

APPENDIX II

“THE DAILY” – *HA TAMID*

Background

As conveyed through the prophet John, “eating” the unsealed portion of Daniel would create “bitterness” (Revelation 10:9-10). That portion of Daniel relates to the *ha hazon* (vision) prophecy oriented to the “time of the end” (8:17, 19; 12:4, 9) (ram, he-goat and little horn – Daniel 11:29-12:13).

- The “daily” issue is within that now unsealed area.
- In turn, it would be impossible to understand those prophecies until the “time of the end” alluded to in Daniel.

Intriguingly, after it (Revelation 10 – open little book) could be understood, it would relate to a segment of prophecy that would be contentious. As predicted, this has been the case among many Christians. The *ha hazon* area of Daniel remains an emotional area of debate, along with its “daily” references.

Many hold the meaning of the daily to its “pagan” association, based upon one quotation from E. G. White¹ and supported by S. N. Haskell, a pioneer of the Adventist Church. Others, such as W. W. Prescott, A. G. Daniells, L. R. Conradi and W. A. Spicer, held to a different concept, seeing Christ’s ministration in the heavenly sanctuary as explaining the “daily.” It is not the intent of this article to review this tumultuous history that that *Early Writings* quotation brought. But – it eventually became necessary for Mrs. White to “neutralize” all speculation regarding what the “daily” meant. That became an important milestone since the Biblical context clearly revealed that it could not be understood for many more decades; it was sealed!

As early as 1908 she had destroyed the pioneer assumption that the *Early Writings* statement was an exegetical pronouncement. She wrote to both Prescott and Haskell that she had no special light “on the point presented for discussion”² (i.e., the “daily”).

Again, in 1920 she requested that her writings “not be used as the leading argument to settle questions over which there is now so much controversy.” In noting that she had no specific light or instruction on the “point under discussion,” she urged that her writings not be used in the debate.³

¹ White, Ellen G.; *Early Writings*, pp. 74-75.

² White, Ellen G.; Letter to W. W. Prescott, July, 1908; DF 202, Daily; to S. N. Haskell, August 28, 1908.

³ White, Ellen G.; The Testimony, “Our Attitude Toward Doctrinal Controversy,” July 31, 1910.

The Hebrew Word for “Daily”

The word “daily” (*tamid* or *tamiyd* – H) as used in Daniel is preceded by “*ha*,” meaning “the.” *Ha tamid* – *the daily* – thus it is a noun. Daniel is the only place in the Bible where it is substantive. Everywhere else *tamid* is either an adjective or an adverb. In spite of this, most translators have incorrectly added the word “sacrifice” after “*tamid*,” assuming it related to the cultic morning and evening sacrifices (Exodus 29:42; Numbers 28:6, 10, 15, 23; Ezra 3:5; Nehemiah 10:34). “Sacrifice” is even in the Septuagint. Over 150 years ago Expositor White correctly shared with her readers that it was a mistake, that the word “sacrifice” was added.⁴

In the Old Testament, *tamid* is translated as *continually* (53 times), *continual* (26 times), *daily* (7 times), *always* (6 times), *ever* (3 times), *perpetual* (2 times), *continual employment* (once), *evermore* (once), and *never* (once). The context governs the best expressions, which the varied translators certainly tried to capture. *Tamid* conveys the concept of “never stopping,” “ceaseless” or “perpetual.” *Ha tamid* in Daniel, then, is unique since it says that “**the** ceaseless” or “**the** perpetual” or “**the** never stopping” is an **object** that can be defined or described.

Example: “*From the time that the daily [tamid] [sacrifice] is abolished and the abomination that causes desolation is set up, there will be 1,290 days*” (Daniel 12:11 – NIV).

Daniel’s use of the word “daily” is tied to end-time prophecy – in fact, to the *very end* (*es qes*), during **the appointed time** (*moed* – 8:19) when God begins His strange act [Daniel 8:17 (*zaam*); cf. Isaiah 28:21]. A wicked power (the “little horn” or “king of the north”) “harms” “**the** perpetual?” Every place *ha tamid* is used, an antichrist or rebellious “Babylonian” type of power is contextually inflicting harm against “the daily.” Logically, only God can set up something that is “endless” or a “forever.” Thus, it is against a divine object. Concomitantly, that “power” sets up its own substructure.

