

“The Daily”

הַתְּמִיד

Evaluating its Meaning
from
Selected References
(Compendium)

Franklin S. Fowler Jr, M.D.

Prophecy Research Initiative – 2018–present

“THE DAILY”

**Compendium by Prophecy Research Initiative
of thought expositors regarding this topic**

PROPHECY RESEARCH INITIATIVE

**Published by the Christian Heritage Foundation
161 U.S. Highway 45, S., Eagle River, WI 54521
prophecy-research@earthlink.net (administration)
endtimeissues.com**

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These conclusions are always subject to progressive understanding.

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OVERVIEW OF THE “DAILY” – HA•TAMID

(Daniel 8–12)

Franklin S. Fowler Jr., M.D.

Introduction

During the era of the Reformation, the word “*daily*” was understood to be the “daily sacrifices,” which had been observed morning and evening in the Jewish economy.

- As a consequence, it was variously interpreted to symbolize the:
 - True gospel^{1,2}
 - True worship^{3,4}
 - Divine worship⁵
 - Worship of God⁶

The concept that the daily was *paganism* came during the Millerite Advent Movement by William Miller in the first half of the 1800s.⁷

- After the great disappointment of 1844, when thousands of Christians thought that Jesus was going to come, O.R.L. Crosier, at the encouragement of expositor E. G. White,⁸ wrote an article on the **cleansing** of the heavenly sanctuary to help explain why that advent failed to occur.⁹
 - Many interpreted that document as also inferring that the “*daily*” represented **Christ’s heavenly ministry**.
 - But, intriguingly, Crosier didn’t directly address the “*daily*” in his narrative.
- Christ’s ministry in heaven, however, was slowly adapted as a “new view” by many Advent Christians, especially at the encouragement of David Arnold in 1849.¹⁰

¹ Conradus, Alphonsus; “Daily Sacrifice of True Gospel Worship, *Commentary on the Revelation* (Basle, 1550), p. 451.

² Armsdorf, Nicholas; “Daily Sacrifice Is Preaching of True Godpel,” *Five Prominent Signs of the Coming of the Judgment Day* (Jena, 1554), unpagued.

³ Parker, Thos.; “Papacy Casts Down True Worship (Daily Sacrifice),” *Visions and Prophecies of Daniel Expounded* (London, 1646), pp. 45, 133.

⁴ Fletcher, John W.; “Daily Sacrifice – Abolished or Disfigured Worship,” “A Letter Upon the Prophecies,” in 1755 in *Posthumous Pieces*, 3rd ed. (London, 1800), p. 372.

⁵ Wood, Hans, “Dan. 12:10 – Daily Sacrifice is Divine Worship.” *Revelation of St. John* (London, 1787), p. 476.

⁶ Mason, Arch; “Daily Sacrifice (Dan. 8) – Worship of God in the Church,” *Two Essays on Daniel’s Prophetic Number of 2300 Days* (Newburg, 1820), pp. 1-6.

⁷ White, *The Signs of the Times*, November 16, 1842, p. 66.

⁸ White, *A Word to the Little Flock*, May 1, 1846, p. 12.

⁹ Crosier, O.R.L.; *The Day-Star* (Extra), February 7, 1846.

¹⁰ White, E. G.; *Present Truth*, December, 1849, p. 45.

The following year (1850), Ellen White wrote a challenging statement (later published in a book, *Early Writings*.): “Then I saw in relation to the ‘daily’ (Dan. 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’ [not using the word ‘sacrifice’], but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.”¹¹

These sentences are “sandwiched” between significant messages related to time and the 1843 chart.¹² This quotation has led to much confusion. Her thoughts appear to only related to the word “*sacrifice*.” Could she have had, however, some reference to a time issue associated with the “*daily*” that is quoted in Daniel 12:11? Or – did she allude to the Millerite paganism? It is not clear.

What is important and clarifying are comments she later expressed: “I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren that they make no reference to my writings to sustain their views of ‘the daily.’ ... I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; **for I have had no instruction on the point under discussion.**”¹³

Then she added: “I see no need for the controversy. Regarding this matter under present conditions, **silence is eloquence.**”¹⁴ (1910)

That should have brought the issue to an abrupt and curious end. But, there was another challenge:

- In May of that same year (1910) White wrote a very interesting letter to Pastor and Mrs. S. N. Haskell (who had been advocating the old *paganism* view). Advent leader A. G. Daniells was raising concern that there were conflicting Scriptural interpretations held then by Seventh-day Adventists which needed to be reviewed (including the “*daily*”). Mrs. White was also burdened that this urgently needed to be addressed:
- “I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be? “If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth.

¹¹ White, *Early Writings*, p. 74.

¹² *Ibid.*, pp. 73-74.

¹³ White, *Manuscript 11*, 1910; *Selected Messages*, bk 1, p. 164 (1910) (emphasis added).

¹⁴ *Ibid.*

“We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. ‘Faith is the substance of things hoped for, the evidence of things not seen.’ At present there is not that unity that should exist among our brethren, and the Lord says, ‘Come together.’ This should be done as soon as possible, for we have no time to lose.

“Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views? [Isaiah 11:1-16; 12:1-6, quoted.]”—Letter 50, 1910.”¹⁵

Earlier that day she had called for her son, W. C. White. This is his note regarding that visit and day:

- “On May 24, 1910, Mrs. E.G. White called Elder W. C. White to her room and asked what was being done in regard to the teaching of the new and old views of the ‘daily.’ She asked why those who were leading out in these discussions did not get together and study the matter unitedly, and she expressed regret that such a meeting had not been held. *On that same day she dispatched a letter to Elder S. N. Haskell, and directed that copies should be sent to Elders Loughborough, Irwin, and Daniells.* In this she made an appeal for the brethren who were then on the Pacific Coast, including those named above and also Elder Salisbury to come together in ‘examination of the points of faith regarding which there are different views.’ The meeting failed to materialize.”¹⁶

As Protestantism was struggling with dispensationalism, the secret rapture, futurism and Pentecostalism, this small Advent group was challenged by the word “*daily*.” It was tied to the word “*abomination*” in Daniel. It needed clarification. That, however, would be delayed.

What is “The Daily”?

The word “*daily*” in Hebrew is *tamid*¹⁷ or *tamiyd*¹⁸ and is used five times by Daniel.

- It is always preceded by “*ha*,” meaning “the.”
- Thus, it acts as a noun – “*the daily*.”
- Daniel is the **only** place in the Bible where it is a noun.

In that context – it refers to something very specific – “***the daily***.”

- In spite of this, most translators have added the word “*sacrifice*” as an interpretation after the word “*daily*.”
- That turns it into an adjective.

¹⁵ White, *Manuscript Releases*, vol. 20, p. 223.

¹⁶ White, Arthur C.; “Concerning Elder A. G. Daniels,” published december 4, 1953, in file no. DF 201-b, p. 2.

¹⁷ *Theological Word Dictionary of the Old Testament*

¹⁸ *Strongs*

- This comes from Jewish bias, relating it to the morning and evening “*daily sacrifices*” (Exodus 29:42; Numbers 28:6-10, 15, 23; Ezekiel 3:5; Nehemiah 10:34).

Old manuscripts of the Septuagint Bible, dating between the third and first centuries B.C. have the word “sacrifice” added.

- The *Biblia Hebraica Stuttgartensia* is a German translation from the Hebrew Masoretic text as originally preserved in the Leningrad Codex.
- It does not have the word “sacrifice” in it. **But** – in the English translation, it is added!
- To make sure we didn’t err in our study of the “*daily*,” E. G. White wrote, as we saw above, that the word “*sacrifice*” was added.¹⁹

Tamid conveys the concept of “never stopping.” In its **adjective** or **adverb** form, it is translated in the Old Testament as:

- Continually (53 times)
- Continual (26 times)
- Daily (7 times)
- Always (6 times)
- Ever (3 times)
- Perpetual (2 times)
- Continual employment (once)
- Evermore (once)
- Never (once)

Translators have tried to use those references to derive its best expression or meaning in Daniel.

- **But** – there, it is a noun. Their interpretive work is therefore flawed.
- “The” never stopping
“The” perpetual
“The” everlasting } God is conveying a very distinct message that something He established, a forever, is being addressed!

Contextually, it does not refer to a divine “*Prince*” and His ministry. Nor is there any reference to its association with Jewish liturgical rites.

- Daniel clearly shows *ha•tamid* to be the **object of** hostile or hateful action!
- That alone suggests that it must be sacred. **The narrative notes that the “antichrist” is anti-tamid!**
- Satan’s agent is trying to remove it.
- It is something he clearly hates.

¹⁹ White, *Early Writings*, p. 74.

The Timing of that Hostility

The word “daily” is used in Daniel 8–12, associated with the phrase “time of the end” and the words “abomination,” “desolation” and “transgression.”

- These are used in the context of deep hostility of the antichrist against Christ and His people.
- Jesus asked Gabriel to make the seer understand some of these issues (8:16).

Gabriel started by saying: “I will make thee know what shall be in the last end” (8:19).

- “Last end” is from a Hebrew word, *acharyth*, which relates to the time surrounding the Second Coming.²⁰
- It relates contextually to the *prophetic future* – the “last days.”

Gabriel had already told him “at the **time of the end** shall be the vision” (8:17).

- That vision included “the daily.”
- At the time of the end (*es qes*) would be when “the daily” issue unfolds.
- “Time” (*es*) when God acts, time when all “ends” come together.
- “End” (*qes*) final end of what is described.

Gabriel then gets more specific.

- He said that the “time of the end” was at the “**appointed time**” or *moed* (H).
- That is a specific time or period that God has set aside for the ram, he-goat and little horn vision to occur (Daniel 8) at the “time of the end.”
- White fully understood this when she said:

“To the **period** [of Daniel] just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply” (specific time).²¹ Then she added:

The **periods** of Daniel go right up to the consummation. They include that “appointed time.”

Her allusion is to Daniel 12. The 1290-day period of verse 11 relates to the “daily.”

When does God suggest that the appointed time would occur?

Daniel 12:7 associates hostility of the antichrist to a three-and-a-half year period. The words “time” and “times” are, intriguingly, the Hebrew word *moed*, that “appointed time,” that God alluded to.

²⁰ Doukhan, Jacques B.; *Daniel* (Andrews University Press, Southerland House, Berrien Springs, MI 49104-1700; 1987), p. 126.

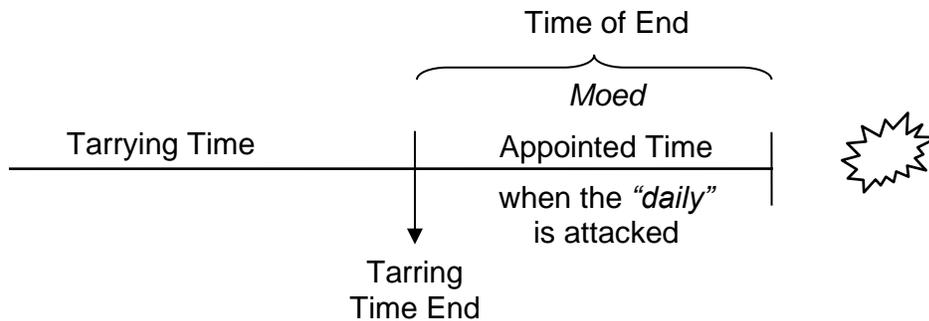
²¹ White, *The Review and Herald*, September 25, 1883 (emphasis added).

That ties in the previous chapter with:

1. The antichrist who takes away the “daily” (vs 31).
2. Puts an “abomination” in its place (vs 31) and
3. It occurs at the “time of the end” at a time “appointed” (*moed*).

It is interesting also that:

- Habakkuk 2:2-3 said that the **appointed time**, at the end, follows a **tarrying time**.



- The “appointed time” is a *predetermined time*.
- Hebrews 10:36-37: “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” The appointed time starts at the end of the tarrying time – then, the Second Coming.

That word *moed*, in prophecy, is a sacred period of time *when* the plan of redemption is coming to an end.

If we can figure out when this “**appointed time**” comes, we will know when the time of the end is (not specifically Jesus’ coming but when He is “even at the doors”). First Gabriel noted:

- “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end” (Daniel 12:4).
- The words would be sealed until the “*time of the end.*” That would include the “*daily!*”

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days.”²²

If the “*appointed time*” represents the “*time of the end*” **and** is when the little book of Daniel is unsealed, can we tell what might initiate that “*appointed time*”?

- Yes! We just noted from Daniel 11. It related to “*the daily*” **and** to the “*abomination.*”
- There, the “*daily*” is taken away and an “*abomination*” is set up in its place!

²² White, Ellen G.; *Selected Messages*, vol. 2, p. 105 (1896).

Every place that “*the daily*” is used, Gabriel or Jesus associates it with one of two words:

1. Transgression (*pesha*) – against God’s law, covenant and authority
2. Abomination (*shiqquyts*) – detestable false standard

In Matthew 24, Mark 13 and Luke 21 Jesus said that we were to go to Daniel for more specific timing clues.

- Where it talks about “**desolation**”
- Where it talks about the “**abomination**”
- That’s where “**the daily**” happens to be mentioned.

“Ha•tamid” in Daniel – the references

It is helpful to begin at the end of Daniel and work back to chapter 8.

- Chapter 12 adds specific time periods that the prophecies of chapters 8–11 will operate within.
- 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.*”

This verse is very important because it notes that two things begin (“*from the time*” – *ume et*) a 1290-day period (literal days because a number with the word “*day*” – *yom* – is always 24 hours in Hebrew).

1. Daily – “*shall be taken away*” – “was removed” or “turned aside from”
 - a. Whatever the “*daily*” is, it is put out of sight as the abomination is set up (a law) (the implication in the text). It is rejected to establish what God despises.
 - b. As God repeatedly asked his people to “*put away*” false gods (II Chronicles 5:16, II Kings 18:4; II Chronicles 30:14), the king of the north or little horn **causes** the daily to be removed.
2. Abomination “*that maketh desolate*” (the key phrase Jesus addressed in Matthew 24:15) is “*set up*” or “*placed*.”
 - a. Instantly, we see the “*daily*” is in competition with the “*abomination*” or contrasted with it.
 - b. It is the immediate cause for the daily being removed.

Since the abomination will be shown as a false sabbath, we can question: What is the opposite of a false sabbath?

- It must be the true Sabbath.
- See Yoder, chapter 3 of this book.

In Daniel 11 we find the same contrast: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away** the daily [sacrifice added], **and they shall place** the abomination that maketh desolate” (Daniel 11:31).

- Here, the Hebrew expression appears even stronger that *the daily* is actively *abolished* –
- In order to open the way for something false and evil to be set up.

