '*Until when? ... it shall be for a time, times, and an half*'. Likewise, verse 12 provides no start date for the 1335 – '*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*' The Man in linen – the Bible does not leave us to have to guess the starting point for the 1260 & 1335. The only starting point given is the "**from the time**" of 554 for the 1290; which is the same for the 1260 & 1335 as well!

The Man in linen's (v. 11) "**from the time**" dictum is the provided clue & key to start dating all three Divine Chronologies – "**from the time**" clearly starts the 1260 - 1290 - 1335. "[F]rom the time" 554 + 1260 = 1814 – "**from the time**" 554 + 1290 = 1844 – "**from the time**" 554 + 1335 = 1889. The Bible's evidence clues us in on the 30-yr. differential that occurs between the end of the 1260 and the end of the 1290 in Daniel 12.

"And when the day of Pentecost [*Early Rain*] was fully come" (Acts 2:1) there was the outpouring of the Holy Spirit, and it is important to observe the admonition that was given which was to ... HEAR YE HIM - "**IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU.**"! (Acts 3:22) Have you ever noticed the context of Acts 2-3 is the time of the early rain [Pentecost], and is a summary of the "*Everlasting Gospel*" (c.f. 3:19-21). Concerning the "*Everlasting Gospel*" at the time of the Latter Rain God said "*My doctrine...rain...dew...rain...showers*". (Deut. 32:2) Hear Ye Him?

### Mistake vs. Advancing Light:

If one chooses to deny the Man in linen's Testimony in order to escape man's unfounded charges of denying the '43 Chart, Messenger of the Lord, will be committing actual blasphemy against the Holy Spirit – unpardonable sin. (Heb. 9:8 c.f. Matt. 12:31) The Messenger penned there was a 'mistake in some of the figures'. The mistake is now corrected via the advancing light of present Truth by the Man in linen, "*Testimony of Jesus*" – the "*Spirit of prophecy*". HEAR YE HIM?

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