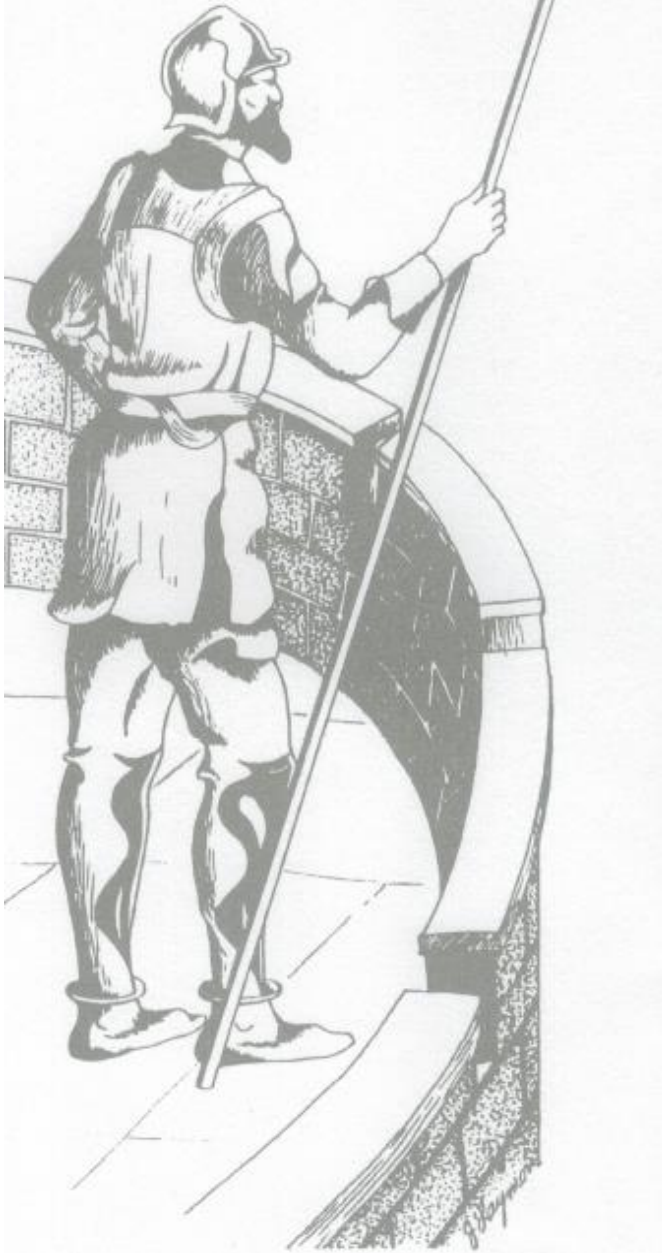


*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”* Eze. 7:6 (Moffatt)



Rabbi Tovia Singer

In the Colosseum

Part 4

If you do not realize that if TS is not answered, it poses an existential spiritual threat to those who don't or can't answer him.

Many people when approached on this subject of Jewish outreach of Christians led by Tovia Singer, their eyes glaze over and are unable to even see the connection to the First Angels warning – especially at the time of the 3rd Temple and 2Thes2.

They hear but don't, they get perplexed, become stiff necked unable to answer, or remain nonchalant. But regardless, this discussion is for those who enter the Coliseum at the time of Matt 24:15.

This is four-part discussion is nothing to dismiss or toss aside. You are dealing with the denial of HWM and a rabbinate attack against the First Angels warning. In fact, many go eww and retreat from the contest because all they will say – Oh,

God loves you. That's all you need to know.

Most, haven't heard of, or know of Tovia Singer and because of this there comes a MASSIVE problem. Especially at the time Daniel defined as the abomination of desolation = the 1290 lit days of Matt 24:15. By then, it's too late.

What is the problem here?

If you have no answers that is the nakedness as warned in [Rev 3:17-18](#) and [16:15](#)

¹⁷ Because thou sayest, 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**:

¹⁸ I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy **nakedness** do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

¹⁵ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Time, and time again, in this this series there is nothing in the conclusions and

assumptions of TS that cannot be answered.

Here again, the relevance of Daniel the Prophet like Dan 7:13 and the 70 weeks of Dan 9 comes to fruition as those details of the Pre-eminent Divine – The Word His Alpha status is deeply woven in the First Angels warning as to its relevance to John 1:1 and Rev 13:8 and frankly there were Two Divines in beginning that cannot be gainsaid.

This is nothing other than the Testimony of HWM and this appears to be the reason as to why the Syn of S kneels at the feet of the Phillies – see Rev 3.

Here are a number of reasons for the importance of Christ's Eternal Righteousness which is the armour of truth...

1. Everything that the Little Horn has done, can be explain by way of Rev 17 and the mystery woman. Whereas TS sees this particular church as the origin of Christianity and doesn't realize that the 'true remnant' was revealed in the 7 churches of the book of Revelation.
2. TS cannot answer Gabriels's prophecy and its fulfillment in Acts 8 as the close of corporate probationary time, and this was the challenge posed to a young ignorant Christian, who was not able to produce the closing period; since most Protestants and others follow the dispensational view. Whereas TS stated that 36-40 years

later when the Temple was destroyed it was way over the 70-week period = 490 years.