Ever since Sylvester I’s ecclesiastical decree (316 A.D.), making the honor of Sunday “sacred”:

- The “*daily*” or true Sabbath has been set aside, taken away or removed from the majority of the Christian world.
- Here in Daniel it relates to some **special legal action** that occurs at the time of the end.

Finally, the first references to the “*daily*” occur in Daniel 8.

“Yea, he magnified himself even to the prince of the host, and by him the daily [sacrifice added] was **taken away**, and the place of his sanctuary was cast down. And an host was given him **against** the **daily** [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** [sacrifice added], and the **transgression** [related to the abomination] of desolation, to give both the sanctuary and the host to be trodden under foot?” (Daniel 8:11-13).

Here, there are three *ha•tamid* messages.

1. “*Taken away*” is from the Hebrew word *huras*.²³
 - The scribes, when they felt a mistake existed, never changed the original text but made notes in the margins.
 - These were called Kethiv readings.
 - They felt that the verb tense should be here Hiphil and not Hophal (“*abolished*”).
 - This would mean that the daily was lifted up from its place.
 - Something everlasting is lifted out of its proper place.
2. The little horn was given a host; a large number of people followed this antichrist power.
 - They were against “*the daily*.”
 - The “*host*” refers to a warring body.
 - These are warring against the Sabbath.
 - That host was obtained by the little horn by reason of “*transgression*.”
 - Transgression is *pesha*. It is a stern word revealing rebellion against:
 - God’s authority – Creator (Exodus 20:11)

²³ <http://dafyomi.shemayisrael.co.il/taanis/backgrnd/tn-in-028.htm>

- God's covenant – Restoration/deliverance (Deuteronomy 5:15)
- God's law – in Ten Commandments (Exodus 20:3-33, Deuteronomy 5:7-21)

These are centered in the Sabbath commandment of the Decalogue. Interesting!

3. Finally, Gabriel questions when the little horn hostility would occur.
 - He takes special note of the events described in the vision.
 - Removing the daily, because of the **transgression of desolation** (now we know that rebellion against the Sabbath will be the desolating cause), all leading to the sanctuary (God's dwelling place) and the host (His people) to be suppressed or persecuted.

The "Perpetual" Sabbath

Ha•tamid reflects an **issue** that is ceaseless – "it is always there."

- If the Sabbath is *perpetual*
- The Bible must tell us.

*"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 31:15-17).*

*"And he declared unto you **his covenant**, which he commanded you to perform, even **ten commandments**; and he wrote them upon two tables of stone" (Deuteronomy 4:13).*

*"And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the **tables of the covenant**" (Deuteronomy 9:11).*

Thus, "*ha tamid*," translated "*daily*," is God's true Sabbath, never to be terminated and forever to be honored. The fourth commandment reminds us why. The antichrist will fight this true Sabbath with laws that attempt to abolish it.

TUMULTUOUS HISTORY WITHIN ADVENTISM REGARDING INSPIRATION AND “THE DAILY”

Bert Haloviak

Last week I suggested that the role of Ellen White within the church was intended to be a corporate or cooperative experience consisting of exegetical and non-exegetical functions and that by assigning to Mrs. White roles that were designed to be the responsibility of the corporate body, or by failing to fulfill that exegetical function, the church has not fully realized certain currently-relevant contributions of the gift of prophecy:

1. Law-gospel interrelationship
2. Identification of the subtle deceptions that have some relationship to the pantheism crisis of the past
3. Resolution of the doctrinal controversy when those disputes revolve around Ellen White’s writings

Last week we dealt primarily with the first two points and I would like to center upon the third tonight.

I defined my use of the terms exegetical and non-exegetical as follows:

Exegetical functions: Strict exposition of Bible passages that lead to a final conclusion of the meaning of those passages. The route to a theological conclusion. I emphasized that, in my opinion, this was the corporate responsibility of the church and was not designed to be the function of the gift of prophecy.

Nonexegetical: I avoided defining this, but illustrated it by suggesting that any other Ellen White roles applied and for my purposes I made my point by quoting Mrs. White: “Kellogg teaches ‘pantheism,’” Ballenger “mystifies the gospel,” Prescott “has truth mixed with error.” These nonexegetical functions often represent a conclusion, but do not outline the theological route to that conclusion. They did not resolve the theological problems of Kellogg, Ballenger or Prescott. Such resolution was left to those individuals and to the church.

I suggested that both exegetical and nonexegetical functions were vital to solidify a conclusion.

Here is an outline of what I propose to present tonight:

1. Presentation of two competing concepts of the role of Ellen White: concepts held by “pioneers” versus views held by “progressives.” The pioneers wanted an exegetical role for Ellen White; they believed that one of her functions was to resolve theological problems. The progressives believed that only the Bible should be used to resolve theological problems.

2. Illustration of the two views coming into direct confrontation over the controversy regarding the “daily” of Daniel 8.
3. Issues of the 1919 Bible Conference and its aftermath. The question of the role of Ellen White was the central issue.
4. W. C. White and his views regarding Ellen White's role. His attitude toward corporate responsibility and a non-exegetical role for Ellen White.
5. “Writing and Sending Out of the Testimonies to the Church.” Ellen White's vision of being torn apart and the nature of the issues resolved by this Ellen White publication.
6. Conclusion.

Pioneers and Exegesis from Ellen White

In 1904, former president of the General Conference, G. A. Irwin wrote to A. G. Daniells, the current president, about the alliance Daniells was forming to combat the *Living Temple* apostasy. Irwin wrote:

“While this is the most gigantic apostasy that has as yet taken place in this denomination, God can, and will overrule it to his own glory and the advancement of his cause. . . . So long as you stand by the old landmarks and are true to the Spirit of Prophecy you can count upon me to stand by and hold up your hands to the extent of my ability.” [June 5, 1904, AU 11, bk. 1, pp. 31, 33]

In alluding to that same crisis, Stephen Haskell, another pioneer, noted that, although the people would face severe difficulties during the time when the mark of the beast would be enforced, he stated: “But a fiercer conflict is within, in the church itself; and this is over the spirit of prophecy. . . . The severest conflict. . . . that the people of God will pass through, the most trying and heart-searching, will be over the Testimonies of the spirit of prophecy.” [Haskell, “The Crisis,” RH, May 10, 1906, pp. 8-9]

The alliance that Daniells was trying to form, was not as easy to do as might be assumed. Granted that the *Living Temple* issues were significant, but for some reason people like Haskell, Butler, and other “pioneers” seemed as opposed to W. A. Spicer, A. G. Daniells, W. W. Prescott, as they were to A. T. Jones, E. J. Waggoner, J. H. Kellogg. That is, until the latter openly attacked Ellen White and until she clearly opposed the *Living Temple* theology. We must ask why this was so. I believe the following points are relevant:

1. Both groups, the “pioneers” and the “pantheists” tended to use the Ellen White writings as an exegetical tool. They were inclined to resolve their issues with a word from Ellen White.
2. Daniells, Prescott, and Spicer held to a different concept of the role of Ellen White.

Thus when Irwin stated that Daniells could count upon his support “so long as you...are true to the Spirit of Prophecy” he was really proclaiming a short-lived alliance, unless there was some way to harmonize the conflicting understandings of the work of Ellen White.

Notice Irwin's concept: "The Spirit of Prophecy is the only infallible interpreter of Bible principles, since it is Christ through this agency giving the real meaning of his own words." [Irwin, "The Mark of the Beast," p. 3]

Irwin applied this idea to Ellen White's writings that involved history, science, etc. He believed that because of the nature of her inspiration, she had the ability to select true statements from false and by virtue of her selection all her statements were infallibly true.

Haskell's position was similar.

Notice how Stephen Haskell deals with W. W. Prescott on the meaning of the term "Babylon," in Revelation 14 and 18 and the "daily" of Daniel 8. [You will recall that Prescott, until 1911, was considered "unorthodox" regarding the meaning of "Babylon" and here we find Haskell's observation]: "We ought to understand such expressions ["daily" and "Babylon"] by the aid of the Spirit of Prophecy. This is the way many expressions in the Old Testament were understood in the days of the early disciples; that is, by the Spirit of Prophecy in the New Testament. For this purpose the spirit of prophecy comes to us. It is from the standpoint of the third angel's message with the spirit of prophecy, all points are to be solved."

Haskell went on to affirm that taking a new position on the "daily" would destroy confidence in the gift of prophecy. He wrote this not only to Prescott, but also to Ellen White. Note his statement to her:

"It is not so much because the doctrine itself would be so bad, were it not for the influence it will have on many minds concerning your testimonies. There are many of our brethren who think your testimonies are changed; and that because of this they are not reliable. That the light you have had in the past can be changed to new views, and these brethren think that 'Early Writings' teaches in direct opposition to these new views. And right here is the worst effect of these new views on our people." [Haskell to Prescott, Nov. 15, 1907, RG 58 LEF Ref. Files, 1920s-30, "The Daily," fld. 1; to Ellen White, Dec. 6, 1909, WCW Corresp., 1901 – Haskell, S. N. WE]

It is of vital importance that Ellen White would issue the testimony on that "daily" that she later did, despite the assertion of Haskell that such would destroy confidence in her gift. This, however, is precisely what she did in 1910 and also precisely what she did in 1888-1890 concerning the question of Galatians when similar assertions were made.

Haskell believed that, just as the New Testament magnified the Old Testament, so did the gift of prophecy magnify the New Testament. He concluded that Early Writings "will settle nearly every point that people question at the present time concerning the message." [To Daniells, Sept. 29, 1903, RG 9, AGD #1 fld.; to W. C. White, Aug. 6, 1920, WCW bk. 146, 1920-22 – H, WE]

He also considered that even studying the question of the new view of the daily was, in effect, an insult to God. He wrote this to Ellen White:

"You can readily see that is why every person who had an experience in the early days of the message do not wish to discuss this question. They feel that it is an insult to the Spirit of the Lord, to go to the Lord and pray for light on a matter that He has settled. . . . You can see that there is no hope of these old people who lived back in the early days of the Message being

converted to this new light; even if they bring volumes of histories to prove it. Because they give more for one expression in your testimony than for all the histories you could stack between here and Calcutta.” [To Ellen White, May 30, 1910, DF 202: “Daily”]

Notice how seriously Haskell took this question:

“If it comes to pass that I must be told what the Testimony does mean and other people are hanging on this very point I shall defend the testimony even if it breaks the last friend I have on the earth.” [To Daniells, Mar. 22, 1908, RG 21 “Special Files, “ Daniells: “The Daily,” section 1]

Haskell observed that the conclusion that the “new view” of the daily was out of harmony with Ellen White's writings was very widespread. He claimed, “There are many of our people, presidents of our conferences as well as lay members, who understand very distinctly and believe it with all their hearts, that 'Early Writings' teach this question as settled.... They understand that the question was settled so that, if a sentence, or paragraph ... can be changed...[it] is a direct violation of what God showed Sister White.” [To Daniells, Mar. 13, 1910, RG 11, 1910 – H]

Haskell wrote the following to L. A. Smith, son of Uriah Smith, who held views similar to those of Haskell:

“You seem to have fears that this position on the 'daily' according to Brethren Prescott, Daniells, Conradi, and others, will prevail. I have no such fears. If the whole United States, and Europe, Australia, and Africa, should rise up and proclaim that view correct, it would make no difference to me, unless the testimony of Sister White should say so. There is no use in being like a leaf in the wind, swayed to and fro.” [Jan. 21, 1909, W. C. White Correspondence, 1901 – Haskell, S. N., WE]

Haskell would thus change his position only if an Ellen White testimony was given to resolve the issue. This is a logical position, if we assume that Ellen White had made an exegetical statement on the “daily” in Early Writings. Of course, such a viewpoint leaves no corporate responsibility relative to Ellen White and such a reinterpretation by Ellen White would no longer be possible after her death in 1915. I believe that Haskell's position minimizes the value of the gift of prophecy for today.

Neither Irwin nor Haskell were isolated cases in their understandings of the role of Ellen White. They represented a major school of thought and remarkably similar views were held by J. N. Loughborough, G. I. Butler, I. H. Evans, Daniel Kress, F. C. Gilbert, O. A. Johnson, Leon Smith, Luther Warren, J. S. Washburn, Claude Holmes, and a host of others. We will note some of the consequences of the various views as we look at the 1919 Bible Conference and its aftermath a little later. All seemed to express the fear of Leon Smith, editor of *Southern Watchman*:

“This new view of the daily virtually contradicts the spirit of prophecy. It would have us believe that when the Lord said, 'a correct view of the daily,' he did not mean what he said but meant a correct view of the time period of 2300 days. . . . It would have us believe that Great Controversy is mistaken in saying that paganism triumphed in the fourth century. And it would have us believe that the platform upon which we have stood all these years, and which has stood the test against all assaults from without, is not so firm as is stated in 'Early Writings,' and that it now needs to be patched up. And the Lord only knows how many others, if encouraged now

by leading men among us, will rise up later and find new places where the old platform needs changing over. It is all calculated to weaken and confuse us on the spirit of prophecy, the very point where most of our people need strengthening.” [L. A. Smith to Ellen White, July 21, 1909, DF 201: Daily Correspondence]

Progressives and Ellen White

At the time that former members like A. T. Jones, E. J. Waggoner, J. H. Kellogg, A. F. Ballenger and many others were outside of the church and attacking the writings of Ellen White, others like A. G. Daniells, W. A. Spicer, W. W. Prescott worked toward arriving at a definition of the role of Ellen White that did not include exegesis.

The time was dangerous, however, for the “pioneers” believed such a concept was destructive of Ellen White and tended to place the progressives within the same camp as pantheists.

The progressives did not consider that Mrs. White had ever claimed exegetical authority. They considered that the Bible should be its own interpreter and that appeal should not be made to some other “visible authority” to interpret the Scriptures. Such methodology, Prescott affirmed, would eventually result in the church being led step by step to substituting other authority for that of the Bible.

The progressives, thus, opposed submitting issues of a doctrinal or theological nature to Mrs. White for her judgment. They asserted that they did not consider that it was Mrs. White's “province to act as judge in ... matters of historical or Biblical” interpretation. They likewise believed that there was great danger in asserting too great a claim upon the ministry of Ellen White, for when the evidence clearly refuted such interpretations of the gift, she would be discredited.