Our first “daily” clue comes from an interesting observation that wherever it is used, it is associated with either the word “transgression” (*be pasha*) or “abomination” (*shiqquwts*). That “transgression” is related to rebellion against *God’s authority, law and covenant*. The use of “abomination” is God’s word, revealing His **feelings** towards that sin!

When the Roman armies went into battle they carried an *emblem*, flag or standard on a pole, which announced who they were. They also displayed symbols of their gods right under their flag who allegedly would help them conquer their enemies. Every tribe of Israel had an emblem or insignia (Numbers 2:2). That identified who they were, what their position in the camp was and revealed the symbolic *character* or *nature* of their family group.

The antichrist sets up a sinful (transgression) **emblem** which defies God. That’s the “abomination” that “the daily” is associated with. He’s a leader against something God has “forever” established. These two words, *transgression* and *abomination*, distinctly portray setting up a standard or insignia that is reprehensible to God.

⁴ White, Ellen G.; *Early Writings*, p. 74.

How Daniel Uses *ha tamid*

Notice the verbs that are associated with “the daily.” Something happens to it!

“Daily” Texts

Verbs Associated with the “Daily”

1. **Daniel 8:11-13:** *“Yea, he magnified himself even to the prince of the host, and by him the daily [ha tamid] sacrifice [added] was **taken away**, and the place of his sanctuary was cast down. And an host was given him against the daily [ha tamid] sacrifice [added] by reason of transgression [related to the abomination], and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [ha tamid] sacrifice [added], and the transgression [related to the abomination] of desolation, to give both the sanctuary and the host to be trodden under foot?”*
rum - ruwm
2. **Daniel 11:31:** *“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away** the daily [ha tamid] sacrifice [added], and they shall place the abomination that maketh desolate.”*
sur - cuwr
3. **Daniel 12:11:** *“And from the time that the daily [ha tamid] sacrifice [added] **shall be taken away**, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”*
sur - cuwr

From this we can see that the words *transgression* and *abomination* are in opposition to the *daily*. A sin, transgression, which God calls an abomination is associated adversely with the “daily.”

Looking deeper into those noted verbs, it is helpful to look outside of Daniel.

Rum (Daniel 8:11-12) is used elsewhere in a non-cultic way.

Examples: *“took off [rum] their chariot wheels, ...”* (Exodus 14:25); *“Moses went in before the Lord ... took off [rum] the veil until he came out”* (Exodus 34:34); *“take ye up [rum] every man of you a stone”* (Joshua 4:6; remove from Jordan river); *“take [rum] it [the ax head] up to you”* (II Kings 6:7); *“take up [rum] the stumbling block out of the way”* (Isaiah 57:14); *“take away [rum] your exactions from my people”* (Ezekiel 45:9); *“as they that take off [rum] the yoke off their jaws”* (Hosea 11:4); *“Remove the diadem, take off [rum] the crown”* Ezekiel 21:26)

Rum in these verses means “take away” or “lifted up and removed.”

In the *hophal* verb form, as originally used here in Daniel, it expresses a passive action,⁵ and in **that** setting, one would see the “daily” being lifted up from its place by someone or something, which *results* in the place of the sanctuary, or the spiritual meaning of God’s true church, being “cast down.” Something that is supposed to be everlasting is lifted “up,” “removed” and “taken away.”⁶

In Daniel, whether in the Aramaic section (5:19-20, 23) or Hebrew area (11:12, 36; 12:7), the use of *rum* has a similar meaning. Some translations say “heave.” In cultic imagery noted in Leviticus 1-7, *rum* is used as a sacrificial technique, related to “lifting up” the fat out of an animal (lifted up from the animal and placing it on the altar) or “lifting up” the ashes from the altar and placing them where they can be removed.

Contextually, then, in Daniel 8, the Little Horn lifts up, takes out of its place or removes “the perpetual” or “the forever.”

