

# THE DAILY – *HA•TAMID*

## EXEGESIS

(Daniel 8, 11 and 12)

### Introduction

There are, historically, several views of the “*daily*.”<sup>1</sup>

1. The **Jewish View**: The majority of Bible translators have supplied the word “sacrifice” after the word “daily.” This has been understood as relating to the “morning and evening” sacrifices. This became the “default” view of Christianity until the 13<sup>th</sup> century.

Florin Lăiu (Bible teacher and scholar, The Romanian Theological Institute), in his excellent exegetic work on Daniel 7–9 appeals to the chapter entitled “Tamid” in the *Mishnah*, where it describes the **daily** as the morning and evening offering.<sup>2</sup> But he concluded in a *later* document without detailed comment: “*it refers now to the various aspects of the antitypical reality in heaven.*”<sup>3</sup>

2. In the **Jewish Literal View**, still maintaining the word “sacrifice,” Arnold of Villanova located the starting point of the 1290 days as the “taking away” of the Jewish sacrifices after the destruction of Jerusalem by the Romans. Pierre Jean d’Olivi said that the literal sacrifice was the antitypical sacrifice of Christ Himself; therefore, the 1290 days began at the “continual sacrifice in the holy death of Christ.”<sup>4</sup>
3. The **Reformation View** began when the Reformers gave the *tamid* a symbolic meaning while still retaining the word “sacrifice.” Thus – it became a “spiritual sacrifice” or the “true worship of God.” This was formulated by the “discovery” that the papacy was represented by the “*little horn*” in Daniel – the responsible agency for “taking away” God’s true worship.

4. The **Millerite View** was the “Advent View,” now called the “old view” from the mid-1800s. This related to the “continual paganism” of imperial Rome.

5. The **Advent New View** came out of an understanding of Christ’s heavenly ministry from the Sanctuary Doctrine. The *tamid* became “the continual heavenly ministry of Christ.”

Scholar Roy Gane affirmed this position in 2006: “Daniel 8:12 refers to rebellion/transgression against the regular worship of God.”<sup>5</sup>

6. The **Sabbath Worship View** is a scholarly analysis of things directly related to the removing of the *tamid* of Daniel 8, 11 and 12. It was shown that the word “regular” or “perpetual” defines its meaning in a Sabbath worship context. This relates to the

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<sup>1</sup> Yoder, Engel; *Identifying Daniel’s Hattamid* (Prepared for Daniel 12 Study Group: January 2014; Fallbrook, CA).

<sup>2</sup> Lăiu, Florin G. H.; *An Exegetical Study of Daniel 7–9*, 1999), p. 270.

<sup>3</sup> Lăiu, Florin G., MThOT; *The Sanctuary Doctrine: a critical-apologetic approach* (Cernica-Bucharest, Nov. 2011).

<sup>4</sup> Froom, LeRoy; *The Prophetic Faith of Our Fathers* 1:753, 773 (Review and Herald Publishing Assn., 1948).

<sup>5</sup> Gane, Roy; *Who’s Afraid of the Judgment?* (Pacific Press Publishing Assn., 2006).

“routine” cultic experiences of the Israelites.<sup>6</sup> The Sabbath is a perpetual covenant issue within the moral law (Deuteronomy 4:13).<sup>7</sup>

## Contextual Overview

There is a unique contextual association between the doing away of “the daily” (*ha•tamid*) and the “holy covenant.”

### Transitional Verse:

“At the **appointed time** he [“vile person” – a king – antichrist] **shall return** and go toward the south; but it shall not be like the former or the latter” (Daniel 11:29 – NKJV).

“Ships of the western coastlands will **oppose** him, and he will lose heart. Then he will turn back and **vent his fury against the holy covenant**. He will return and show favor to **those who forsake the holy covenant**. (Daniel 11:30 – NIV).

“And forces shall be mustered by him, and they shall defile the sanctuary fortress [cf. 8:11, II Thessalonians 2:4]; then **they shall take away the daily** [sacrifices], and **place there the abomination of desolation. Those who do wickedly against the covenant he shall corrupt with flattery**; but the people who know their God shall be strong, and carry out great exploits.” (Daniel 11:31-32 – NKJV).