W. A. Spicer stated it this way after Ellen White issued her testimony on the daily:

“I am very glad [Ellen White] did not indorse the new opinion [of the 'daily,' which Spicer endorsed] for that is not what is needed. We do not want any infallible declaration as to our own views about it, for we shall study more and learn more. All through its history that gift [gift of prophecy] has insisted that it should not be advanced in place of the Word, and that its design was not to give new doctrines not found in the Word of God. The Bible is complete, and thoroughly furnishes the man of God unto all good works. [To L. R. Conradi, Sept. 7, 1910, RG 21, bk. 53, p. 960; to J. S. Burnett, Sept. 4, 1910, *Ibid.*, pp. 913-14]

Spicer argued against the concept of the pioneers that faith in the gift of prophecy had to rise or fall depending upon the interpretation one accepted of the “daily.” He wrote L. A. Smith:

“I believe the Daily will have to be settled on its merits as a question of Bible statement and historical fact, and not upon the basis of what men have believed in the past.” [Nov. 9, 1909, RG 21 bk. 52, p. 351]

He wrote C. P. Bollman: “We would be in sore trouble if we attempted to hold that all the views of prophecy that were taught in the first 20 years of the Review must be held to now. For instance, the Review used to argue editorially that the new birth had no relation to conversion but was the resurrection. Do not mention these things, for I do not mention it as any criticism. In many other things also in later years prophetic interpretation was changed, such as in the seven churches and in the seven seals. But all that is needed is to recognize the fact that all

questions of interpretation must be brought to the standard of the Word of God and the testimony of history, when historical facts are involved, and all will be well.” [May 3, 1910, RG 21 bk. 53, p. 795]

Indeed, Spicer noted that there was a “school of handling the Testimonies by an arbitrary process that cannot stand,” and that the entire question of “interpreting the instruction of the testimonies” needs careful investigation. [To A. G. Daniells, W. T. Knox, W. C. White, Dec. 26, 1911, RG 21 bk. 57, p. 460]

Prescott observed; “Such dealing with the spirit of prophecy, instead of establishing confidence in it, will bring it into discredit, and will confuse the minds of the people concerning its authority.” [W. W. Prescott, “The Daily: A Brief Reply to Two Leaflets on This Subject,” p. 15]

The “Daily”

In 1911, when the denomination was still waiting for an acceptable response to the attacks of A. F. Ballenger on the denominational position on the sanctuary, F. M. Wilcox, editor of the Review, suggested that Prescott refute Ballenger.

Prescott said that such could not be done, because Ballenger could only be refuted by a contextual treatment of Daniel 8, and by 1911 a contextual study of Daniel 8 could not openly occur.

Such an amazing development was the result of the intensity of feeling that resulted over the debate on the “daily.”

Why should such a seemingly remote theological question generate such feeling? Positions solidified according to interpretations of Daniel 8:11-13 and a statement made in Ellen White's book Early Writings:

[Daniel 8:11-13]: “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. 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 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 sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

[Early Writings, pp. 74-5]: “Then I saw in relation to the 'daily' [Dan. 8:12], that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it ['daily'] to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily,' but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The view held by the pioneers was similar to that held by practically all the Millerites, and emphasized that the “daily” represented Roman paganism, while the “new view” interpreted the term to refer to the taking away of the knowledge of Christ's priestly mediation in the heavenly sanctuary by instituting a false mediatorial system.

One view depended upon literal, exegetical use of the Early Writings statement, while the other applied the Early Writings statement more broadly and depended upon a Scriptural exposition of the term “daily.”

Any look at the “daily” represented an enigma, and while we are not going to look at it all that closely, we need to recognize certain facts.

1. Ellen White did not consider it a test question, but a minor matter, and it only appears within a context of about 40 words in all of her writings and in 1910 she sent a testimony urging that “silence” was eloquence on the subject of the daily.
2. Almost all the participants considered the immediate theological question of whether the daily could represent paganism or not as a relatively minor question. Haskell noted that he had not preached on that subject in his entire ministry and “of course, personally, it doesn’t amount to a hill of beans to me,” he asserted.

Note the rest of Haskell's “hill of beans,” statement, however: “It is not because it makes so much difference as far as the doctrine is concerning on the 'daily,' but it is undermining your mother's testimony.... I cannot help but see that there is a big crisis on in this denomination by Prescott, Wilcox, and Conradi pushing that view.... When I see all this coming, I feel very much like taking a stand against holding any position next year in this Conference [Haskell was president of the California Conference], unless your mother has special light that I should.” [Haskell to W. C. White, Dec. 6, 1909, W. C. White Correspondence, 1909 – Haskell, S. N. WE]

L. A. Smith and F. C. Gilbert began a pamphlet controversy that accused those holding the new view of consciously subverting Ellen White by espousing that position. Notice their approach:

“The church of God has always had an infallible interpreter of the Word of God; were it not for this fact where would the people of God have been all through the ages? Why did God have prophets? Why did he give the church the gift of prophecy? Was it not that the church might have the true understanding of the Word of God? There are scores of texts in the Bible of which, if the Holy Ghost had not given the true interpretation of them, through the prophets of the Lord, we should never have known the meaning.”

Gilbert continued: “I am convinced that the Hebrew rendering of the text is in harmony with the view which has been previously held by this people; and it must be the correct meaning of the word when the spirit of prophecy declares: “I saw that the view which the brethren held of 'the daily' is the correct one.”

L. A. Smith continued that theme: “That a view contradicts the spirit of prophecy should, we think, be sufficient condemnation of it in the minds of all Seventh-day Adventists to cause them to drop it at the start.” [L. A. Smith, F. C. Gilbert, “The Daily in the Prophecy of Daniel,” pp. 3, 16-7, 24]

You can thus see that, just as two varying views of the role of Ellen White had come into conflict during the 1890s, so they came into conflict on the question of the 'daily.' The daily seems to be quite similar to the issue of Galatians, and both were resolved similarly. Mrs. White would again deny exegetical authority in resolving theological issues.

Just as the pioneers looked beyond the daily and saw a larger issue, the role of Ellen White, so did those holding the new view see something of greater importance.

Daniells gives his view of the importance of the issues in this letter to W. C. White [Jan. 3, 1910, RG 11 bk. 46, pp. 393-94]:

“I wish to say that the burden of Brother Prescott and myself also in this is not merely to have a controversy over Paganism, and when it was taken away. The matter pales before the importance of the glorious truth the Bible teaches regarding the ministry of Christ in the heavenly sanctuary.... [He speaks about a substitute system being instituted and then continues]. When this was revealed to Daniel, the question was raised, how long this substitute that could not save, should hide from the world that which can save. The answer that was given was that it should be until the expiration of the 2300 years. Then the sanctuary was to be cleansed. Some translations added the idea of vindication or restoration. Elder Olsen tells me that is the idea presented in the Norwegian. The proclamation of the third angel’s message is the means by which the Lord is to bring back to the knowledge of the world the sanctuary and its saving ministry. I say again, that this glorious truth is so important that the question of when paganism was taken away shrivels up into a mere trifle. At the same time from the standpoint of historical truth and accuracy on our part requires that we still be candid and honest in our statements. [SDAs were being attacked because of the published Uriah Smith position on the daily. Since the denomination was coming into greater prominence than earlier, many considered that these exegetical questions should be corrected.] ... But I assure you that if this were all that is at stake in this controversy, I would not waste much of my time arguing with men who persist in making claims utterly at variance with all the reliable history of the world. [According to Daniells, history proved conclusively that paganism was not taken away in 508 A. D.] I have now taken the time to make the effort to go over the best I can in my busy life the whole range of study, and I can not tell you the blessing that has come to me in this investigation. I believe that this truth regarding the ministry of Christ should have gone right along with the message of righteousness by faith that was given to us in 1888.... I wish you could study with care the whole range of truth involved in a true exposition of the prophecy of Daniel 8.” W. C. White did make such a study and accepted the new view of the daily.

Why then did Ellen White urge silence on this subject in 1910. I think again we have to recognize that even this urging of “silence on the daily” is not exegetical in the sense that it necessarily applies forever as some did apply it some 40 years later. The testimony was exceedingly relevant in 1910, however.

Why was “silence” necessary in 1910?

Notice what G. I. Butler wrote Mrs. White just prior to her issuance of that testimony:

“I confess that I have felt totally opposed to this whole [daily] movement and have felt it my duty to write out my views on the subject. If I know anything about being impressed by the Spirit of God to write on any subject, I felt it in writing what I have written on this.... I sent the manuscript to Brethren Loughborough and Haskell to read and consider, and, if they agreed it should be published, I requested them to write an endorsement of it. And then we would put it in a small pamphlet and send it out. I thought, coming from us all, that it would carry considerable weight. It is my opinion that our misguided brethren would find it a pretty big chunk to climb over. I cannot see why we old hands ought not to speak out on this great innovation, and

stand for the old positions our people have endorsed, led by yourself, and your testimonies.” [Butler to Ellen White, July 3, 1910, Butler, G. I., 1910-11, WE]

Within the historical context of 1910, with over a decade of disunity over the pantheism crisis, and much of the time with the pioneers being closer to the pantheists than they were to Prescott, Daniells or Spicer, the alignment that Butler proposed could have created a serious rift in the church.

Unity was especially important after the fundamental teachings of the church had been seriously weakened by the internalized gospel focus of the pantheists. In every area the pantheists held sway, the Sabbath, the three angels’ messages, even justification by faith, was nullified. There was a great need for continuing the pioneer-progressive alliance to reestablish those fundamentals.

Even given the Ellen White testimony on the daily, disharmony prevailed on this subject for another 40 years.

It is of significant interest to note that, prior to the Butler statement regarding aligning the pioneers against the new view, Mrs. White expected that the question of the daily would be resolved by a thorough Biblical study of the issue. Here is another case where I don't think that Mrs. White even considered that her Early Writings statement would be used as a means of resolving that issue.

She wrote the following to Stephen Haskell two months prior to her later testimony:

“I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be? If Elder Daniells thinks that some of the interpretations of Scriptures that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views.... Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?” [Ellen White to Stephen Haskell, May 24, 1910, RG 21, Special Files, “The Daily,” Section 1]

Only when the proposed conference did not take place and Butler was on the verge of publishing did Mrs. White issue the testimonies on the daily.

“Our Attitude Toward Doctrinal Controversy”

As W. C. White, who held to the new view of the daily, analyzed the issues he, as did others, looked beyond the theological dispute itself, and hoped that the proposed meeting of the disputants might afford opportunity to resolve certain fundamental questions.

He wrote Daniells in March of 1910 about some of the larger questions:

1. “How shall we deal with one another when there is difference of opinion?”
2. “How shall we deal with Mother's writings in our effort to settle doctrinal questions?” [To A. G. Daniells, Mar. 13, 1910, W. C. White Correspondence, 1910 – Daniells, A. G.]

He consistently opposed using Mrs. White as an exegetical tool in resolving the issue. He wrote G. A. Irwin and F. C. Gilbert about his opposition to their policy of assuming that history and the Bible supported their argument, and about their tendency to use the Early Writings statement as the central basis for their argument.

He wrote his brother James Edson similarly warning of the “effect upon our cause at large ... and what the effect may be upon the influence of Mother's writings, if a wrong policy and plan of handling these writings should be sanctioned and adopted.” He continued:

“Let us avoid taking such a position as to encourage men in urging upon their brethren personal views of the meaning of certain passages in the Testimonies in a way to cast contempt and reproach upon their brethren who do not fully agree with them, and in a way that seems to obstruct the search for truth.” You will notice that W. C. White is responding to his two larger questions:

1. How shall we deal with one another when there is difference of opinion?
2. How to deal with Ellen White's writings when they are involved in doctrinal questions.

He continued in his letter to his brother:

“If we fail to stand firmly for correct principles, we may soon be plunged into a condition of things wherein *many earnest and radical minds will feel free to select a passage here and a passage there from the testimonies, and without proper regard to the context and to the teaching of the Bible and other passages in the testimonies, proceed to teach a mixture of truth and error that is unprofitable to the church.* [This happened throughout the 1890s and would again occur in the 1920s and cost A. G. Daniells heavily. Some have even observed that it has happened today. W. C. White continues:]

“Let us avoid giving sanction to any man, or group of men, who take a disputed passage in the Testimonies, and putting their view of what it means in the strongest possible light, say that 'persons of influence in the denomination' who do not agree with the, 'contend that it does not mean what it says,' and that their view squarely contradicts the spirit of prophecy.” [He is here quoting from the Smith-Gilbert pamphlet.]

W. C. White concludes: “Surely we can not give our approval to such methods of dealing with the Testimonies, and with the brethren.” [W. C. White to J. E. White, June 1, 1910, RG 58, L. E. Froom Ref. Files, Elmshaven Materials fld.]

Mrs. White's position in the controversy assumed major significance. Actually, as early as 1908 she had destroyed the pioneer assumption that the Early Writings statement was an exegetical pronouncement for she had written both Prescott and Haskell that she had no special light “on the point presented for discussion.” [Ellen White to W. W. Prescott, Jul1, 1908; DF 202, Daily; to S. N. Haskell, Aug. 28, 1908, *ibid.*]

Given this position, it was thus perfectly natural that Ellen White would expect that the issue be resolved by a meeting of the various disputants. You will recall, however, that Haskell considered that it would be an insult to God to even pray for light upon an issue that, in his opinion, the Lord had already resolved. The conference was never held.

Very significantly, the testimonies sent by Mrs. White to the central figures in the debate, Butler, Loughborough, Haskell, Smith, Gilbert, Prescott, and Daniells, dealt with the larger questions raised by W. C. White.

Mrs. White 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 instruction from the Lord on the “point under discussion,” she again urged that her writings not be used in the debate. The testimony, dated July 31, 1910, was significantly entitled “Our Attitude Toward Doctrinal Controversy.”

It cannot be emphasized too strongly that Mrs. White’s statement completely destroyed the pioneer position that the Early Writings statement resolved the issue. Also, it should be remembered that Mrs. White made the statement despite the pioneer contention that people would lose confidence in her gift if it could be interpreted to mean differently from what the words seemed to indicate and from the interpretation placed upon that statement for over 50 years.

In another testimony relating to the daily, Mrs. White condemned the L. A. Smith-F. C. Gilbert tract that raised serious question about the Daniells-Prescott relationship to her gift. She also told Butler that “The Lord has not placed upon you a burden regarding this matter,” and informed Daniells that he should not have urged the issue to the front [as he did after the pamphlet was issued by Smith and Gilbert.]

This testimony, dated August 3, 1910, contained the following call for unity:

“We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength. [1 Selected Messages, pp. 164-68]

While the resolution of the exegetical question relative to Ellen White and the call for tolerance when examining doctrinal questions contain very important and far-reaching implications, it should be noted that the church paid a heavy price when it could not come together and examine a portion of Scripture without needing to receive Divine Counsel that urged “silence” on that subject.

This meant, for example, as Prescott pointed out, that there was consequently no unified way to respond to the Ballenger attack upon the denominational sanctuary position. The attempt by E. E. Andross failed, partially because it did not represent a unified approach to the issue. As late as 1932, Prescott was still waiting, he said, for an acceptable response to Ballenger.