3. TS cannot explain Gabriel's determination in relation to the ushering in of Everlasting Righteousness and what happened in Acts 8 and what ultimately occurred in relation to the sacrificial system in 70 AD. It all had to happen prior to the destruction of the second Temple.
4. Tovia's people cannot explain why a 'curse' was placed on those who calculated the terminus of the 70 weeks prophecy [Dan 9] if Christian theology was indeed erroneous regarding the 70 weeks prophecy and why was it that historic Judaism plotted the arrival of the Messiah during that time frame?
5. TS is unaware that certain individuals do understand Isaiah 2 and relate it to Revelation 11 since the Law that issues forth from J City already came from Sinai; so, what is this other law, and how does it contradict the first one, since the Bible states that the same law for Sinai is for both the stranger and the resident? There was never a two-tier system based on another law and if there was it was based on the spurious concepts of the party of James which still despised the believers as mentioned in the Peter

episode that when the party of James arrived, he, Peter, quickly separated from the Christian converts. In other words, the acceptance of Jesus didn't mean much to the legalists of the party of James. A microcosm of the Rabbinate.

6. TS fails to realize that Revelation 17:10-11 outlines the historic tradition of Benny Ephraim and Benny David. That is the entire point of Zech 9.
7. TS like many Christians fail to realize that what is mention in Zechariah about "10 men grabbing the skirt of Benny David" is found in Rev 17:12-16

TS interpretation of [Zecharia 9:9-10](#) as discussed in this series presents a three-fold dichotomy and what appears to be three contradictions.

The first reveals Jesus coming in peace into Jerusalem and that was fulfilled in its truest sense that Jesus Kingdom of grace was in peace to first lay down his life as mentioned in John 3:16 as well as his arrival on a donkey.

The next section includes the war horses in Jerusalem and this can only be seen in two places in the Bible - **a)** Daniel 11:45 and Revelation 13:1's fatal wound, as well as **b)** Revelation 17:10-11 which describes the succession from Benny Ephraim to Benny David and is also revealed in the Airport Murals as well.

TS is accusations against the Trinity doctrine are not a problem, he is correct; but he doesn't go in-depth in the explanation of the concept of emanationism, as established by Philo of Alexandria, and its relationship to the Eternal Son Doctrine. See prior discussions [here](#)

What TS failed to accomplish in his Nashville TN debate is addressing the issue of the "Two powers" concept as believed by Judaism during the second century BC which can fully be seen the angelic figures as presented in the Bible itself in various passages with regard to the identity of the Angel of the Lord who calls himself God in Exodus as well as being the God of Moses, Abraham, Isaac and Jacob.

Michael and Melchizedek scrolls Document 11Q13

In reference to Angelic figures case in point Michael was seen as the advocate of Israel.

And one of the names of the Messiah in Isaiah 9 was Counsellor and this is also the name of the Holy Spirit in the New Testament. We are also told in Daniel 10 that Michael was Daniel's Prince and Prince is a Messianic term.

The name Prince is also found in the Messianic prophecy of Isaiah 9:6-7 which

brings us to **Wonderful** which the "Angel of the Lord" who appeared to Manoah who asked the Angel his name and the Angel gave glory to himself by saying "**is my name too wonderful**"?

Whereas in Revelation 19:10 John was told not to worship the Angel. Also, in the book of Daniel it's the "**Wonderful numberer**" = Dan 8:13 which is the name of the "Man in Linen."

We are also told that Messiah comes from "[days of Everlasting](#)" and this term cannot be applied to King David since [Psalm 110:1-4](#) states that Messiah being David's Lord was prior to David.

TS does a whole bunch of acrobatics and much embarrassing debating antics trying to downplay the translation of that statement. Fact is that it wasn't the church that tampered with that.

Those were the words of Jesus himself who quoted that matter in **Mark 12** when asking the scribes whom they believed the Messiah to be, and they responded, the Son of David.

Jesus responded by saying what David stated. "[The Lord said to my Lord](#)."

Jesus said [how can the Messiah be David's Lord when David called him Lord?](#) Notice that they remained silent and were not able to answer. If they would have read their scriptures, they would

know that the "Two powers" concept was valid as seen in Exodus 23

20 Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. **21** Take ye heed before him, and hearken unto his voice; ^[f] provoke him not; for he will not pardon your transgression: for my name is in him.

This Angel can forgive sins. His name is within the Angel. They both have the same name.

Isaiah 44 says it best.

6 Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God.

Coming in the clouds of the sky:

The most ridiculous explanation regarding [Daniel 7:13](#) was when TS tried to explain away the matter of one like the son of man coming in the clouds of the sky to the Ancient of Days.

TS's spin on that was that the people of Daniel were the people of the clouds.

Fact is that the High Priest, Caiaphas most of all, understood the implications of Daniel 7:13, since he appeared to understand what Jesus had stated, when

he was on trial, and he tore his robes and declared the following, we have heard the blasphemy. See [Matt 26:60-66](#).