***Sur* (Daniel 11:31, 12:11) is a different verb.**

The primary meaning of *sur* is to “turn aside from” as a verb of motion. The imagery reflects “departing from” (Judges 16:20; Samuel 16:14; 28:16; II Kings 10:31; 13:2, 6, 11). In the *hiphil* stem here in Daniel, it suggests “turning away from” or “putting away” the daily (II Chronicles 15:16, 30:14; II Kings 18:4; Amos 5:21-23). It, again, is “taken away.”

Daniel 8–12 is a Hebrew unit that unfolds repeated apocalyptic themes and issues. As the “transgression” or “abomination” associated with “desolation” refers to the same event in those chapters, so does “the daily.” Thematically, the Little Horn and its later descriptive symbols, the vile person and the King of the North, lifts out of its usual place “the perpetual,” then takes it away or removes it. If it represented paganism, there would be contextual and interpretive problems. Those antichrist symbols act as if they were God. They are anti-God and anti-covenant by Daniel’s description of their behavior. What is this anti-God power trying to lift out of its place and remove? Is it paganism? Is it the sanctuary ministry in heaven? What does the Bible reveal?

Looking Deeper:

There are helpful clues. Daniel 8:12 notes a host (different from the “host of heaven” in verse 10) was given to the Little Horn, which waxed great. The word “host” (*saba*) usually relates to fighting. It is an army that is fighting on behalf of the Little Horn, which is already in a battle against the Messiah (Prince of the host or Prince of princes – vs 11, 25) and His host (host of heaven – vs 10) or God’s people.

Daniel says that the Little Horn was able to get or obtain his host “by reason of transgression” or “by transgression” (*be’pasa*). This is a strong Hebrew word for rebellion against God. Contextually, once again, it is against His authority, law and covenant (Exodus 34:7, Numbers 14:18, Joshua 24:19, I Kings 8:50, Proverbs 19:11, Micah 7:18), which brings estrangement (Psalm 89:32, Amos 3:14).⁷

⁵ Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press, Chicago), vol. 2, pp. 837-838.

⁶ *Blue Letter Bible* on *rum* (internet).

⁷ Harris, *Op cit.*, pp. 742-743.

This host meritoriously earned its service to be in the Little Horn's army by rebelling against God's authority, law and covenant. Interesting – when Gabriel came to Daniel to outline what corrective action “his people” needed to bring in everlasting righteousness (Daniel 9:24), the first thing mentioned was to make an end to *be pasa!* Why?

Daniel's people were in captivity because they had defied the *Shemita* or Sabbath rest of each seventh year (Leviticus 25). In Daniel the *pasa* or *pesha* is related to this *Shemita* sacred year and, by definition, the seventh-day Sabbath.

The Hebrew people had missed 70 *Shemita* Sabbaths. They were in captivity 70 years. They had rebelled against God's authority, His law and covenant. Not only was the seventh-day Sabbath a perpetual requirement (Exodus 31:16), but that “week of years” and its sacred seventh year was an imperative. So important was this that God warned them that their land would become *desolate* if they defied His Sabbatical request (Leviticus 26:14-34).

II Chronicles 36:20-21: *“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”*

The True Sabbath is Being Addressed

The daily or “the perpetual” is again contextually associated with that “transgression” that, later, God called an *abomination* that leads to *desolation* – nothing left, the land, everything would then be at rest. It is most interesting that within the Sabbath commandment there is reference to:

- God's authority – Creator (Exodus 20:11)
- Embodied in His law – the Ten Commandments (Exodus 20:3-23, Deuteronomy 5:7-21)
- God's covenant – promises of deliverance and restoration (Deuteronomy 5:15, Exodus 31:16, Leviticus 24:8)

The evidence mounts that the rebellion (*be'pasa*), which brought *supporters* to the Little Horn, represents active defiance against God's Sabbath. God's church, His sanctuary, is polluted by lifting out of its place the Sabbath and putting in its place a false Sabbath, an abomination. *“And arms shall stand [host – army] on his part [King of the North], and they shall pollute the sanctuary of strength [God's church], and shall take away [remove] the daily [true Sabbath] {sacrifice}, and they shall place the abomination [false Sabbath] that maketh desolate [curse that God said would come to those defying His authority, law and covenant!]”* (Daniel 11:31). It is noted that this end-time force that is against God, has “indignation against the holy covenant” and works and plans with those who “forsake the holy covenant” (Daniel 11:30).