- A – forces from the west [assumed God’s people] make the antichrist loose heart
- B – vents fury **against God’s covenant**, showing favor to those forsaking it
- C – his forces defile the sanctuary/temple, God’s church, by:
  - c – taking daily away – by abomination being set up
  - b – flatters those who do **wickedness against the covenant**
  - a – God’s people will be strong and successful in their final work

Hatred against God’s people is vented against the “holy covenant” through setting up an “abomination” (defiling God’s church), which removes the daily. Why this is cause and effect is discussed later.

This defiles God’s church; the sanctuary has been “taken over” by the antichrist.

- “sits in the temple of God” (II Thessalonians 2:4) – antichrist
- “stands in the holy place” (Matthew 24:15) – abomination

### An important associated passage related to this is in Daniel 12:

“And from the time that the daily [sacrifice] is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days” (Daniel 12:11 – NKJV).

<sup>6</sup> *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 61.

<sup>7</sup> Yoder, *op. cit.*

- Here, a timing prophecy is introduced that strongly suggests **when** this **event** will occur (associated with Daniel 8:17-18; 12:7, 12).
- “*Setting up*” the abomination which takes away the *ha•tamid*, constitutes an attack on the “holy covenant” from the Daniel 11 context (details later).

“According to Daniel 11:31 and 12:11, the taking away of *ha•tamid* is accomplished by means of setting up ‘the abomination of desolation,’ and we understand this to mean that *ha•tamid* is actually replaced by the abomination. Thus, the act of setting up the abomination constitutes an equivalent attack on the holy covenant.”<sup>8</sup>

### Another contextual clue:

*“He even exalted himself as high as the Prince of the host; and **by him the daily** [sacrifices] **were taken away**, and the place of His sanctuary was cast down.”*

The place of God’s church is removed by the arrogant and pretentious spirit of the antichrist – “because:”

*“**Because of transgression**, an army was given over to the horn to oppose the daily [sacrifices]; and **he cast truth down to the ground....** Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, ‘How long will the vision be, **concerning the daily** [sacrifices] **and the transgression of desolation**, the giving of both the sanctuary and the host to be trampled underfoot?’” (Daniel 8:11, 12a, 13 – NKJV).*

A “transgression” (*be•pesha* – H) (God later calls it an “abomination”) by the antichrist takes away the “daily.” The antichrist’s behavior gains a following. The removal of the daily and the “transgression” cast truth to the ground.

This “individual” exalts himself as high as the Prince of the host – Jesus Christ. His followers assume charge of His church.

*“Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so **that he sits as God in the temple of God, showing himself that he is God**” (II Thessalonians 2:3-4 – NKJV).*

### Collective summary of events:

1. Reaction against God’s people is seen through:
2. Hatred of the “holy covenant” – something they are promoting
3. Sets himself up “as God,” assuming control of His church
4. Sets up an “abomination” by reason of an antichrist engaged in a rebellion/transgression
5. He sets up (a law) an “abomination.”
6. This takes away “the daily” (*ha•tamid*).
7. Truth is cast to the ground.
8. This all constitutes an attack on the “holy covenant.”

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<sup>8</sup> Yoder, *op. cit.*

9. There are pending timing issues to be uncovered.

### Is there a basic Old Testament understanding of the “holy covenant?”

Whatever it is draws hatred against God’s people!

- “Now therefore, if you will indeed obey **My voice and keep My covenant**, then you shall be a special treasure to Me above all people; for all the earth is Mine” (Exodus 19:4-5 – NKJV).
- “So He declared to you **His covenant which He commanded you to perform, the Ten Commandments**; and He wrote them on two tablets of stone” (Deuteronomy 4:13 – NKJV).
- “Take this book of the law, and put it in the side of the **ark of the covenant** of the LORD your God, that it may be there for a witness against thee” (Deuteronomy 31:26).

### Is there a sign that God’s people are covenant keepers?

“Therefore the children of Israel shall **keep the Sabbath**, to observe the Sabbath **throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever**; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’ And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.” (Exodus 31:16-18 – NKJV).