Fact is, that here again, the concept of the Two powers comes into play since one like the **Ancient of Days** sat on a throne with streams of fire issuing forth from his throne. Everyone who reads this verse would clearly understand that this is Everlasting Father # 1.

So, one who vindicates the people of God and is like unto the Son of man would have to be the one mentioned in [Genesis 3:15](#) and thousands of years later would fulfill that role in [Isaiah 53](#).

He would be bruised by the serpent just as stated in Genesis 3:15 and Isaiah 53 is very descriptive regarding the bruising, but as stated in the remaining verses, that he would be highly glorified and exalted and that Kings would shut their mouths, seeing his appearance and the later the glory and exaltation being rendered unto him.

TS also wanted to spin the matter of **Joseph** - not being Jesus' real Father and that is quite irrelevant, since the Messiah is of the seed of the woman.

The book of Galatians confirms this by saying that he was born of the woman and under the law.

TS feels that the **sacrificial system** was not needed to forgive sins yet this concept of sin forgiveness by way of shed blood is integral to the Law as well as to the Messianic concept as revealed in **Genesis 3:15's** bruising of the Messiah as well as the introduction of the primordial altar of burnt offering.

As well as the erection of the Sanctuary Tabernacle both being **highly important object lessons** in bringing home to the mind that **there cannot be forgiveness of sins** without shed blood as stated in [Leviticus 17](#) So, why is Rabbi J desiring these times a red heifer for offering contrary to the Second Temple being destroyed and left unto them desolate?

Both the apostle Paul and the Book of Revelation, go far beyond these lessons, to point to the fact, that the blood of bulls and goats in reality had no power to forgive and cleanse sin (e.g., [Lev 4:20, 26, 31, 35; 5:10, 13, 16, 18](#)). = [Heb 10](#)

and then, the apostle John, reveals the matter of the **Lamb that was slain prior to the foundation of the world** [Rev 13:8] which takes us into the transcendental aspect of Everlasting Righteousness = ERxF.

But more so, how that decision marked the matter of what was truly needed to redeem a fallen planet, which was the slaying of an Eternally righteous Being. An Angel could not suffice.

This was the whole issue in the Book of Job - a truly righteous individual by human standards - who did not possess Eternal Righteousness, and in the end, he also became unrighteous on account of his mumbling at his distress and later crooked speech which was self-righteousness.

He later repented with sack-cloth and ashes and was told to pray for his friends. Fact is that TS and Rabby Japhet in particular still advocate the righteousness of Job and like many fail to realize the importance of a proper understanding in light of TS negation of historic Judaism's object lessons.

Case in point the book of Job. So, the bottom line is - if Job was in fact truly righteous - why then, did he have to, repent?

This places Rabby Japhet in a prophetic conundrum since they failed to realize that Eternal Righteousness was ushered in as stated in the 70 weeks prophecy of Daniel 9 and that after rejecting it, they then became self-righteous, and their Temple was destroyed as indicated by Gabriel who stated on record that 490 were determined upon Daniel's people, the result = no more sacrifices.

Now, they have stated on record, that they don't really need the sacrificial system. So, why the matter of the 3T, and the red Heifer, and the return to the

sacrificial system, since they stated that they are not necessary?

Is TS aware of **Isaiah 2** and its link with Revelation 11 and 13 by way of a [specific law](#) that supposedly brings home the so-called truth of the "oneness of god" [Deut 6:4](#) by way of a "law" linked to the forehead and the right hand? [Deut 6:8](#)

3.5 years ~ 1260 days – 1290

Yes, and it will take place, during the final 3 1/2-year period with an additional month which prophecy refers to as the 1260 and the 1290.

The 1290 days at detail level is the "*Abomination of Desolation*" stipulated in Matt 24:15 and remember Jesus quoted the Prophet **DANIEL**, and this specific law causes what Daniel said was in fact an abomination. Yes, an abominable attack against the First Angel and it cannot be the NSL.

So, TS insists to say that in Psalm 110:14 there are not to equivalent Lord's. Yet the problem with your reasoning TS is that - David's Lord - has to be one of those Two.

Fact is that the one who is speaking is the one who is telling David's Lord to sit at his right side. So Eternal Father # 1 is in fact the Ancient of Days and he is telling David's Lord to sit at his right-hand side.

The Lord is talking to David's Lord, a pre-existent Messiah, and not a son of David. **This is the key point.**

It appears that Tovia cannot navigate around this matter yet he tries to downplay the translation yet in English its translated as Lord.

<https://www.biblegateway.com/passage/?search=Psalm+110%3A1-4&version=AMPC>

The conclusion of the matter

It's the pre-existent nature of Psalm 110 which places the Messiah as David's Lord, and not a Son of David. This pre-existent status from Days of everlasting, takes us to Genesis 1:26 and is seen in **Job's Redeemer "liveth"** = [Job 19:25-27](#).

Revelation reveals it as the "Alpha" scenario = "I am Alpha and Omega the first and the last" and as sitting in a place of authority, and this changes when Michael stands up from his place of authority = Daniel 12:1.

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Swift Messenger

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