I don’t believe we can ever estimate the consequences of disunity – and historically we can readily see that the disunity usually resulted from the question of exegetical versus nonexegetical uses of the writings of Ellen White.

Let’s notice the varied reactions to the testimonies concerning the daily. Those holding to the new view of the daily clearly considered the testimonies to have far-reaching implications. Spicer wrote this to Conradi:

“Brother Daniells tells me that he has seen a letter from Sister White, specifically telling Brethren Smith, Haskell, Loughborough, and Butler that they are not to use her writings in support of their views, or of anybody's views of the 'daily;' that the Lord has never revealed to her what the 'daily' is, but that what she has dealt with is when the 'Daily' is ... I feel that we ought not to use this in any way as though it was a triumph. It simply states the thing as it ought to be. I am very glad she did not indorse the new opinion, for that is not what is needed. We do not want any infallible declaration as to our own views about it, for we shall study more and learn more, without a doubt. But this does call a halt on the effort to stifle legitimate study.” [Sept. 7, 1910, RG 21, bk. 53, pp. 959-60]

Conradi wrote to A. G. Daniells: “I am glad that Sr. White has spoken so freely, that they ought not to quote her word in favor of certain views. I think if this would be laid down as a principle, it would make careful Bible study far easier for our people in the future.” [Oct. 11, 1910, RG 11, 1910 – C]

Notice, however, the reaction of G. I. Butler to the Ellen White testimonies. He wrote Ellen White:

“I do rejoice that you have taken steps to close up the controversy.... If the good brethren, Daniells, Prescott, and Conradi, had been left to still push their doctrine to the front, I should feel that I had just as good a right to express my mind upon the subject as anyone. I must consider that these brethren are solely responsible for ushering in this controversy. Those believing in the old view were in no sense responsible for getting up this controversy. They stood just as they always have for fifty years, or more in the past. Those claiming the new light of vast importance for our people to know alone ushered in the controversy; for certainly, there was no controversy before they began to put forth their new views. And, dear sister, your own standing and position has, all the time been, to the best of my light, one of disbelief as to their having any light of importance to present. You have not believed there was any light of importance in their views to present.

“Had there really been any light from God of importance, you would surely have been glad to receive light from Him at any time. [Please note that Butler's concept of exegetical responsibilities for Ellen White had not changed one jot.] So would I and all of us opposed to their view. Hence, there is no escape from the conclusion that this movement of theirs was out of place, and out of God's order. Had it been otherwise, you would have heartily accepted and endorsed it. This is all I claim in the matter. I sincerely trust the whole matter will be dropped, and that we shall be left in union and love, to move on as one man in the great work in which we are all enlisted.” [G. I. Butler to Ellen White, Oct. 19, 1910, W. C. White Correspondence, 1910-11, Butler, G. I.]

Given this view, the seeds for disunity were still present and would continue to develop for at least another 40 years just on the subject of the daily. Notice this W. A. Spicer letter to R. C. Porter, Feb. 3, 1911:

[Daniel 8:11-13] “is really a helpful little portion of Scripture. We shall not write about it up here for the present, as it would only hurt the feelings of a few who are so very strenuous in thinking that this is really a terrible apostasy. One good old brother, in fact, refers to what Sister White said about the Battle Creek apostasy as being the Alpha, and that the Omega would follow,

and this new interpretation of the daily, he says, is the Omega. Of course, all that is too bad," wrote Spicer.

Although the call for "silence" on the "daily" was designed to reestablish unity, the Bible versions controversy, the Columbia Union-General Conference friction of the 1930s, the reorganization battles over the 1931 Omaha Fall Council decisions, and indeed, disputes that continued at least into the 1950s, all directly related to a basic difference of interpretation over the inspiration of Ellen White and might be traced to the basic elements that formed over the dispute over the daily of Daniel 8.

1919 Bible Conference

The question of the role of Ellen White was central to the discussion held at the 1919 Bible Conference. Note these concepts taken down by Prescott as he listened to one of the speeches by A. G. Daniells at this conference:

"Sister White is not a Biblical exegetist. Her gift has not the gift of exegesis.... Are we to allow our conclusion of Bible to be blocked." [W. W. Prescott, Notes on talk of A. G. Daniells, July 30, 1919, L. E. Froom Personal Collection, Volume A, p. 16]

The question of Ellen White and exegetical functions arose several times during the conference. Prescott affirmed that his position of Babylon was held for years "when I knew it was exactly contrary to Great Controversy, but I went on, and in due time I became orthodox. What settled me to take that position was the Bible, not any secular authority." [Aug. 1, 1919 Discussion, "Inspiration of the Spirit of Prophecy As Related to the inspiration of the Bible," pp. 26-7]

R. A. Underwood raised the question and applied it to issues over the change from the systematic benevolence system to tithing. Note Underwood's words to the delegates:

"The canon of the Scriptures was closed, and Sister White says so. She does not put her words on the same basis. Take the tithing question that Sister White has endorsed absolutely over and over again as the method by which God's servants should be supported. You go back in history when I embraced the truth, and we [did] not have any tithing system. We had then what was called systematic benevolence. But Elder Butler and Elder Morrison and a few of us studied the question of tithing...but I could give you the names of men who are now sleeping, and one who is living, who said, No sir, Sister White has endorsed systematic benevolence.... I wrote a series of 13 lessons on the tithing question for the Sabbath Schools to study, making the basis of the whole thing Christ's ownership. Our brethren came around and said Sister White never endorsed this." [Underwood Statement, July 10, 1919, p. 72]

He also made his point in an article published in the Review, May 1, 1919. Note Underwood's point:

"A few of the leading men of the General Conference began to see light in the tithing system of the Old and New Testaments. This was discussed at the General Conferences at different times, yet no decided action was taken. The argument presented against the tithing system was that Sister White had endorsed the plan of systematic benevolence ... therefore we should make no change. However, some felt that the tithing system for the support of the gospel ministry could be clearly sustained from both the Old and New Testaments, and that *the source from which we were to gather our instruction for the guidance of the church was primarily the*

Bible and not the testimonies. . . . While some of us felt that the tithing system for the support of the gospel ministry could clearly be sustained from both the Old and New Testaments, others favored adhering to the plan of systematic benevolence; therefore no action was taken by the General Conference further than to discuss the matter for two or three years after it was introduced into the General Conference for consideration.”

Underwood's analysis illustrates the truth that the tithing plan was actually hindered from entering the church for a number of years because of the insistence of some using statements from the Ellen White writings as the basis for exegesis. [RH, May 1, 1919, p. 10]

At the 1919 Bible Conference both Daniells and Prescott referred to the experience of the daily and sought to broadly interpret the testimonies given by Ellen White that related to that issue.

Prescott made this observation: “There were some of the brethren who ranged themselves against what was called the new view, and they took [Mrs. White's] writings to settle that controversy. I think that ought to be remembered as being her own counsel when brethren that did claim to believe the Bible and the spirit of prophecy were divided over an interpretation, and it was a matter of public controversy.” [Prescott, July 30 Discussion, p. 17]

Daniells likewise denied an exegetical role for Mrs. White. Notice this interchange between himself and Prescott:

“Prescott: How should we use the writings of the spirit of prophecy as an authority by which to settle historical question? “Daniells: Well, now, as I understand it, Sister White never claimed to be an authority on history, and never claimed to be a dogmatic teacher on theology. . . . She just gave out fragmentary statements, but left the pastors and evangelists and preachers to work out all these problems of scripture and of theology and of history. She never claimed to be an authority on history; and as I have understood it, where the history that related to the interpretation of prophecy was clear and expressive, she wove it into her writings; but I have always understood that, as far as she was concerned, she was ready to correct in revision such statements as she thought should be corrected.” [July 30 Discussion, p. 16]

After Daniells enunciated this position he was challenged with a question that neither he nor others were able to resolve. C. L. Benson, dean and history teacher at Union College stated it this way:

“If there are such uncertainties with reference to our historical position [on the prophecies], and if the Testimonies are not to be relied on to throw a great deal of light upon our historical positions, and if the same is true with reference to our theological interpretation of texts, then how can we consistently place implicit confidence in the direction that is given with reference to our educational problems, and our medical school, and even our denominational organization?” [Aug. 1, p. 4]

How can we maintain confidence in Ellen White if we differ with various portions of the same? I am suggesting a differentiation between exegetical and non-exegetical functions tied to a concept of a corporate interrelationship between the church and Ellen White as a possible beginning toward the resolution of that question.

Daniells' failure to come up with an answer to that question was costly, for even before the conference was over, F. M. Wilcox, editor of the Review, noted:

“I know that there is considerable talk around Takoma Park over positions that have been taken here, and there will be that same situation out in the field.... I think we have to deal with a very delicate question, and I would hate terribly to see an influence sweep over the field and into any of our schools that the Testimonies were discounted. There is great danger in these times of one extreme following another. There is great danger of a reaction, and I do feel concerned.” [F. M. Wilcox, Discussion, Aug. 1, 1919, p. 3]

Aftermath of the 1919 Bible Conference

The aftermath of the 1919 Bible Conference affords abundant evidence that those central disputants in the “daily” debate failed to modify their position relative to the use of Ellen White’s writings in any particular.

In fact, a newer generation of “pioneers” seemed to introduce an even more strident atmosphere into the arena of conflicting positions over the use of Ellen White.

Claude Holmes, linotype operator and Washington correspondent of *Southern Watchman*, was among the informal attendants at the 1919 Bible Conference. Holmes’ extensive knowledge of the Ellen White writings gave him a reputation, in the days prior to available indexing, of being an authority on the writings. Review editors frequently called upon him to provide references and quotations from the writings.

In addition to his memory and intense study of the writings, Holmes acquired probably the largest private collection of Ellen White writings, published and unpublished, within the denomination.

Holmes’ training as a linotype operator enabled him to prepare a multitude of private Ellen White compilations in type form and then pull proofs of the galleyed type at practically no expense.

After W. A. Colcord left the church in 1914, Holmes borrowed and copied over 300 typewritten pages of unpublished testimonies then in Colcord’s possession.

As A. G. Daniells was traveling in the Far East in 1917, Holmes convinced someone that he had Daniells’ permission to copy the bound volumes of unpublished Ellen White testimonies housed in the General Conference vault. Although it resulted in his dismissal from the Review, he thereby attained possession of hundreds of personal testimonies. This access to some of the personal testimonies sent to Prescott and Daniells greatly inflamed relationships.

One of the reactions of Claude Holmes to the 1919 Bible Conference resulted in his publishing an open letter in pamphlet form. Holmes decried the statements he heard at the Conference “again and again by a number of our Bible and history teachers that Sister White is not an authority on history.” He interpreted the positions taken in 1919 to mean that the Conference concluded that Mrs. White selected relevant historical materials just as any researcher would. If the facts selected happened to be erroneous, they should be rejected. Holmes, however, believed that Mrs. White selected from divergent historical sources those items that she recognized as truth and thereby those items became authoritatively and infallibly true. According to Holmes, everything dealt with by a prophet became authoritative. He believed that as much inspiration was required to distinguish truth from error as was required to present original truth. He continued:

"If her historical writings are to be discarded because she is not an 'authority on history,' then the logic of the situation forces us to the conclusion that all her writings must be thrown overboard, for historical facts are inextricably interwoven in all her messages. . . . One tells me her books are not in harmony with facts historically, another that she is wrong scientifically, still another disputes her claims theologically, and another questions her authorship, and others discredit her writings grammatically and rhetorically. Is there anything left? If these claims are all true, how much of the spirit of prophecy does the remnant church possess? [To J. S. Washburn, Apr. 1, 1920, "Have We an Infallible 'Spirit of Prophecy'?" DF 242: J. S. Washburn, WE]

An additional response of Holmes to the Conference consisted of his issuing a protest against the teachings of E. F. Albertsworth and H. C. Lacey, two of the three teachers from Washington Missionary College who attended the Conference.

Besides issuing his own protest, Holmes advised certain students to do the same. Although the student protests initially involved only Professor Albertsworth, because of the alleged "light esteem" that he exhibited toward Ellen White, the upshot of the episode resulted in the severance, by mid-1920, of all three of the WMC representatives at the 1919 Bible Conference and further problems between the General Conference and the Columbia Union.

J. S. Washburn, minister since the 1890s, believed that the debate on the daily ushered in the "greatest shaking our people have ever had," by causing a doubt and disbelief in Ellen White prophecy and he saw the 1919 Bible Conference as the continuation of that "terrible controversy." [To S. N. Haskell, Feb. 9, 1910, DF 201: Daily Correspondence, WE]

He brought the issues of the daily, WMC teachers, and 1919 Bible Conference together in a 16-page open letter to Claude Holmes, dated April 18, 1920.

He implied that the consensus from the Conference considered that Ellen White was not inspired on history, while some considered the writings uninspired regarding theology and health reform. He alleged that the position led "inevitably to infidelity, as was demonstrated by Dr. Albertsworth, recently dismissed summarily from the faculty by the College Board of Washington College."

Washburn published the information that the Columbia Union president, a year previous, attempted to rid the college of the three "infidel" teachers, but that the General Conference came to their assistance and instead "forced out of office," that president.

He noted that, although the three teachers differed in other beliefs, all three united in advocating "the new doctrine of the daily" and pictured that view as "besieging and threatening to desolate and destroy the work of God's last message at its headquarters, at its very heart.... Here is a remnant of the new phase of the world-old apostasy at our headquarters and in our principal Bible School."

Washburn assured the readers of his pamphlet that the three teachers would not be teaching at the college the next year. The "Omega apostasy" had received a setback at Washington Missionary College, he affirmed. [To C. E. Holmes, "The Startling Omega and Its True Genealogy," RG 58: L. F. Froom Reference Files, 1920s-30s, J. S. Washburn folder]

While the controversy intensified from that point onward, it was to reach a still more volatile point at the 1922 General Conference session.

Two open letters to A. G. Daniells, dated May 1, 1922, were among the items circulated to the delegates at the San Francisco General Conference session in 1922.

Claude Holmes, treating the Ellen White writings as though they were endowed with final exegetical authority, listed 12 specific areas wherein he believed that Daniells ignored or subverted Ellen White counsel.

Washburn's 36-page open letter was even more comprehensive in its accusations. He again accused Daniells of seeking to destroy Ellen White in order to uphold his teaching on the daily. He again combined the issues of the 1919 Bible Conference, the daily, and the question of the Washington Missionary College teachers. He concluded by appealing to the delegates for an investigation of all his charges. He stated that he was not fearful "that the representatives of our people will turn me down or out for standing for the original message and the spirit of prophecy."

