

An Inexhaustible Theme –

“ad mathay” (Pt. 18)

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Editor's Preface

Four years later, now entering our fifth year, with our fiftieth issue, with 18 issues now on “ad mathay” and we still have much—much more to learn about the “Everlasting Gospel” as explained by the Man in linen—and summarized by the Apostle Paul in the book of Hebrews—this truly is an Inexhaustible Theme!

The Bible speaks— “ad mathay” = “until when...?”

The Man in linen decreed the “daily” terminates here

→ Daniel 8:14 “Unto two thousand and three hundred days [1844]”

The Man in linen’s Testimony is the Transgression and Abomination of Desolation for 1290 yrs terminates here

→ Daniel 8:14 “Unto two thousand and three hundred days [1844]”

Therefore, the context of the abomination “from the time that the daily shall be taken away, and the abomination that maketh desolate set up” (Dan. 12:11) is exactly 1290 yrs counting back from the time the abomination against the “daily” that trod down and desolated Christ’s High Priestly Ministration which was ...

→ Daniel 8:14 “Unto two thousand and three hundred days [1844]” [1844 – 1290 = 554]

...is “from the time” of 554 A.D., the starting point for the 1260; 1290 & 1335 year prophecies. **554** + 1260 = 1814, **554** + 1290 = 1844, **554** + 1335 = 1889.

The Daniel 12 chronologies brings you to the end of the five fallen kings of Rev. 17 in **1814**, and then shortly after “Unto” [1844] the commencement of the *cleansing* of the Heavenly Sanctuary, the Universe & also a people, 1798 does not! Many ministries teaching from Daniel & Revelation omit the crucial factor of Christ’s High Priestly Ministration after the order of Melchisedec. Check them. This crucial Testimony of Christ is missing in their teaching. Would such an omission maintain a status of *abomination of desolation*? Yes, of course!

“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 (Moffat)



There is a Blessing...

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan 12:12-13)

Scripture instructs *"Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." (Zech. 10:1)*

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21)

Pentecost was the type early rain. What is interesting is that it foretold us that the knowledge of the "latter rain" must include a "testimony" of the Man in linen at "the times of the restitution of all things."

Words fail me to sufficiently convey how lethal this is for anyone who chooses to ignore Christ's Ministry as *Great High Priest*, of whom we are told to "consider" in context of the outpouring of the Latter Rain. Fact is, individuals at the time of Pentecost (the blessing of the time of the *early rain*) had an opportunity to either accept or deny Him. (See Acts 2-3)

More importantly, by application of the type, at the outpouring of the *Latter Rain*, in its season, the reference for this must arise at the "time of the restitution of all things." Why? For it is unto the cleansing of sin.

The anti-type of Acts 2, 3 is for us now. Without question, we live in **the time known** as the **consummation of the ages**, (Heb. 9:26 NASB), i.e., "once in the end of the world" (KJV) This "testimony of Jesus" is having the "Spirit of prophecy". (c.f. Rev. 19:10)

God has said, the *latter rain* is *doctrine* that *distills as dew* (Deut. 32). Appreciating Christ as *Great High Priest* is the blessing of Dan 12:12-13 just as Acts 2 has foretold when the latter rain would fall as "showers upon the grass." It is the *doctrine* of the Sanctuary Service in the Heavenly (Heb. 8), Christ as our *Great High Priest* Ministers and cleanses they who ... "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the [Man in Linen]". Is this another piece of evidence that confirms orthodoxy and what Jesus described in - John 4:22?

The Man in linen says the *wise shall understand* these things (Dan. 12:10; c.f. Matt. 24:15)—if denied, the unpardonable sin (Matt. 12:31) ensues!

Where then is the blessing for those who hold no Testimony of Christ's Ministration as *Great High Priest* in relation to how God resolves the sin problem? There is no blessing! Many ministries rarely if ever make mention of our *Great High Priest* even when it comes to

Bible prophecy. Why deny an opportunity for a blessing—of all blessings?