By this action of the Little Horn's supporters, *“truth is cast to the ground”* (Daniel 8:12). Who are the players in this act on the world's stage? Though a different study, this Little Horn represents the second rise of the papacy. Its followers (called “host”) are apostate Protestantism, supporting the papacy by its rejection of the Sabbath, casting “truth to the ground.” This is precisely what unfolds in Revelation 6, 13–18. There, repeatedly the issue of defiance against the Sabbath is presented and relates to two apostate powers – the papacy and apostate Protestantism (the false prophet)!

Daniel 8 through 12 reveals that all this cannot happen until the 2300 atonement evenings and mornings (Daniel 8:14, 17, 19) are **past**. Is there a “perpetual” or “forever” message related to the Sabbath?

*“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a **sign** between me and you **throughout your generations**; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, **for a perpetual covenant**. It is a sign between me and the children of Israel **for ever**: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed”* (Exodus 31:13-17).

Since Daniel is the only place [*tamid*] it is a noun and the context draws on the covenant principles and the Sabbath, we see powerful ties to Exodus 31’s verses. The sin or *be’pasa* that casts truth to the ground challenges God’s authority, law and covenant. That is exactly what defying the Sabbath does!

There, God said that the Sabbath was a “sign” (*owth*):

1. **That** He was the Lord (His authority) – and Creator
2. **That** He was the Lord that sanctifies or makes us holy (cf. Ezekiel 20:12 – observing the law was the basis for God to exercise this right).
3. It is **the ensign** or *standard* God’s people are to use to show that they are the covenant people (the agreement between God and man, which He legally uses to restore them).

Twice within the context of these verses God conveys two most interesting thoughts:

1. Observing the Sabbath is one of man’s obligations in that covenant agreement.
2. It is a sign “forever” that identifies the God of deliverance and restoration.

The Forever “*Tamid*”

The words “forever” and “perpetual” used in Exodus 31 relating to the Sabbath come from the Hebrew word *olam*. It, too, represents “indefinite continuance.” Not even the future can confine it. The Septuagint uses the word *aion* with basically the same meaning. *Tamid* or *ha tamid*, used in Daniel, also suggests that the future cannot confine it. It has been suggested (*Bible Works* software) that its origins were Arabic, meaning *fixed* or *established*.

The word “established” means that it won’t change. It is something that God has indefinitely put in place. The Little Horn or King of the North (8:12, 11:31) lifts out of place “the established.” Its followers fight “the established” because they rebel against God’s authority, law and covenant found in the fourth commandment. His followers even take the Sabbath away and put in its place an abominable false Sabbath (11:31). This action is wicked and against the covenant (11:32; cf. Exodus 31:15). From the time “the established” or true Sabbath is taken away (something formal is decreed to cause that to happen – it involves a corporate act –

“host”) and the abomination is “set up” (12:11) (that means some law or decree creates it – a false standard), it will last or be in effect 1290 days (12:11). [The Hebraic “day” (*yom*) **with** a number is literal.]

The context, the linguistics, the tie to the abomination all point to the “daily” as representing the true Sabbath, which is a resisted issue at the end of time.

Summary

It is being increasingly recognized in the prophetic messages that a pivotal end-time matter will be the Sabbath. Daniel’s *tamid begins* to unfold this amazing fact. The last-day antichrist will make the Sabbath and God’s everlasting covenant a legal issue. Its “host” will be pitted against the Prince or Commander of heaven’s “host.” New insights are now unfolding that show the seventh day is prophetically unveiled as an end-time crisis issue! “The daily” represents God’s true Sabbath. Daniel is the first prophecy to present that apocalyptic truth.

Franklin S. Fowler Jr., M.D.
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