Washburn claimed that his "Open Letter" was largely instrumental for defeating Daniells in 1922. Indeed, San Francisco newspaper accounts depicted Daniells emotionally defending his leadership, but decrying the bitter attacks against him and holding a "handful of written documents, which he said were the proofs of his charges of propaganda and vilification."

The defeat of Daniells in 1922 did not end the basic alignments that had begun to solidify much earlier. The Bible versions controversy, the Columbia Union-General Conference friction, the reorganization battles over the 1931 Omaha Fall Council decisions all resulted in conflict during the 1930s, and all directly related to a basic difference of interpretation over the nature of the inspiration of Ellen White.

The attacks by Claude Holmes, J. S. Washburn and the leadership of the Columbia Union in the 1920s and 1930s reveal that even the General Conference leadership was not immune from the consequences of an attack by those who would use Ellen White as an exegetical standard and judge others by that standard.

By 1932, F. M. Wilcox noticed disastrous consequences from the alienation. He noted that entire churches were stirred up and that college students were lining up their teachers as the whether they were "fundamentalist" or "modernist." Wilcox wrote C. H. Watson, president of the General Conference, that he believed it was necessary for the General Conference to "re-establish itself in the confidence of our people against the onslaughts which have been made upon [it] ... by misguided individuals for a series of years." [F. M. Wilcox to C. H. Watson, Apr. 17, 1932, RG 21, "Special Files," Columbia Union folder]

W. C. White Concept of the Role of Ellen White

As early as 1882 Mrs. White received the following heavenly guidance:

"I will put My Spirit upon your son, and will strengthen him to do his work.... The Lord has selected him to act an important part in His work. For this purpose he was born."

And in 1907, Mrs. White received this word: "I have given you My servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely."

Mrs. White also stated: "The Lord has said to me: 'Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ.'" [Ellen White, "The Writings and Sending Out of the Testimonies to the Church," pp. 8, 11-12]

While Mrs. White did not sense a burden to explain or defend her role, I believe we can profit greatly by exploring W. C. White's concept of the role of his mother.

We have already dealt with W. C. White's position regarding Ellen White's non-exegetical stance on the question of the law in Galatians and on the daily. We might note in passing that it is entirely likely that he gave the significant title "Our attitude Toward Doctrinal Controversy" to the testimony sent out in relation to the daily crisis.

He likewise frequently denied exegetical authority [if you will allow me to continue to misuse that term] to Mrs. White in her use of historical sources.

In 1915, F. M. Wilcox prepared a manuscript dealing with the role of Ellen White. The manuscript, which was submitted to W. C. White for criticism, contained the observation, "Sister White has not been set in this church as a historian or as a theologian." White observed that the statement was "undoubtedly true" in the technical usage of the terms, but feared that the statement might create an erroneous impression. He suggested the following substitute:

"Sister White, as a teacher of sacred truth, has not been led to a technical treatment of theological questions, but has given such views of the love of God and the plan of salvation, and of man's duty to God and to his fellow men, that when presented to the people, they arouse the conscience, and impress upon the hearer the saving truths of the Word of God. She says, 'The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed.'

"In the technical sense of the word, Sister White is not a historian. She has not been a systematic student of history and chronology, and she has never intended that her works should be used to settle controversies over historical dates. But as one who relates history, one 'in whose work the character and spirit of an age is exhibited in miniature,' she is a historian whose works teach valuable lessons from the past for the present and the future."

White had reacted similarly several years earlier when a writer for *Southern Watchman* used Great Controversy as an authority for certain historical assertions. W. C. White notes that Mrs. White objected to the use of her writings as authority "regarding the details of history or historical dates." [To F. M. Wilcox, Apr. 27, 1915, DF 107d: Testimonies, W. C. White Statements; W. C. White to W. W. Eastman, Nov. 4, 1912, DF 52b, WE]

Does this mean then that exegesis relative to historical or theological question is irrelevant? I don't believe you will convince historians or theologians on that point, but it does seem to me to again indicate corporate responsibilities relative to the Ellen White writings.

It would seem that Mrs. White relegated the “path” to her conclusion to others. Note how some within the church have consistently demanded more than was intended, however. Willie White wrote the following to W. J. Harris, Dec. 9, 1920:

“There has been a long and bitter controversy on the part of some as to whether the quotations that have been made in mother's writings from historians should be considered infallible, and all historical reckonings be brought in harmony with them. [Recall Claude Holmes pamphlet, “Do We Have an Infallible Spirit of Prophecy?” Many others held to a similar belief that Ellen White, because of her role as prophet, selected only the true and the selection of a prophet confirmed what was selected as truth.]

W. C. White continues: “It was not mother's plan or purpose to write books which should be used to correct history and chronology; the aim of her books is to bring out the great facts regarding the plan of redemption, and she has used historical quotations to illustrate the character of the controversy.” [W. C. White to W. J. Harris, Dec. 9, 1920, WCW bk. 46, 1920-22 – H, WE]

Notice this W. C. White reaction to someone who wanted to use the writings of Ellen White to resolve some question relative to the issue of dress, etc. A vital principal is here stated:

“Do the testimonies make things right or wrong? or, are the testimonies given to help us understand the Bible? And if so, is not the Bible our authority to be used in our efforts to teach the truth, the way, and the life? [To W. M. Crothers, July 16, 1908, WCW bk. 36, p. 113]

In the next statement W. C. White makes a very interesting comparison between the Bible and the writings of Ellen White in his response to a statement written by R. A. Underwood in 1921. W. C. White states:

“The Bible is [a] collection of inspired writings winnowed. The testimonies contain many writings which correspond to the writings of prophets and scribes that were essential to the people of God when given but which did not find place in the canon of scripture.”

He further elaborated upon that concept in an article he jointly authored with D. E. Robinson and A. L. White and that appeared in *Ministry* the month before his death. Notice this statement:

“We may well bear in mind that not all the writings of the Bible prophets were preserved for general reading for all time in the Bible. And we may reasonably conclude that the books mentioned but not included in the Bible, and the messages of prophets who were named, but who did not contribute to the Scripture canon, were of immediate importance to the people living at the time that they were written. However, being local in character, they were not needed for all time, and were with good reason not included in the Scriptures.” [Reprintings, Revisions, and Additions,” *Ministry*, Aug. 1937, p. 17]

White seems to be emphasizing that even as there is a difference in the “breadth of application” between the Bible and Ellen White, so likewise even within the spirit of prophecy writings themselves there likewise is a difference in the “breadth of application.”

Note that this is far different from a concept of “degrees of inspiration.”

According to W. C. White, Mrs. White expressed her concern over the dual problems of the unwise use made of testimonies that no longer applied because of changed circumstances and the opposite difficulty of the church suffering if relevant counsel was not available in time of need. [W. C. White to Clarence Santee and G. M. Alway, *W. C. W. Correspondence bk.* 178, 1923-24 – Sa-St. Helena, WE; W. C. White to Executive Committee of GC, Oct. 3, 1921, F. M. Wilcox Personal Collection, Reference Files, Testimonies of Ellen White of Special Interest fld.]

This again seems to imply a corporate interrelationship between the church and Ellen White, and it involves even non-theological areas.

Mrs. White, in reflecting upon the early period of denominational history noted that when a message from the Lord was given, she and her husband consulted with the “leading brethren” if they were present, “as to the best manner of bringing the instruction before the people.”

W. C. White, in his understanding of the nature of the inspiration of his mother likewise considered, as we have noted, that a significant role pertaining to that gift was relegated to the church body. He quoted his mother as saying, “I have done my part. I have written out what the Lord has revealed to me. Now it is for you to say how it shall be used.”

W. C. White considered this as entirely reasonable since the church leadership “were in contact with all the problems pertaining to the cause of present truth.’ He observed:

“It was a wise provision of heaven that they should share in the responsibility of saying how and in what manner the messages should be placed before whom they were intended to benefit.” [Ellen White, “The Writing and Sending Out of the Testimonies to the Church,” n.d., p. 5; W. C. White to L. E. Froom, Jan. 8, 1928, RG 58: L. E. Froom Reference Files, 1920s-30s, White, W. C. fld; W. C. White, “The Anti-Meat Pledge,” June 16, 1929, F. M. Wilcox Personal Collection, Reference Files, Testimonies of Ellen White of Special Interest fld.]

Sometimes, according to W. C. White, Mrs. White herself could not, or would not, explain or interpret a certain testimony. Note this highly significant W. C. White statement:

“At the General Conference when we reorganized the General Conference Association [1891], and we were in great perplexity over the best method of work, Mother called together, in the committee room at the tabernacle, conference presidents and managers of institution, and read a testimony which was based upon Isaiah 8:12-14, which was decided reproof to us regarding confederacy.

“There were at that time, two plans for confederacy before us. One was our union with outsiders in the religious liberty work, and the other, the question of the scope of the work of the General Conference Association. Some applied the testimony altogether to the former. Some of us felt in our hearts that it should be applied to our plans for the General Conference Association also. But instead of getting together and studying and praying over the matter until we comprehended what it meant to us, we called another meeting and asked Sister White to come in and explain the matter that perplexed us. [They wanted Ellen White to do their exegesis for them.]

“We questioned her as to whether the message applied to what we were planning for in the reorganization of the General Conference Association. She said she could not answer that question. Then we said, 'Of course it does not apply to that.'”

“We did not study and pray about it till we received light, but carried out our own plans. About six or eight years afterwards it was opened up to Mother plain and clear that the testimony was given us at that time to save us from going into those plans which resulted in binding together many lines of work in an unsatisfactory and unprofitable connection.

“*Oftentimes*, when we go to Mother and ask her to explain the things that she has said or written, she will say, 'I can not explain it; you should understand it better than I. If you do not understand it, pray to the Lord, and He will help you.' Is not that the right way to get a correct understanding of the Testimonies?” [W. C. White, “The Integrity of the Testimonies to the Church,” Remarks at College View, Nebraska, Nov. 25, 1905, F. C. Gilbert Personal Collection. Box 4, untitled fld.]

W. C. White expressed his understanding of a corporate relationship between Ellen White and the church in various additional ways:

1. He urged that those familiar with the contextual background of various testimonies should record that background to assist in understanding the testimonies. Notice his explanation:

“The writers of the Bible had the courage to state facts, and then when the messages of the Lord are recorded in connection with these facts, both are understood. But in our day there is no one who seems to have the courage to state the facts, and when the Testimonies are published, from one-half to two-thirds of the readers do not know what the conditions are that are reprovved.

“On the other hand, the men who are reprovved are very active in stating their views of the situation. These men do not understand their own position and the result of their works; it is because they are in blindness that the Testimony is given, and yet their statements regarding the situation are allowed to go all over the field and our people become confused and apply the Testimony falsely, and then when their false application is shown to be wrong, they are still more confused; and so the matter goes.”

White proposed a solution: “It is my conviction that if the officers of the General Conference would make some provision for a permanent and faithful report to be made of such experiences as you have just passed through at the Colorado camp-meeting and the College View council...if these things were carefully recorded and the names of eye witnesses were attached, if these things were printed from time to time as they are needed, it would do more to strengthen the faith and confidence of our people in what has already been published in special and general Testimonies than the reprinting of these things without any backing or testimony or amen from the men who have been eye witnesses...”

“Will you not read this letter before your associates of the General Conference Committee? ... Brother Irwin, I believe the General Conference Committee should study this matter and see if these are not things it can do to strengthen Mother's hands.” [W. C.

White to G. A. Irwin and Officers of the General Conference Committee, Oct. 18, 1905, RG 11, 1905 – W]

The reaction of Irwin, however, again revealed a completely different concept of the role of Ellen White. Irwin considered that Ellen White, not the church as a corporate body, should have been the primary mover in the exposure of the J. H. Kellogg apostasy. Note how he blames W. C. White:

“A number of brethren feel that had the message gone straight to the people as it came and when it came from the Lord, that this controversy would not have continued so long, and the apostasy have attained such deep root, and assumed such gigantic proportions. Men have had a desire to stand by the straight message, but they fear that they might get in the way, or be censured for moving too rapidly or radically [against Kellogg].” [Irwin to W. C. White, Oct. 25, 1905, Irwin, G. A., 1904-05, WE]

Note, however, that Ellen White stated that the apostasy should have been dealt with without the need for her intervention – and, when she did intervene the relationship of J. H. Kellogg to health reform within the church was likewise a vital consideration and thus he initially received no publicized condemnatory testimonies, although privately he did receive some.

2. Another corporate plan of W. C. White: Bible schools and Bible Conferences to improve study opportunities for the denomination Bible teachers. Note his suggestion in this regard:

“In the early days of this cause our editors were the chief authorities in all doctrinal questions; but the experiences of the last three years [daily controversy] have led me to believe that the teachers in our schools ought to have such a thorough training that they will be considered the highest authorities, and thus the way may be opened to transfer the important responsibilities of trying out doctrinal controversies from the group of editors and book-writers in our publishing houses to the Bible teachers in our schools or to some select group that may be made up of Bible teachers, evangelists, and editors.” [W. C. White to A. G. Daniells, Oct. 6, 1910, W. C. White Correspondence, 1910 – Daniells, A. G. WE]

3. One last statement of W. C. White regarding corporate responsibilities and Ellen White. Observe his openness:

“[While there may be some Ellen White] letters which may perplex us and others, it seems to me that the only straightforward and satisfactory way to deal with them is to tell the truth, and let our brethren, with help from God, deal with the difficulties. [Clearly a corporate responsibility] It might be much easier to repudiate a few documents that perplex us, and say they are forgeries, but it is the truth that makes us free, and I do not know of any way in harmony with the law of God than to deal with these matters just as they are. If I am deceived in any of these things, or if I am moving unwisely, I beg of you to give me counsel....

“If my brethren deem it necessary to classify Mother's writings, they must take the responsibility of doing so. I cannot do it, and I think you know why I cannot do it.

“You have been closely associated with Mother and her work, and you know that many times there comes a message to us without any intimation that it is revelation or that it is a direct message from heaven, regarding duty. It comes to us as counsel from God's messenger, and we accept it as such, and we lay beside it such data as we have regarding the proposition under consideration, and then, giving due weight to the counsel and remembering that it comes through one who has clearer views than we regarding the needs of the cause and the possibility of Christian experience, we make our decisions as to what we will endeavor to do. [Notice the breadth of application concept]

“Then it often happens that afterward we are told that the Lord has instructed Mother to speak to us, saying that such and such matters ought to be done, and in the light of this instruction we feel free to give less regard to our own opinions and to give greater regard to the counsel that was formerly given. ‘And you know that if we had undertaken at any time in the past to draw a line between counsel based upon revelation and definite testimony regarding duty, that we should have been obliged to revise our opinion many times....