The focal point of the error is in two parts—

After the time passed in 1843 - Christ did not come - disappointment # 1 - the Millerite's adjusted the second coming to April 1844 per the Jewish calendar (vernal equinox). Then came disappointment # 2 - Christ still did not come.

Then in the summer of 1844 they found the decree of Artaxerxes Longaminus went into effect in the fall of 457 B.C., not early 457 B.C. Accordingly, an adjustment was made to the fall of 1844. Then disappointment again on October 22nd, 1844, Christ did not come.

Following Hiram Edson's corn field vision was when the faithful few understood that it was the Heavenly Sanctuary that was to be cleansed and not the earth itself. The fact remained, there had not been an earthly sanctuary since its destruction in 70 A.D.

The focal point of the error is as follows:

1) Because of the 'year zero' mistake (however, there is no year '0' but a year on either side of the point '0' that requires the adding of one year when calculating from a B.C. date in time to an A.D. date), they originally calculated the 2300 yrs to end in 1843. They then changed the 2300 days to meet with the Jewish calendar to meet the fall of 1844.

2) As has been evidenced by the Man in linen and seen in the Bible reference of "Until when" "ad mathay", what remained incomplete and uncorrected was in regard to the error with the 1260, 1290, 1335 PERIODS as was mentioned in EW p. 74. They left the error intact in the Chart and no one picked this up. **Why so?**

It was because Christ was understood to be coming in 1843, the 1290 and the 1335 were set to terminate together in 1843, and they had to; since there would naturally be no time after 1843 for the prophetic clock.

Our Saviour, The Man in Linen, uncovers the error, because there was a time when He winked at the ignorance—but now wants us to understand. This would include recognizing why the 42 months (1260 days/3.5 yrs) from Rev. 13 cannot overlay the 1260 days in Daniel 12.

Prominent pre-1844 Millerite's said the time of the 'daily' being trodden down, was interpreted to begin in 538 and also in 508 and even Miller included the 1335 to accord

the same desolation. The error compounded the 1260 yrs to end as a deadly wound in 1798. Please see:

Wm Miller – *“Evidences from Scripture and History of the Second Coming of Christ about the year AD 1843, and His personal reign of 1000 years.* p.31.

Josiah Litch – *The probability of the Second Coming of Christ about AD 1843.* p.111, 113, 116, 148.

Apollos Hale, *The Second Advent Manual – closing remarks on the prophetic periods* p. 95.

Charles Fitch – *“The glory of God in the earth – synopsis of the twenty-fourth of Matthew”* p 30.

As with the 1843 error, the early pioneers missed the accuracy of the 1260 and 1290 days (“Until when” “ad mathay”) and were unable to accurately establish the date “from the time” the abominations would commence and would end (“until when”). They settled for 1798.

It must be observed - John was shown the *“deadly wound”* unmistakably comes **PRIOR** to the 42 months (1260 days/3.5 yrs). See **Rev. 13:3-5**.

Shall We Talk Some Things Over?

The 1798 dilemma:

Think of the error this way. If one still wishes to use 1798 as the deadly wound, then one either has the burden to prove the justification for manipulating John’s vision so that the inspired outline of events changes from the Bible’s dictum of 1) deadly wound 2) healing 3) 42 months – to the interpreted a) 1260 b) deadly wound c) healing.

Or when one finally accepts the Bible’s sequence of 1) deadly wound 2) healing 3) 42 months, while retaining 1798 as the deadly wound, one then has to justifiably prove the scenario of a 1798 deadly wound, then a healing and then a 1260 day or year period after that.

If its days, we arrive at the year 1801. If its years we arrive at the year 3058. If this be the case, we have (from 2019) about 1,039 years left to the end of this prophetic period.