This echoes another Danielic prophecy related to the “little horn” – inviting analysis:

“He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And **shall intend to change times and law**. Then the saints shall be given into his hand for a time and times and half a time.” (Daniel 7:25 – NKJV).

“The Aramaic word for ‘times’ is *zimmīn*, the plural form of *z’man*. When used in the singular, this word refers to a point in time, but as a plural, it refers to repeated points in time.”<sup>9</sup>

Shea identified this “plural” as the “recurring” seventh-day Sabbath.<sup>10</sup> The antichrist is attacking the covenant and the Sabbath.

### Deepening the Analysis

In 1986 the Biblical Research Institute of the General Conference of Seventh-day Adventists conducted a symposium that focused on the Book of Daniel.<sup>11</sup>

- This symposium concluded that since in the Old Testament *tamid* is an adverb or adjective outside of Daniel, the “daily” in that Book must be an “adjective noun” with the word

<sup>9</sup> Shea, William H.; *Daniel: A Reader’s Guide* (Pacific Press Publishing Association, 2005; quote 122), p. 120 (emphasis added).

<sup>10</sup> *Ibid.*, p. 6.

<sup>11</sup> “Symposium on Daniel,” Frank B. Holbrook, Editor, Biblical Research Institute, General Conference of Seventh-day Adventist, Washington, D.C. 20012 (1986).

ha preceding it (p. 424). That can be correct only by adopting the word “sacrifice” as a corrected addition to the “daily.”

- They recognized that the little horn took something away from the Prince (Messiah) – but why the article in front of *tamid*? There was a paucity of understanding.

The BRI further noted that in Daniel 8:11 *ha•tamid* (“the continual”) is a noun, which means **something of continuity** is appealing to the **heavenly ministry of Christ**. That is a contextual problem. The word “sacrifice” is supplied.<sup>12</sup>

## **Prophecy Research Initiative Takes a Second Approach to the Sabbath**

### **Forward analysis of the “daily” text:**

*“Yea, he magnified himself even to the prince of the host, and **by him the daily [sacrifice] was taken away**, and the place of his sanctuary was cast down” (Daniel 8:11 – KJV).*

*“It also acted arrogantly against the Prince of the army, from whom the daily [sacrifice] was removed and whose sanctuary was thrown down” (Daniel 8:11 – NET).*

- Daniel **“took away the daily”** (*rum ha•tamid*). Most translations adopt the hophal – causative passive) – it is taken away (by something the little horn does, not yet disclosed).
- Observation: The “little horn” is responsible for removing the “daily.”
- What event is a catalyst for this?
- The “place” or “position” or “true purpose” of God’s sanctuary/church is cast down (hophal) – also a **result of** whatever the antichrist did.

### **Daniel 8:12** (a problem verse in most major translations):

*“And an host was given him **against the daily [sacrifice] by reason of transgression**, and it cast down the truth to the ground; and it practised, and prospered” (KJV).*

- 8:12: The little horn’s host/followers/army is against (*natan*) (niphel – simple passive) *ha•tamid* **because** of a “transgression” (*be•pesha*). Now we can observe that associated with the little horn’s hatred is some sin that contributes to wrath against the daily.
- Question: **Why does the “little horn” with its followers war against the ha•tamid?** They have a sin they like. **“What ‘transgression’ (*be•pesha*) becomes a catalyst to that war?”**
- This all casts truth to the ground (*shalak*) (hiphel – causative active).
- **FYI**: In Gabriel’s follow-up question he made sure that we must understand the proper contextual association: **“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation.”** The **daily** issue must be understood in association with the **transgression** and his followers (8:13).

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<sup>12</sup> Power BibleCD, Albert Barnes, *Notes on the Bible – Daniel 8:11*.

**Summary:** The antichrist loves some transgression (*be•pesha*), leading to hatred against the daily. It actively does something to cast truth to the ground, resulting in the daily being removed and the purpose of God's church being cast down.

Dangling question: What does it do to "actively" cast truth to the ground?