“Regarding the effort that should be made to emphasize in the minds of our people the sacredness, the authority of the apostolic gifts, I think you know that I am fully in harmony with this. I have several times said to our brethren who were giving Bible studies on the spirit of prophecy, *that I thought that subject could not be perfectly understood without a better understanding of all the other gifts in the church..* For a long time I have been praying the Lord to take the burden that for years has rested upon Mother, and place it upon the seventy elders.... I wish you to assure our brethren wherever there is occasion to speak of it, that they will have my sympathy and my prayers in their efforts to build up and strengthen the apostolic gift, and all the other gifts in the church.” [W. C. White to A. G. Daniells, Dec. 31, 1913, W. C. W. bk. 46, 1912-13 – Daniells, A. G.]

“Writing and Sending Out of the Testimonies of the Church”

Throughout her experience, Mrs. White faced the burden of the misuse of her writings. The burden became even more oppressive during the last stages of her life. Notice this report of an interview held with C. C. Crisler in 1912:

“Shortly after I reached the office on Tuesday, Feb. 13, 1912, Sister White came into my room, and told me that she had a strange experience the night before – an experience somewhat similar to that which she passed through during the session of the Pacific Union Conference held at Mountain View in January 1910, when it had seemed as if she were being torn to pieces by the powers of darkness. [Allusion to daily crisis?]

“She said that she had been struggling all night with unseen agencies that were striving to oppress and discourage and thus defeat the purposes of God. The struggle had been a long and wearing one, and at times it had seemed as if the enemy might obtain the mastery; but finally, toward morning, the Lord helped her to gain a decisive victory.” [Clarence Crisler, “A Statement Regarding Some Interviews with Mrs. E. G. White,” Feb. 28, 1912, DF 107c: Testimonies, Wrong Use of]

She also described this experience to her son, W. C. White as he reports:

“Turning to me, Mother said, 'I had a hard time last night. Nearly all night long I was in controversy with men who were bent on misunderstanding and misapplying my words and writings. It was a long struggle but I got the victory.’ [W. C. White to Elder Quinn, Feb. 13, 1912, DF 107d, Testimonies – W. C. White Statements]

Mrs. White considered her booklet “The Writing and Sending Out of the Testimonies to the Church” as a response to the misuse of the testimonies.

Central ideas presented in that pamphlet include the following:

1. Corporate responsibilities relative to the Ellen White writings. p. 5: “It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given.... In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people.”
2. Dangers of erroneous conclusions by those who misuse Ellen White. pp. 6-8, 25-6.
3. Special insights of W. C. White into the role of Ellen White. pp. 5, 11-2, 14-5, 17-20.
4. Non-exegetical functions of Ellen White. p. 8: “The Lord has said to me: 'Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ.'
p. 11 [based upon 1882 vision]: “The Lord will be your Instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity but follow where I shall guide you, and you will be safe....
p. 12: Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands.”
p. 20: “The Lord has given a message to meet the emergencies that will arise.”
pp. 21-2: “It is difficult for man in his pride and self-sufficiency, to accept the plan that God is working out through the mediation of His Son. It is contrary to the mind of the self-deceived and self-important to receive God's words of warning and reproof. They resist the light. But the promises of mercy and grace and love must come through the lips of My messengers to those who are being led astray. If those reprov'd will heed and understand and be corrected, if they will change their willful course of sin, God will grant pardon.”

Conclusion

Well, what about that Benson question of 1919? If we say Mrs. White didn't solve the issue over the daily, even though she talks about the daily in her writings, or if she didn't provide final exegesis over the issues of the meaning of “Babylon,” in Revelation 14 and 18, over the law in Galatians, even though both are in her writings; and then there's the question of the covenants, “within the veil,” or the 7th trumpet and if she didn't expose the theological roots of the error of pantheism and didn't resolve the theological questions over the holy flesh movement and if she shouldn't be used to resolve questions of historical detail or chronology, then how much of Ellen White do we have left?

My Response: All of It. We don't have a diminished or partially inspired gift of prophecy in the church. But the gift of prophecy was not intended to resolve our exegetical problems either in theology, or in history [if you please]. The vital part of Ellen White is the non-exegetical part and together – exegetical or corporate responsibility plus non-exegetical equals:

1. Proper interrelationship between law and gospel. Ellen White did confirm that Galatians and covenants are the exegetical roots to understanding the relationship.
2. Suggestion of erroneous concepts of sanctification that led to the pantheism crisis. Let's do that exegesis and find out how relevant that is in our situation today.
3. How to resolve doctrinal controversies that seem to or do involve Ellen White writings.

W. C. White said it this way: “I believe that it is to prompt us to be more thorough in our study that God permits differences of opinion to come, and if we use these differences of opinion to drive us to the study of matter, and if we treat our brethren in Christ's own way, we shall get great good where the enemy hoped to bring in bitterness and division.” [To J. S. Washburn, April 28, 1910, DF 201a, Daily: W. C. White letters]

In 1887, Mrs. White said it this way in writing to G. I. Butler and Uriah Smith over the Galatians controversy:

“I am troubled; for the life of me I can not remember that which I have been shown in reference to the two laws. I can not remember what the caution and warning referred to were that were given to Elder Waggoner [in 1857 when Smith and Butler considered that Ellen White had resolved the Galatians issue]. It may be it was a caution not to make his ideas prominent at that time, for there was danger of disunion.”

She was writing this, incidentally, to urge that Butler and Smith not assume that Ellen White had earlier made an exegetical pronouncement on the two laws as Butler and Smith had assumed.

Mrs. White continued:

“The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner that it must be met fairly and squarely in open discussion.

“I see no other way, and if this can not be done but with a spirit of Phariseeism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.”

She seems to be saying here, as she did during the crisis over the daily: “This issue needs now to be resolved, but if you are going to maintain the attitude that we already have all the truth and breed disunity by each side battling the other, then we must stop discussion and learn to get along.”

This is an important point, because she was willing to stop discussion on the exegetical roots to justification by faith when it became apparent that the spirit of Phariseeism was hindering perception of that vital doctrine. The same was true concerning the contextual background to Daniel 8. If recent discussions have shown anything, they reveal that theologians consider the context to Daniel 8 as having theological relevance. Yet Mrs. White, in the face of disunity bred

of Phariseeism during the dispute over the daily urged “silence” concerning the matter of the daily.

This kind of situation, of course, delays the reception of truth and was far from a perfect resolution. Note how Mrs. White continues:

“I believe now that nothing can be done but open discussion.... We want Bible evidence for every point we advance.... But let none feel that we know all the truth the Bible contains.” [Ellen White to G. I. Butler and Uriah Smith, April 5, 1887, in W. C. White to J. S. Washburn, Oct. 27, 1910, RG 17: M. L. Andreasen, “The Daily.”]

The issues were similar in 1890 over the covenants debate and again Mrs. White addressed it at the Bible school studying E. J. Waggoner's position on the covenants. Ellen White considered herself a student at this school.

“You must go to the scriptures for yourself,” she told the group. “You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all that there is for you. If the God from heaven has sent anything for me, I want it.” [Ellen White at Bible School, Feb. 7, 1890, Documents, Manuscripts, E. G. White materials.]

I would place Mrs. White in the progressive category.

Identifying Daniel's *Hattamid*

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In the attempt to identify the Hebrew term *hattamid* (“the daily”) in Daniel’s prophecies,¹ we will make five observations, each of which makes an important contribution to the proper identification of this enigmatic term. These observations will then be followed by a brief synopsis, an application, and a summation.

Sanctuary Context

Our first observation has to do with the context in which *hattamid* is found in Dan 8. Dr. Zdravko Stefanovic comments regarding this context:

In chapter 8, the wild beasts that represented earthly powers in the previous chapter are replaced by domestic, clean, sacrificial animals. The Ancient of Days and the humanlike Person to whom he grants authority and power are replaced by the institution of the temple and its continual services. Likewise, chapter 7’s portrayal of God’s judgment was intended for the whole world. In chapter 8, this message is recast for the covenant people and placed in the context of God’s sanctuary. *Daniel: Wisdom to the Wise*, 293–294.²

The “continual services” (referring to *hattamid*) of ancient Israel’s temple constituted a principal component of the sanctuary related prophecy of Dan 8, and this indicates that *hattamid* is itself a sanctuary related term. This relationship is further affirmed by the way the OT frequently employs the word *tamid*. Martin Proebstle points out that “Of 104 occurrences, *tamid* stands 80 times in connection to the Israelite cult.”³ Dr. Leslie Hardinge goes into more detail:

The Hebrew word *tamid*, literally translated daily, is used in Scripture about fifty times to describe parts of the Sanctuary ritual. It may also be rendered continual or perpetual, and is applied most frequently to (1) the daily morning and evening burnt-offering presented on behalf of the covenant people as a whole (Ex 29:38, 42; Num 28:3–8); (2) the regular meal-offerings (Num 4:16); (3) the breastplate on the high priest’s heart (Ex 28:29, 30); (4) the *menorah* (Ex 27:20); (5) the showbread in the holy place (Ex 25:30); (6) the incense on the golden altar (Ex 30:8); (7) the fire upon the altar in the court (Lev 6:13); (8) the pillar of cloud and fire which guided Israel (Num 9:16); and (9) the music which accompanied the services of the Tabernacle (1 Chron 16:6, 16). In short, *tamid* described what occurred in the court and the holy place on a continuing, regular basis. *With Jesus in His Sanctuary*, 133.⁴

¹ Dan 8:11–13; 11:31; 12:11.

² Pacific Press Publishing Assn., 2007. All underlined emphasis throughout is supplied.

³ *Where God and I Meet: the Sanctuary*, 115 (Review and Herald Publishing Assn., 2013).

⁴ American Cassette Ministries, 1991.

Moreover, the Jews themselves historically understood *tamid* in the context of their sanctuary. This is evidenced by the fact that they employed the word *tamid* to denote the most basic element of what, in Hardinge's words, "occurred in the court and the holy place on a continuing, regular basis." The *SDA Bible Dictionary*:

In late Heb. *tamid* is the regular technical expression for the daily whole-offering, offered morning and evening; there is an entire tractate in the Mishnah devoted to this subject, and it bears the title *Tamid*. *SDABD* 258.

Since the Mishnah was composed by Jewish sages in the mid-2nd century AD, its tractate *Tamid* could only recollect the morning and evening temple services as they had been conducted prior to the destruction of the second temple in AD 70. Nevertheless, the Mishnah provides strong historical evidence that ancient Israel associated the word *tamid* with her daily sanctuary services.

Given these connections between the Hebrew word *tamid* and the OT sanctuary, it is evident that identifying Daniel's *hattamid* must be done with the sanctuary in view. So with this in mind, let's consider the OT sanctuary.

The genesis of the OT sanctuary is found in Ex 25:8 when on Mt. Sinai God said to Moses:

8 And let them make Me a sanctuary, that I may dwell among them.⁵

The *Andrews Study Bible* note on this verse:

The main purpose of the "sanctuary" . . . is to have a visible dwelling place for God, right in the midst of the camp, and also in the center of all aspects of Israel's life. It is a place of meeting for God and humans. *Andrews Study Bible*, 105.

God then explained just how the earthly sanctuary and its daily services (the Jewish *Tamid* services) would serve as the point of contact between Himself and His people. Exodus 29:38–46:

38 Now this *is* what you shall offer on the altar: two lambs of the first year, day by day continually [tamid]. 39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. 40 With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering. 41 And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD. 42 This shall be a continual [tamid] burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you. 43 And there I will meet with the children of Israel, and *the tabernacle shall be sanctified by My glory*. 44 So I will consecrate the tabernacle of meeting and the altar, I will also consecrate both Aaron and his sons to minister to Me as priests. 45 I will dwell among the children of Israel and will be their God. 46 And they shall know that I *am* the LORD their God, who

⁵ All Scripture is quoted from the NKJV unless otherwise indicated.

brought them up out of the land of Egypt, that I may dwell among them. I am the LORD their God.

The *SDA Bible Commentary* comments on v. 43:

At its dedication the tabernacle was filled with the “glory” of the Lord (ch. 40:34). The presence of the Shekinah was the true consecration of the tabernacle, for all things else about it were but types and figures (see on Gen. 3:24). Thus God not only “put his name there” (Deut. 12:21), but His visible presence as well. 1BC 656.

Martin Proebstle notes in his Ph.D. dissertation *Truth and Terror: A Text-Oriented Analysis of Daniel 8:9–14* that there may be a connection between Daniel’s *hattamid* and God’s perpetual presence:⁶

The cultic background of [tamid] provides two further aspects which may have an effect on the meaning of [hattamid] in the book of Daniel. . . . The second aspect is that frequently the expression [tamid] is connected with or even stands indirectly for God’s perpetual presence. The characteristic phrase “before YHWH,” or the like, is often mentioned in close connection with [tamid] when the latter appears in a cultic context. This should not be surprising since offerings and other cultic activities are thought of as worship to YHWH and are being carried out in the presence of YHWH — a fact also expressed by YHWH himself (Ps 50:8). All these nuances can be combined into a plausible description of the cultic context in which [tamid] is predominantly used: The priest, often the high priest, performs a regular cultic activity, of which the object or the activity itself stands frequently in connection with YHWH’s presence so that the object or activity is part of the regular worship of YHWH. *Truth and Terror*, 213–215.⁷

That “the cultic context in which [tamid] is predominately used” is connected with God’s presence has also been noted by Dr. Jacques Doukhan. Regarding the little horn of Dan 8, Doukhan notes that:

... like the little horn in chapter 7, the one in chapter 8 assumes the prerogatives of the “Prince of the host” (verse 11) and takes the “daily sacrifice” (literally “perpetual sacrifice”) from Him. This sacrifice burned permanently on the altar (*tamid*: “perpetual”) and symbolized God’s faithful presence among His people. [*portions of Ex. 29:42–46 quoted*] *Secrets of Daniel*, 124.⁸

While the “daily sacrifice” was *offered* at two specific times every day, it *burned* on the altar perpetually,⁹ signifying God’s perpetual presence among His people. This is consistent with the idea that “our God is a consuming fire” (Heb 12:29) and that any sin that comes in to God’s presence, whether it has been figuratively laid on a sacrifice or otherwise, is consumed.¹⁰

⁶ In all quotes of Proebstle’s dissertation, all words in brackets are ours, in substitute for the original Hebrew script Proebstle uses.

⁷ Andrews University, 2006.

⁸ Review and Herald Publishing Assn., 2000.

⁹ Lev 6:8–13.

¹⁰ 7BC 488 on Heb 12:29: “A consuming fire. This fact was demonstrated at Mt. Sinai (see Ex. 24:17). The fires of the last day will destroy all that is tainted with sin (see on Mal. 4:1; cf. 2 Peter 3:7, 10–12; Rev. 20:9, 15).”