Our Saviour wants us to understand that because He said that the 1290 terminates in 1844 right along with the 2300 – by way of His answer to *“ad mathay-Until when?”* concerning the *“daily”* and the *“little horn’s”* *“transgression and abomination”* *“against the daily”* for **1290 years**.

He unmistakably declared that– [*“daily”* *“little horn’s”* *“transgression”* *“abomination”* *“against the daily”* 1290 years] ***“Unto two thousand and three hundred days”*** 1844 *“then shall the sanctuary be cleansed”* (Dan. 8).

Fact is, Daniel 12 presents the 1260 first, then 1290, then 1335 in that order, with no indication of them terminating at the same time. Why then was the 1290 interpreted to start first in 508, then 30 yrs later the 1260 in 538, with both the 1290 with the 45 additional yrs to the end of the 1335 terminating together in 1843?

The Man in linen’s Divine Dictum for the *“daily”* plus the 1290 events *“Unto”* 1844 and the justifiable ability to count back 1290 yrs from 1844 to 554 A.D., is what corrects not only the 1290, 1260 but also the 1335. Thus, by establishing the correct starting point for the 1290 in 554 we have the correct starting point for the 1260 and the 1335. The 1260 – 1290 – 1335 all begin from 554 with a 30-yr. extension from the end of the 1260 in 1814 to the end of the Man in linen’s set time of 1844 for the 1290.

45 yrs from 1844 brings us to the end of the 1335 in 1889 the first yr. of the Latter Rain— *“Blessed is he that waiteth and cometh to”* (Dan. 12:12), which was one year after the precious Message of Righteousness by Faith in 1888. One of the 1888 Messengers in ***“The Consecrated Way to Christian Perfection”*** – wonderfully extolled the Ministration of Christ as High Priest. How Divinely appropriate!

Fact is, the pre-1844 Millerite pioneers applied 508 and 538 as to end in 1798. This was an excellent club that devastated the mysterious woman of Revelation 17 and prospered Protestantism in the 19th century. But how much sharper the SWORD is now with the Man in linen helping you to wield it correctly! While it is true, a historical event did occur in 1798, this event in itself does not validate the error in the figures.

What is overlooked is the following stubborn fact of who was present at the 1801 coronation of Napoleon B. The Pope! Which is by no means a healing of the deadly wound, seeing he is pictured as a disappointed powerless observer while Napoleon crowns himself and then his wife. Even though the Pope was taken prisoner in 1798, the fact is, the Papacy lived on.

Look at it this way, the correction to the ‘zero year’ mistake was made by the adjustment from 1843 to the fall of 1844. At the time the reasoning for this was based in a Chaldean vision of Habakkuk, who, as it turns out, actually had no relevance to the prophecy of Daniel 8 and the 2300 days. It was in fact, a nice reason to extend the 1843 date onto 1844.

The conclusion of the 1798 dilemma:

So, as it was posted in the 1843 Chart, would the dates for the three prophetic periods [1260-1290-1335] also have to move forward based on the change in the ‘zero year’ to match 1844 of the 2300-yr vision? This is not to

say that the 'zero year' or + 1 had to be figured into the prophetic periods, seeing they were all calculated to begin in the timeframe of A.D., which means there was no B.C. to A.D. reckoning.

Because they (the 1290-1335) were set to end in 1843; which was the supposed last year of human history. See the chart— what is next to 1843 is 'God's Everlasting Kingdom'. While looking at the chart you will notice that the left vertical timeline on the chart commences with 700 to 100 B.C., then the Cross, then 100 A.D. — all the way to 1800 A.D., then 1843 A.D. 'God's Everlasting Kingdom'—and no more time thereafter. The dates 508-538-1798 had to be used for the prophetic periods (1260-1290-1335) counting back from the supposed date of 1843 (which was "a mistake in some of the figures") by means of the 1335 to 508 A.D.

Fact is, the dates didn't move forward—even though wrong they didn't necessarily have too. For, by appealing to and misapplying Habakkuk 2, an excuse was generated to help explain the error that still was not picked up on at that time.