### **Daniel 11:31 matures the story:**

*"And arms shall stand on his part, and they shall pollute [*piel* – intensive active] the sanctuary of strength, and **shall take away the daily [sacrifice]**, and they shall place the abomination that maketh desolate" (KJV).*

*"His forces will rise up and profane the fortified sanctuary, stopping the daily sacrifice. In its place they will set up the abomination that causes desolation" (NET).*

- Daniel 11:31: They take away or abolish (*sur* – hiphil – causative active) the daily by some act.
- The abomination is "set up" (*qal* – active) or "placed" (*natan* – a legal act).

**Summary:** Daniel 8:11-13, 31 – A cherished transgression, God calls an abomination, causes the antichrist and his followers to hate the covenant and God's people. Then, in turn, set up (*natan* – *qal*) or passes a law, an abomination that pollutes the church (causative – active), which destroys its proper place (in God's purposes), resulting in casting truth to the ground and causing the daily to be removed.

### **Daniel 12:11 – final clarification – a summation statement:**

*"And from the time that **the daily [sacrifice] shall be taken away**, and **the abomination that maketh desolate set up**, there shall be a thousand two hundred and ninety days" (KJV).*

*"From the time that **the daily [sacrifice] is abolished and the abomination that causes desolation is set up**, there will be 1,290 days" (NIV).*

- Daniel 12:11: **"Daily taken away"** (*sur ha•tamid*) (*hophal* – causative passive). How? **By the abomination being "set up!"** (*natan*) (*qal* – active simple).
- **"Some law that God calls an 'abomination' leads to the removal of the "daily" and pollutes God's church, thereby casting truth down." All this stems from some sin that the antichrist and his followers cherish.**

### **Summary thoughts:**

1. When the antichrist asserts his power as if he were God and touts some sin, he hates what God's followers are doing, including their respect for God's Holy Covenant.
2. The "armies" of the antichrist "commit" a transgression that drives truth to the ground, polluting God's church.
3. Gabriel links that transgression with the removal of the daily.

4. The antichrist and his “armies” are additionally responsible for the daily being taken away by an abominable law.
5. This legal imperative will actively cover a 1290-day period.

***The progressive verb tenses related to the daily suggest that its removal is a “result of” a law that the antichrist and his followers promulgate, which comes from a cherished sin.***

**A common thread:** The antichrist (little horn, vile person, king of the north) removes or causes to be removed *ha•tamid* because of a transgression. That removal suggests that it is taking something away that was “in place” or “already established!”<sup>13</sup> And, it is associated with the “setting up” of something that God says will lead to desolation.

That sin issue must be addressed further.

**Question:** What is that transgression that causes this removal of the *tamid*? **If** we could make that discovery, we might have a clue as to the meaning of the *tamid*!

A provocative reminder:

1. Twice, when the word “daily” is used, it has a legal association with the abomination that is “set up.” This has been identified as a **law**.
2. God’s wrath brings a **judicial outcome** – *desolation*.

There must be some sin – “transgression” – that God is so repulsed by that He calls it an “abomination” in Daniel 8.

### **The Olivet Discourse – Clues to the “Daily”**

In the messages to “flee” to the mountains” there is an associated event identified as leading to desolation – total destruction (*eremōseōs*). The comparative storyline is instructive.

- Luke 21:20 (cf. 19:23-44) notes that when one can see Jerusalem **surrounded** by armies, it is a sign that desolation is pending (some evil is encompassing God’s people/church end time).
- Mark 13:14 portrays when one can observe an abomination (*bdelygma*) **standing** where it shouldn’t be, desolation is assured. It has entered Jerusalem. (It has entered the church – end time).
- Matthew 24:25 states that an abomination of desolation will stand in the holy place. It is now in charge of the temple area (end time – it has penetrated and is affecting the Christian church as a whole).

Both Mark and Matthew identify that prophetic storyline of this “abomination” and armies to be in Daniel where it addresses the “abomination of desolation.” That setting appears to be an

<sup>13</sup> Keil & Delitzsch; *Commentary on the Old Testament* (Hendrickson Publishers, 2<sup>nd</sup> Ed. March 2006), vol 9, pp. 690-691.

imperative by Christ to those who will understand, to **help grasp the future beyond the discourse. In fact:** Stephen Miller, Assoc. Prof at Mid-America Baptist Seminary in Memphis, TN, firmly states that **if** these issues are seen “historically” it is a rejection of what Christ has said.