Especially worthy of note, the OT sanctuary was the appointed *place* where God would “dwell among the children of Israel” (Ex 29:45), and the morning and evening *Tamid* service offered “at the door of the tabernacle of meeting” (v. 42) prescribed, according to v. 39, the appointed *time* when God would “meet with the children of Israel” (v. 43) and even “speak” (v. 42) with them through their representative priests and Levites. In the term “tabernacle of meeting” (vs. 42, 44; sometimes translated “tent of meeting”),¹¹ the word “meeting” is translated from the Hebrew word *moed* — the same word translated “appointed time” in Dan 8:19; 11:27, 29, 35 and “time” and “times” in 12:7.¹² Therefore, we could understand that the OT sanctuary could rightly be called the “tabernacle of appointed meeting of God with His people.”¹³ But again, while the sanctuary structure served as the *place of meeting* and the place where God’s continuous presence was manifested *among* His people, what the 2nd century Jewish sages termed *Tamid* described the quintessential ritual sanctuary service and delineated the divinely appointed *time of meeting* when God actually *met* and *spoke* with His people. It will serve us well to keep this important point in mind as we proceed.

Covenant Context

Our second observation has to do with a second and even more encompassing context in which *hattamid* is found in Daniel’s prophecies. Looking first at Dan 11:28–35:

28 “While returning to his land with great riches, his [the little-horn power of Dan 8] heart shall be moved against the HOLY COVENANT; so he shall do damage [against the holy covenant] and return to his own land.

29 “At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. 30 For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the HOLY COVENANT, and do damage [against the holy covenant].

“So he shall return and show regard for those who forsake the HOLY COVENANT. 31 And forces [who forsake the holy covenant] shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices [*hattamid*], and place there the abomination of desolation. 32 Those who do wickedly against the COVENANT he shall corrupt with flattery; but the people who know their God [by keeping the covenant] shall be strong, and carry out great exploits [by keeping the covenant]. 33 And those of the people who understand [Heb. *sakal*; those who understand the covenant experientially] shall instruct [Heb. *biyn*] many [about the covenant]; yet **for many days they shall fall by sword and flame, by captivity and plundering. 34 Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. 35 And some of those of understanding [*sakal*; those who understand the covenant**

¹¹ E.g. AB, ASV, NAS, NIV, RSV (KJV “tabernacle of the congregation”).

¹² KJV: “time appointed.” Strong’s definition of *moed*:

4150. ... properly, an appointment, i.e. a fixed time or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a *signal* (as appointed beforehand): — appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time, (appointed).

¹³ Proebstle emphasizes the significance of this point by giving his Companion Book to the 4th quarter, 2013 SDA Adult Sabbath School Bible Study Guide the title *Where God and I Meet: the Sanctuary*.

experientially] **shall fall, to refine them, purify *them*, and make *them* white, *until the time of the end; because *it is still for the appointed time.****

We do not believe that our supplied phrases here violate the context of this passage. It can be seen, then, that this passage is immersed in the context of a conflict surrounding the holy covenant. Therefore, the actions of the little horn (papal Rome) and his recruits (*i.e.* “forces”) in v. 31 should be interpreted within this context, and we understand that the taking away of *hattamid* in this verse constitutes a direct attack by the little horn on God’s holy covenant.

Given the many connecting points, when we go to the parallel passage in Dan 12 we can safely bring the underlying context of Dan 11:28–35 with us.¹⁴ Daniel 12:9–11:

9 And he said, “Go *your way*, Daniel, for the words [of this prophecy] are closed up and sealed till the time of the end. 10 “Many shall be purified, made white, and refined, but the wicked shall do wickedly [against the covenant; compare v. 32 above]; and none of the wicked shall understand [*biyn*; the words of this prophecy as they shed light on the covenant], but the wise [*sakal*; those who understand the covenant experientially] shall understand [*biyn*; the words of this prophecy].

11 “And from the time that the daily sacrifice [*hattamid*] is taken away, and the abomination of desolation is set up, *there shall be one thousand two hundred and ninety days.*

The centrality of the holy covenant in these prophetic conflicts and the significant part that the taking away of *hattamid* plays in them provides the basis for our belief that the taking away of *hattamid* constitutes an attack on the holy covenant by the antichrist little-horn power. We further observe that, according to Dan 11:31 and 12:11, the taking away of *hattamid* is accomplished by means of setting up “the abomination of desolation,” and we understand this to mean that *hattamid* is actually replaced by the abomination. Thus, the act of setting up the abomination constitutes an equivalent attack on the holy covenant.

Now let’s go to Dan 8 and consider the actions of the little horn as they are described within the context of God’s sanctuary. Daniel 8:11–13:

11 He [the little horn] even exalted *himself* as high as the Prince of the host; and by him the daily sacrifices [*hattamid*] were taken away, and the place of His sanctuary was cast down. 12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices [*hattamid*]; and he cast truth down to the ground. He did *all this* and prospered.

13 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 [*hattamid*] and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?”

Here *hattamid* is again said to be “taken away” (v. 11). And while there is no specific reference to the holy covenant in Dan 8, we are told that some type of “transgression” is involved “to op-

¹⁴ Dr. William Shea has identified six verbal parallels between Dan 11:32–35 and Dan 12:10 in DARCOM 6:338.

pose *hattamid*" (v. 12), and this "transgression" is further said to be "the transgression of desolation" (v. 13). In our view, v. 13 sets *hattamid* in opposition to "the transgression of desolation." That is, *hattamid* is not only taken away but, as in the case of Dan 11:31; 12:11 regarding "the abomination of desolation," it is replaced by "the transgression of desolation."

We understand that the taking away of *hattamid* in Dan 8 is accomplished by the perpetration of the transgression. But what transgression? Because this prophecy is an apocalyptic one relating especially to the sanctuary, the transgression referred to could only be the transgression of the moral law of God — the Ten Commandments — that had been codified and deposited in the heart of the sanctuary. Now we will note that, according to Dr. Meredith Kline, God's moral law constitutes God's holy covenant itself.

The two stone tables are not, therefore, to be likened to a stele containing one of the half-dozen or so known legal codes earlier than or roughly contemporary with Moses as though God had engraved on these tables a corpus of law. The revelation they contain is nothing less than an epitome of the covenant granted by Yahweh, the sovereign Lord of heaven and earth, to his elect and redeemed servant, Israel. Not law, but covenant. That must be affirmed when we are seeking a category comprehensive enough to do justice to this revelation in its totality. *Westminster Theological Journal* 22 (1960), "The Two Tables of the Covenant," 137.

Dr. Kline contends that the Decalogue is much more than a mere corpus of law; it constitutes God's covenant itself, and he defends this view with Deut 4:13:¹⁵

13 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.

We see, then, that even in Dan 8 the little horn's act of taking away *hattamid* is associated with the opposition to, or an attack on, God's covenant with His people — this attack coming in the form of opposing God's law-covenant. This idea is borne out by the Hebrew word translated "transgression" ("rebellion"; NIV) in v. 12, as Dr. Stefanovic notes in commenting on this verse:

8:12 "Rebellion." Among several words for sin that are used in the Bible, *pesa'*, "rebellion," is one of the strongest because it conveys an act of willful covenant breaking. . . . Scholars do not agree on whose rebellion is meant here, the little horn's or a host's. It could be that both are implied, since through the work of the little horn an abomination is set up with the purpose of replacing the true worship of God. *Daniel: Wisdom to the Wise*, 303.

That the "transgression" of Dan 8:12 replaces *hattamid* and that this transgression constitutes "an act of willful covenant breaking" implies that *hattamid* is the antithesis of covenant breaking. Indeed, it implies that *hattamid* is an act of covenant keeping. But whether an act of covenant breaking or an act of covenant keeping, as cultic acts both *hattamid* and its "transgression" antithesis are inextricably linked, positively or negatively, to the covenant itself. Proebstle makes this point in his comments on Dan 8:13:

¹⁵ Also Ex 34:28 regarding the Ten Commandments being "the words of the covenant" and Deut 9:9, 11, 15 regarding them being "the tablets of the covenant." Of course, the repository for the tablets was called "the ark of the covenant."

Cult and covenant are inextricably connected. The cultic center of the sanctuary or temple is the visible symbol for the presence of the covenant God and thus of the covenant bond itself. It is the covenant that ensures God's presence. An attack on the cult is therefore nothing else than an attack on the covenant God. Likewise, an attack on God's covenant people should provoke God as suzerain into action for his covenant partners. God is bound by the covenant to defend his sanctuary and his covenant people. If for some time he does not react to attacks on either or both, the urgent question [*until when?*] "until when?" that implores his intervention becomes more than legitimate. The cry in 8:13c can be understood as the cry to the suzerain to do something about those who trample the covenant. Since here the beseeching is directed toward God, not toward humans, it is also apparent that the question of unfaithfulness to the covenant is God's. God is apparently not fulfilling his part of the covenant, that is, protecting as suzerain his people and his cult. In other words, the anguished cry to God in 8:13c implies that the covenant problem is not on the side of God's people in the sense that they would have transgressed the covenant. Rather the source of perplexity is God's silence toward the attack on the covenant by the horn power. *Truth and Terror*, 483.

Accepting that the cry of Dan 8:13 "Until when?" is the cry to God "to do something about those who trample the covenant" reaffirms the view that the "transgression" of vs. 12–13 is an act of covenant breaking while *hattamid* of vs. 11–13 is an act of covenant keeping.

Now let's go to Dan 7 and consider the actions of the little-horn power described there. Daniel 7:25:

25 He [the little horn] 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.

Here there is no specific reference to either *hattamid* or God's holy covenant; nevertheless, there is an even more direct reference to an attack on God's law. Comments of the *Andrews Study Bible* on this verse:

times and law. God's times and law. It would not be prophetically significant for the little horn power to attempt to change human times and laws, for that is commonly expected in a struggle for worldly dominion. The conflict described here is between earth and heaven. The little horn intends to change God's times and law, most clearly seen in His Ten Commandments. One obvious illustration of God's "times" is His Sabbath. Any attempt by an earthly power to change God's Sabbath is an attempt to change God's law, the heart of which is the Sabbath itself. *Andrews Study Bible*, 1124.

And the comments of Dr. William Shea on this verse:

Daniel 7:25 says that the religious power identified by the various characteristics of the little horn would make an attempt to change a particular type of time — a repeated point in time that is connected with God's law. This prediction fits precisely with

the role of the little horn in regard to God's seventh-day Sabbath. *Daniel: A Reader's Guide*, 122.¹⁶

The presumptuous attempt by the little horn of Dan 7 to change the times connected with God's law has its unmistakable historical fulfillment in papal Rome's attempt to change the Sabbath of the Decalogue.

The papacy has attempted to change the law of God. . . . An intentional, deliberate change is presented: "He shall *think* to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God. GC 446.

Daniel 7:25 does not say that the little horn would think to *do away* with the times of God's law; it says it would think to *change* the times of God's law. This is a significant distinction in that it shows the real motive of the little horn. Dr. Hans LaRondelle has noted this motive:

The essential nature of Daniel's antichrist is his self-exalting will "to change" God's law and the sacred times (Dan. 7:25) and to exchange the redemptive worship in God's temple for his own idolatrous cult (Dan. 8:11–13, 25). Therefore Daniel's perspective represents a double apostasy: one from the divine law (Dan. 7) and one from the gospel of the sanctuary (Dan. 8). It is crucial to grasp the point that the evil goal is not to establish atheism, but rather to impose a counterfeit religion with a false system of worship and salvation. *How to Understand the End-Time Prophecies of the Bible*, 66–67.¹⁷

The goal of the little horn is not simply to deny God the worship of His people; it is to redirect this worship to itself. — *i.e.* to usurp the place of God. This unholy aspiration was spoken of by the preeminent NT theologian in 2 Thes 2:3–4 where he refers to Daniel's little-horn power as "the man of sin":

4 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.

In order to usurp the place of God, the little horn could not be content to *do away* with the times of God's law; the "man of sin" must necessarily *change* them. And as we have seen, this change was effected by the pretentious change of Sabbath to Sunday, and thus we have God's Sabbath replaced by the papal Sunday as the day of rest and worship. Of course, this parallels the replacement of *hattamid* with "the transgression of desolation" in Dan 8, and it parallels the replacement of *hattamid* with "the abomination of desolation" in Dan 11 and 12.

It might be wondered why the little horn would focus on the times of God's law in its attempt to usurp the place of God, and what the significance is of which day of the week is recognized as the Christian day of rest and worship. The answer is found in the connection between God's Sabbath and God's covenant. Exodus 31:16–18:

¹⁶ Pacific Press Publishing Assn., 2005.

¹⁷ First Impressions, 1997.

16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 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.

18 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.

The Spirit of Prophecy comments on this:

To us as to Israel the Sabbath is given “for a perpetual covenant.” To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. 6T 350.

The little horn's attempt to change what God has established as the sign of His everlasting covenant is, as Proebstle has well said, “nothing else than an attack on the covenant God.”¹⁸ And in this we again see how this action of the little horn in Dan 7 equates with the transgression against God's law-covenant by the little horn in Dan 8 that takes away *hattamid*. And we again see how this action of the little horn in Dan 7 accords with our observation that *hattamid* in Dan 11 and 12 is a term associated with the holy covenant and that its “taking away” constitutes an attack on the holy covenant by the little horn.

Regular

Our third observation has to do with the technical meaning of the Hebrew term *hattamid*: *ha* being the definite article “the” and *tamid* being the word commonly translated “daily,” “continual,” or “perpetual.” Proebstle notes another important point regarding *tamid*:

As far as meaning is concerned, [*tamid*] designates the regularity (with intervals) or continuity (without interruption) of activities, events or state of affairs. In a cultic context, [*tamid*] “designates a variety of sacrificial rites that are regular, most often but not always of daily occurrence.” Hence, [*tamid*] “does not necessarily mean ‘non-stopping, unceasing, continual,’ but rather that the ritual acts in question are to be repeated at regular intervals and at fixed times.” For example, [*tamid*] can be connected with daily, weekly, perpetual or continual activities or events. It is then clear that “tamid must be rendered ‘regularly,’ not ‘perpetually.’” *Truth and Terror*, 209–210.¹⁹

That “tamid must be rendered ‘regularly,’ not ‘perpetually’” accords with Strong's definition of *tamid*:

¹⁸ *Truth and Terror*, 483 (larger quote on p. 6).

¹⁹ Proebstle's sources for the three quotes he cites are, respectively: Baruch Levine, *Numbers 21–36*, 371 (The Anchor Bible, vol. 4. New York: Doubleday, 1993); Menahem Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School*, 207 (Oxford: Clarendon, 1978); and Jacob Milgrom, *Leviticus 23–27*, 2088 (The Anchor Bible, vol. 3B. New York: Doubleday, 2001).