But if the Man in linen's answer to "ad mathay" had been correctly addressed and understood at that time, what we find at the top of the 1850 chart (below) would have made just as much sense back then as it does now:

Dan. 8:13-14. How long shall be the vision concerning the DAILY, and the TRANSGRESSION OF DESOLATION, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days: then shall the sanctuary be cleansed.

What this is saying—is what was missed on the 1843 chart and then again on the 1850 chart. It's saying "ad mathay" — "Until when"... "the daily"... "the TRANSGRESSION OF DESOLATION"? "Unto two thousand and three hundred days" 1844. The mistake concerning the 1260-1290-1335 could have been corrected at that time. Clearly the "daily" and the Transgression of Desolation was — "Until when? "Unto two thousand and three hundred days" 1844. However, His hand still covered a mistake in some of the figures. Not anymore!

Look at it this way, since 1843 was corrected to read 1844, if the prophetic periods (1260-1290-1335) would have been corrected at that time, could it then be reasoned that, this means effectively the commencement for the 1290 would have to be 509 A.D. so 1335 would = 1844? And the 1260 starting 539 A.D.? Which means the 1290 and 1260 would end in 1799! And not in 1798! All because they applied Habakkuk 2 with a tarrying time! But the fact is, that prophecy/vision for Habakkuk was about a Chaldean invasion; which had nothing to do with the "little horn" of Daniel 8 or the 2300 years.

The other error was, again, that the 1290 and the 1335 are said in the Chart to **terminate together** in 1843. This is impossible for the 1335 terminates after the 1290. Then it can be asked what '*blessing*' came about in 1843? Not much that year at all—it was a disappointment!

Then what happened in 1844 is called the 'Great Disappointment'. But in hindsight we understand that it was not that Christ was coming to cleanse the earth—the meaning of "*then shall the sanctuary be cleansed*", but that He was going to commence His Final Atonement cleansing of the Heavenly Sanctuary—the Universe—Heaven where sin began—and also His people — and this is by no means a 'Great Disappointment'. It might be said it was a great disappointment for the little horn because his transgression and abomination of desolation against Christ and His "*daily*" was over "*Until when*" the ToD AoD? — 1844! Because "*then shall the sanctuary be cleansed*" - even from that which the little horn did against it for 1290 years?

Timothy and Gary

[c.f. prior discussion **WWN - IV Au.Ed. 11(18)** 'An Example of "ad mathay"']

The other thing Timothy discussed with Gary was the prophecy structure of the 2300. This magnificent prophecy has two prophecies connected together at the commencement of the prophecy and two prophecies (Timothy calls them witnesses) to confirm the terminus of the 2300 yrs of Dan 8:14; which is absolutely true. For example: Timothy explained to Gary two important prophetic principles

A) START of 2300: There is a witness to the commencement of the 2300 and this was with the 70 weeks (Dan. 9) commencing at the same starting point confirming the midst of the week and the termination of the 70 weeks in 34 A.D.

B) END of 2300: This is confirmed by the Man in linen Himself and He said there is a second prophecy that witnesses the terminus of the 2300 being the 1290 of Dan 12:11.

Timothy then asked Gary a few thought-provoking questions: Why would Satan take away 'paganism' (the "*daily*"?) when for so long a time he used it against Christ? Why would he through the instrumentality of the little horn take away 'paganism' (the "*daily*"?) and cause "*the place of his* (the little horn's) *sanctuary*" to be "*cast down*"? (Dan. 8:11) It makes no sense.

Did not Christ ask? "*Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is*

divided against himself; how shall then his kingdom stand?" (Matt. 12:25-26)

In reality, the attack of the 'little horn' was against "the host of heaven", "the Prince of the host", "the daily", "His sanctuary", "the truth". Not 'paganism'!