- *“His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the **abomination that causes desolation.**”* (Daniel 11:31 – NIV).
- *“And from the time that the daily [sacrifice] shall be taken away, and the **abomination that maketh desolate** set up, there shall be a thousand two hundred and ninety days”* (Daniel 12:11).

### **Solving the Riddle**

Something God hates is called an “abomination.” Christ is saying, “I want you to work this out by going to Daniel for the details” – “*whoso readeth, let him understand.*”

### **Back to Daniel 8:**

*“And an host was given him **against the daily sacrifice by reason of transgression**”* (8:12 – KJV).

*“How long shall be the vision concerning **the daily sacrifice, and the transgression of desolation**”* (8:13 – KJV).

**If we could find out what that “transgression” is, we would have a major clue to solving the daily!**

**Three summary statements are given, related to the analysis:<sup>14</sup>**

1. ***pesha***: *rebellion, revolt, transgression. This masculine noun designates **those who reject God’s authority.***
2. Overwhelmingly, the Hebrew people were the ones who were guilty of ***pesha*** **against the authority and covenant of their God.**
3. Predominantly, ***pesha*** is ***rebellion against God’s law and covenant, and thus the term is a collective [rebellion] which denotes the sum of misdeeds and a fractured relationship.***<sup>15</sup>

### **Collectively, pesha means:**

**Rebellion against God’s (1) law, (2) authority and (3) covenant**

<sup>14</sup> Harris, R. Laird, et al. in *Theological Wordbook of the Old Testament*, vol. II, p. 1845a.

<sup>15</sup> Bibliography: Gelin, Albert, *Sin in the Bible*, Desclee, 1964. Girdlestone, R. B., *SOT*, pp. 26-85., Stefan, *Sin in the Old Testament*, Rome: Herder, 1963. Quell, G., *Sin*, London: Adam and Charles Black. 1951. Smith, C. R., *The Bible Doctrine of Sin*, London: Epworth, 1953. TDNT, I, pp. 268-93. THAT, II, pp. 488-94. G.H.L. 0193.0



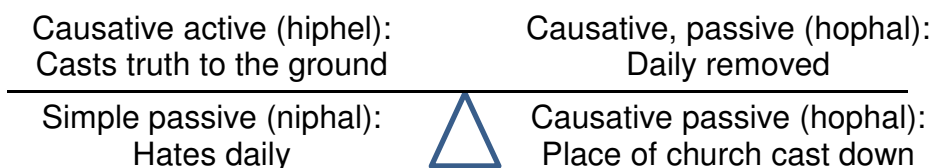
- That suggests a focused rebellion against the **Sabbath** (Exodus 31, Ezekiel 20, Deuteronomy 5).

It has that unique association with the word “daily,” something in God’s eyes that is continuous (perpetual) – no divine plans to have it end. The focused rebellion noted in Daniel addresses a single issue. Contextually, the Sabbath appears to be addressed.

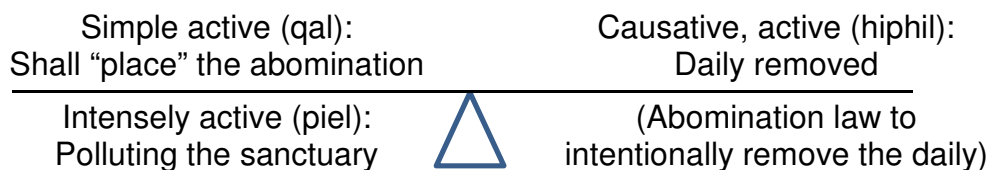
- Since the removal of the daily is caused by the antichrist through setting up an abomination, this suggests that when some law will come, thwarting God’s holy day plan, the Sabbath will be of none effect.
- The immediate context suggests that it is taken away, removed, because of rebellion by an anti-Sabbath law.
- This is consistent with other prophetic areas that anticipate a challenge to God’s Sabbath.