Two starting points in Daniel:

We now discuss small things that matter. Two important aspects come to fruition.

1. Remember, it is written "from the going forth of the commandment to restore and to build Jerusalem" (Dan. 9:25) in **457 B.C.** this starts the prophetic clock for the 490 ("seventy weeks") and the 2300 years, terminating at different times - **34 A.D. - 1844 A.D.**
2. Then, the "from the time" dictum commences the prophetic clock for the **1260 - 1290 - 1335** in **554 A.D.**, terminating in **1814 A.D., 1844 A.D., 1889 A.D.**

Have you noticed the Man in linen's—the Wonderful Numberer's pattern? He started two Divine chronologies in 457 B.C. and then three in 554 A.D.

Look at it this way:

- **Dan. 12:7 tells us of the 1260.**
- **Dan. 12:11 tells us of the 1290.**

Herein is the Man in linen's clue that there was to be a 30-yr. differential or extension between the **1260** and **1290**. It's NOT the other way around with the 30-yr gap between 1290 (from **508**); and 1260 (from **538**) or [508 + 30 = 538].

We can trust the fact that the 1260 was prophesied to come first (and not the 1290), seeing the Man in linen established the dictum of the Bible's textual arrangement of **1) 1260, 2) 1290, 3) 1335** in verses 7-12.

Fact is, in **Daniel 12:6** (similar to 8:13) "*one said to the man clothed in linen... Until when shall it be to the end of these wonders?*" When? What wonders?

The Man in linen clarified— "*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.*"

This ties in with Rev. 12:6 "*And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*" [**1260, 20 = 1 score, so threescore = 60**]

Application of Abominations

The timeframe of the woman fleeing into the wilderness and the scattering of the power of the holy people by the "little horn" are the same. An abomination?

The "little horn" of Dan. 8 = the priest / king combine of the counterfeit man in linen, i.e., the Papacy, and the Holy Roman Empire with Emperor Justinian at its head.

Why else—the designation "*little horn...in this horn were eyes like the eyes of man, and a mouth speaking great things*"? (Dan. 7:8) Horn = kingly. Eyes and mouth of a man = counterfeit man in linen—counterfeit melchizedekian priesthood. It should be carefully noted, the instrument of ratification that brought to life the "little horn" was the Royal Pragmatic Sanction of Justinian in the year 554 A.D.

[wikipedia Pragmatic sanction](#)

[britannica place Italy History](#)

[wikipedia Gothic War 535 554](#)

He was the 1st of *seven heads* on the *scarlet coloured beast*; the first of the "*five*" "*kings*" from Rev. 17:10. Remember, Rev. 17 pictures the woman sitting on the beast (verse 3) then sitting on heads: "*The seven heads are seven mountains, on which the woman sitteth. And there are seven kings...*" (vs. 9-10)

Therefore, the 7 heads = 7 mountains = 7 kings. God said seven kings, not seven empires. God states there are five fallen kings, not five fallen empires. Nor can it be popes as some interpret. It follows, the "*five are fallen*" kings were Justinian, Charlemagne, Otto The Great, Charles V & Napoleon B.

The "*and one is*" = the 6th, Italy's King Victor Emmanuel. "*[A]nd the other (7th head or 7th king) is not yet come; and when he cometh, he must continue a short space.*" (v. 10)

The seventh, who is not yet come, well, he receives a deadly wound. See Rev 13:3. Then "*the beast that was, and is not, even he is the eighth, (8th head or king) and is of the seven, and goeth into perdition.*" (v. 11, c.f. **2 Thess. 2:3**). The Man in linen's Testimony indicates a deadly wound did not arise in the correct prophetic sequence of the 1260, 1290, 1335. Therefore, ought we to heed "*all things whatsoever He shall say unto you.*" (Acts 3:22) Christ's counsel to Daniel alone helps us to make sense of the historical accounts of the woman of Revelation 17 and why she is not mentioned in Revelation 13!

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