The “setting up” of the abomination in Daniel 11:31 and 12:11 is couched in legal terms. Something is “established, placed or granted” (*qa*) that overrules, displaces or removes the “daily.”

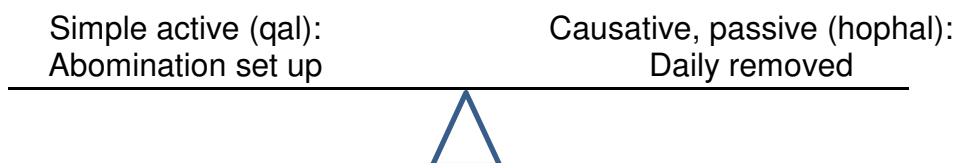
Daniel 8:11-12 (contextually, a transgression causes):



Daniel 11:31 (contextually, because of transgression, a law to quell opposition):

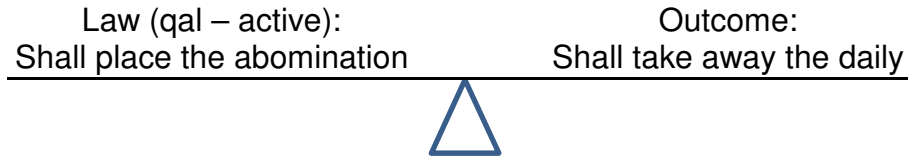


Daniel 12:12 (contextually, summary of above):

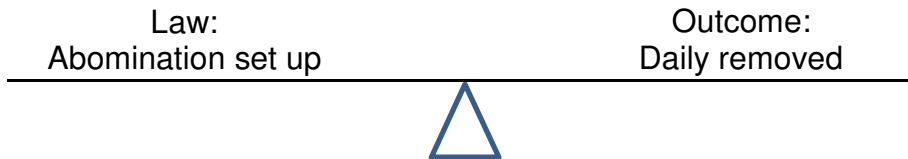


The weight of evidence suggests that the ultimate removal of the daily (*ha•tamid*) occurs because of the **setting up** of the abomination, which pollutes God’s church. The “setting up” appears to be established by a law.<sup>16</sup>

Daniel 11:31:



Daniel 12:12:



**If** the “daily” represents the Sabbath, and the evidence suggests that it does, is it any wonder that Jesus was so anxious in the Olivet discourse for us to fill in the Danielic details?

This is a very brief overview. But – if these conclusions are accurate, the “daily” issues in Daniel are apparently the first prophecy relative to the end of time, suggesting that the Sabbath will be a central issue.

<sup>16</sup> Ford, Desmond; *Daniel*, p. 283 (1978).

## Resume Sheet on the “Daily”

### Reference:

Daniel 8:11	Daily taken away	hophal – causative passive	By what? Yet unknown.
	Place of church cast down	hophal – causative passive	By what? Yet unknown.
Daniel 8:12-13	Hatred of daily	niphil – simple passive	Outcome of a transgression
	Casts truth down	hiphel – causative active	<b>Purposefully</b> casts truth down

**Summary:** The antichrist loves some transgression (*be•pesh*), leading to hatred against the daily. It actively does something to cast truth to the ground, resulting in the daily being removed and the purpose of God’s church being cast down.

***What it does won’t be revealed until Daniel 11.***

Daniel 11:31	Antichrist/host pollutes sanctuary	piel – intensive active	<b>Purposely</b> pollutes church. How? Yet unknown
	They take away the daily	hiphil – causative active	By <b>purposefully</b> removing daily. How?
	Set up abomination	qal – active	The “cause”

**Summary:** Daniel 8:11-13, 31 – A cherished transgression, God calls an abomination, causes the antichrist and his followers to hate the covenant and God’s people and the daily. Then, in turn, it sets up (*natan – qal*) or passes a law, an abomination that pollutes the church (causative – active), which destroys its proper place (in God’s purpose), resulting in casting truth to the ground and causing the daily to be removed.

A summation statement of cause and effect is now made:

Daniel 12:11	“daily” taken away	hophal – causative passive	A result of
	An abomination set up	qal – simple active	The “why” daily was removed
Daniel 12:11	This law is active 1290 days	–	Then “deliverance” (Daniel 12:1)