8548. **tamiyd**, *taw-meed'*; from an unused root meaning to *stretch*; prop. *continuance* (as indefinite *extension*); but used only (attributively as adjective) *constant* (or adverbially, *constantly*); ellipt. the regular (daily) sacrifice: – always (-s), continual (employment, -ly), daily, ([n-]) ever (-more), perpetual.

As noted, the word *tamid* by itself is used only as an adjective or adverb, but in Daniel's prophecies *hattamid* ("the *tamid*") is an elliptical expression in which the adjective is used with the definite article "the" but without the noun the adjective modifies (the noun is assumed). This literary device employs the adjective itself as the noun. In *Strong's Concordance*, Daniel's elliptical "the *tamid*" is defined as "the regular" and the assumed noun is "sacrifice." The full meaning according to Strong, then, is "the regular sacrifice."

Adventist theologians are coming to recognize that Daniel's *hattamid* indeed means "the regular" or "the regularity." This is seen in the *Andrews Study Bible* note on Dan 8:11:

and by him the daily sacrifices were taken away. Meaning, "and from Him (the Prince of the host) he (the little horn) removed the regularity/the daily" (compare 11:31; 12:11). The word "sacrifices" is often supplied by translators but is not in the original text In the context of the earthly sanctuary/temple, the Hebrew term for "regularity" (sometimes referred to as the "continual" or "daily"), applied to a variety or system of regular rituals (lamps, burnt offerings, incense, placing bread) that were performed daily (Ex. 27:20; 29:38; 30:7–8) or weekly (Lev. 24:8). *Andrews Study Bible*, 1125.

Accepting this view, to translate *hattamid* as "the continual" or "the perpetual" conveys the misleading implication that what is referred to occurs only on a *non-stopping* or *unceasing* basis. But in the cultic context of religious rituals such as Israel's sanctuary services, *tamid* should be understood to mean *perpetually periodic* or *regularly recurring*. This understanding of *tamid* connects *hattamid* with Dan 7:25 at yet another point. Let's look at Dan 7:25 again:

25 He [the little horn] 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.

Dr. Shea comments on the word translated "times" in this verse:

The Aramaic word for "times" is *zinnin*, 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. *Daniel: A Reader's Guide*, 120.

Recognizing that the Aramaic word translated "times" in Dan 7:25 refers to "repeated points in time" (which Dr. Shea has identified as God's recurring seventh-day Sabbath)²⁰ harmonizes the "times" in Dan 7 with the "regular" aspect of Daniel's *hattamid*.

Also, understanding that *tamid* means *perpetually periodic* or *regularly recurring* means that translating *hattamid* as "the daily" conveys the misleading implication that what is referred to

²⁰ See his *Daniel: A Reader's Guide* 122 quote on p. 6.

occurs only on a *daily* basis. But it could just as well occur on a *weekly, monthly, annual* or any other periodic basis. Dr. Stefanovic's comments on the word *tamid* are relevant here:

The word is frequently used in the texts of the Bible that are in the priestly genre. In several passages, the term is applied to the daily (morning and evening) offering of a lamb — also described as a “regular burnt offering” (Exod. 29:38–42; Num. 28:3; 1 Chron. 16:40). Yet, the same term is applied to the lamps in the sanctuary (Lev. 24:2) as well as to the sacred showbread (2 Chron. 2:4). . . .

In this chapter [*Dan 8*], the noun *tamid*, “daily, continual,” is used with the definite article. As such, it covers a number of activities that were regularly performed by the priest in the holy place in the sanctuary. Thus, the best way to understand this term is to say that it covered various types of services that were regularly performed in the sanctuary. *Daniel: Wisdom to the Wise*, 302.

We conclude that, in the context of Daniel's prophecies, the word *tamid* indeed means “regular,” but in itself it does not prescribe the length of the regular cycle in view. This must be determined by other means. Nevertheless, in light of these things we believe the NKJV translators correctly changed the KJV “continual [*tamid*] burnt offering” in Num 28–29 to “regular burnt offering.”²¹ We also concur with the Bible translators who have changed the KJV and NKJV “the daily” in Daniel's prophecies to “the regular.”²²

Sacrifice

Our fourth observation has to do with connecting *hattamid* with the word “sacrifice.” It is self-evident that *something* is assumed in the meaning of the Hebrew elliptic *hattamid*. But what? In Adventism, proponents of the “old view” of the *daily* have interpreted *hattamid* to mean “the continual *paganism*” of imperial Rome, while proponents of the “new view” have interpreted it to mean “the continual *heavenly ministry*” of Christ.²³ But in our view, neither of these interpretations has sufficient exegetical support. It is true that the sanctuary context of Dan 8 lends a degree of credibility to the “new view,” but is this context by itself sufficient to identify Daniel's *hattamid* as the heavenly ministry of Christ?

The two uniquely Adventist views of *hattamid* contrast sharply with the consistent view of Bible translators who, nearly without exception, supply either the word “sacrifice” or the words “burnt offering” to Daniel's elliptic. The *SDA Encyclopedia* comments on two such examples:

The KJV translators supplied the English word “sacrifice”: for example, “the daily *sacrifice* was taken away” (ch 8:11). The RSV renders the corresponding clause: “The continual *burnt offering* was taken away.” The KJV and RSV renderings are identical in meaning, the translators holding that in Daniel *tamid* referred to the “daily” or “continual” sacrifice offered in the Jewish temple every morning and every evening. *SDAE* 367.

The reason Bible translators are so consistent in their renderings of *hattamid* is because, outside the Millerite and Adventist movements, the word “sacrifice” has *always* been the

²¹ Num 28:3, 6, 10, 15, 23, 24, 31; 29:6 (“daily burnt offering”), 11, 16, 19, 22, 25, 28, 31, 34, 38.

²² E.g. ESV, NAS, NRS, BBE (Bible in Basic English), CJB (Common Jewish Bible).

²³ Cf. 4BC 843.

understood context of Daniel's elliptic. As a very early example, the 1st century Jewish historian Josephus, in his eyewitness account of the destruction of Jerusalem and the temple in A.D. 70, included this parenthetical comment:

... (for he [*Titus*] had been informed that on that very day, which was the seventeenth day of Panemus [*Tamuz*], the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God for want of men to offer it, and that the people were grievously troubled at it) *The Wars of the Jews*, 6.2.1.²⁴

The sacrifice that Josephus tells us was then commonly called "the Daily Sacrifice" is what virtually all Bible translators have equated with Daniel's *hattamid*. Obviously, this is the temple sacrifice of the morning and evening which, several decades after Josephus, the Jews referred to in the Mishnah with just the word *Tamid*. We will call this literal view of *hattamid*, then, the "*Jewish view*."²⁵ But because Christianity was born out of Judaism, the Jewish view became the default view of Christians all the way to the late 13th century when Arnold of Villanova and Pierre Jean d'Olivi continued to identify *hattamid* as "the continual sacrifice" in the literal sense.²⁶ The principal difference between the views of these two men being that Villanova located the starting point for the 1290 days²⁷ [in the words of LeRoy Froom] "from the taking away of the Jewish sacrifices after the destruction of Jerusalem by the Romans,"²⁸ while Olivi believed the literal sacrifice in view was the antitypical sacrifice of Christ Himself, and therefore he dated the 1290 days from [in his own words] the "continual sacrifice in the holy death of Christ."²⁹ Following the 13th century, however, a significant change was in the offing.

Interest in the meaning of the "daily" (Dan. 8:11–14), or "continual," began during pre-Reformation days and continued on through Reformation times. This interest developed when the papacy was clearly identified as the prophesied "falling away," or mystery of iniquity, and great perverter of the fundamental verities and provisions of salvation — particularly the atoning sacrifice and heavenly priesthood of Christ and the true worship of God. In the 14th century John Wyclif defined the papacy as the "abomination" that had defiled the sanctuary, or church, and expressly declared that the papal doctrine of transubstantiation and its attendant "heresy about the host" had taken away the "continual." With this position Walter Brute, contemporary Lolland scholar, definitely agreed, tying it in with the 1260 and 1290 year-days. *4BC* 60–61.

When prophecy students at last came to see that the papacy/pope was the "man of sin" and "mystery of iniquity" that Paul spoke of in 2 Thes 2:3, 7 as well as the "abomination" of Daniel's prophecies, the Christian world was shaken. LeRoy Froom has noted that:

... nothing in this old world is more powerful than a prophetic truth whose time has come. It has impelling force and power within it. Thus it was with the Reformation

²⁴ *The Works of Josephus: New Updated Edition*, 731 (Hendrickson Publishers, 1987).

²⁵ Apparently, it was associating *hattamid* with the daily morning and evening temple sacrifices that persuaded the KJV translators to translate *hattamid* as "the daily" rather than as some variation of "the continual" or "the regular."

²⁶ Cf. LeRoy Froom, *The Prophetic Faith of Our Fathers (PFF)* 1:753, 758, 773 (Review and Herald Publishing Assn., 1948).

²⁷ Dan 12:11 (quoted on p. 4).

²⁸ *PFF* 1:752.

²⁹ *Ibid.*, 1:773.

which was really born of a twofold discovery — first, the rediscovery of Christ and His salvation; and second, the discovery of the identity of Antichrist and his subversions.

This fact is of epochal importance. Luther discovered “Christ and His salvation” before 1517. And before 1520 he had discovered the identity of “Antichrist and his damnation.” The entire Reformation rested on this twofold testimony. The reformers were unanimous in its acceptance. And it was this interpretation of prophecy that lent emphasis to their reformatory action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist to the utmost the claims of the apostate church. It sustained them at the martyrs’ stake. Verily, this was the rallying point and the battle cry that made the Reformation unconquerable. *PFF* 2:243–244.³⁰

We will add that the Reformer’s identification of Antichrist had profound implications affecting virtually every other aspect of apocalyptic prophecy as well, not the least of which was the identity of *hattamid*. That is, because the Antichrist can be identified as Daniel’s little horn, the Reformer’s identification of the papacy as Antichrist necessarily required a change in the identification of *hattamid*, as the papacy could in no way be seen as being responsible for the taking away of the Jewish *Tamid* sacrifices or for the death of Christ, both of which occurred in the 1st century.³¹ And it was in the Protestant Reformation of the 16th century and following that the new view of the little horn and *hattamid* became the new standard.³² Nevertheless, rather than, as one might expect, change the assumed noun “sacrifice” in Daniel’s elliptic to an entirely different noun, the Reformers, apparently for lack of an alternative consistent with valid exegesis,

³⁰ Actually, identifying the papacy or the pope as the Antichrist preceded the Reformation. Perhaps the first to do so was Arnulf, bishop of Orleans, at a synod near Rheims in 991 (*PFF* 1:540–542). However, it wasn’t until the 16th century Reformation that this identification became the settled position of discerning theologians. Regarding Arnulf’s identification of the papacy as the Antichrist, Froom comments:

The significance of the Synod of Rheims, on prophetic interpretation, is that we find here the echo of Gregory’s cry against Antichristian pride, leveled now, however, at the overweening pride of the Papacy itself. And it is the forerunner of other voices, identifying the Papacy with the Antichrist, voices that will be seen to multiply until the chorus reaches a grand crescendo in the Reformation. *PFF* 1:543.

³¹ Prior to the Reformation view of Antichrist those Christian expositors who attempted to specifically identify the little horn held that it was Antiochus IV Epiphanes (cf. Froom’s charts “Early Church Period” and “Early Medieval Period: Leading Positions of Principal Expositors of Daniel” in *PFF* 1:456–457; 894–895). Modern evangelical Christian scholars for the most part continue to hold to the preterist Antiochus Epiphanes theory. For the tainted origin of this theory back in the 3rd century by Porphyry, who “became one of the most determined pagan opponents of Christianity of his time” (*PFF* 1:327), see *PFF* 1:326–330.

³² Identifying the papacy as the little horn also preceded the Reformation. The first to do so was Eberhard II, Catholic Archbishop of Salzburg, at the Regensburg Council in 1240 or 1241 when he applied the little horn of Dan 7 to the papacy (*PFF* 1:797). But again, this was just the germination of an idea that reached maturity in the Reformation. Froom explains:

... the position taken by Eberhard in 1240 — that the breakup of Rome gave rise to a group of smaller kingdoms, among whom afterward came up the religio-political power of the historical Papacy as the Little Horn — became the standard interpretation of fourteenth-century Wyclif in Britain, then of sixteenth-century Luther and most of his associates, and next of Cranmer, Knox, and the bulk of the British Reformers. Practically all the post-Reformation writers on the Continent and in Britain and America declared the same. Even the Jewish expositor Don Isaac Abravanel of Spain, in 1496, made a like explanation.

This Reformation view was the sort of belief which helped to nerve men to withstand the powerful forces under the command of the Papacy, and to go to the stake rather than yield to her spiritual despotism; for Protestant martyrs dared not obey her injunctions or follow in her apostasies, and thus incur the displeasure of Heaven. Therefore they no longer feared her anathemas. *PFF* 1:805–806.

retained the word “sacrifice” and simply gave it, consistent with valid apocalyptic exegesis, a symbolic meaning. And the symbolic meaning they gave it was that it was the “sacrifice” of “true worship.”³³ Thomas Beverley wrote a treatise in 1684 on Daniel’s 2300-day prophecy entitled *A Scripture-Line of Time*, regarding which Froom comments:

Beverley insists that the “Daily” or “continual” is not to be limited to the Jewish sacrifices, as the word is “applicable either to sacrifice, or service and worship in general,” and to “tyrannous taking away the daily Worship of the Saints.” He applies the expression to the latter. *Ibid.*, 2:584.

The symbolic view of “sacrifice” in *hattamid* not only became the settled view of Protestant expositors, it was likewise adopted by Catholics in the Counter Reformation;³⁴ and thus, in harmony with the Reformer’s identification of Antichrist and the little horn, we will call this view of *hattamid* the “Reformation view.” And if the Reformation identification of Antichrist with its attendant theological ramifications was and remains correct, then, just as we have determined that identifying Daniel’s *hattamid* must be done with the *sanctuary* in view,³⁵ so now, given the link between *tamid* and the OT sacrifices, identifying *hattamid* must be done with the *sacrifices* in view. This being the case, let’s consider the Jewish view of *hattamid* to see what the *literal* application of sacrifices might teach us about the *symbolic* application of sacrifices held in the Reformation view. After all, any symbolic application of a prophetic term must be interpreted in light of its historic literal application.

The OT sacrifices can be divided into various categories: there were sacrifices offered on behalf of the entire congregation of Israel vs. those offered on behalf of individuals; there were sacrifices offered at unchanging appointed times vs. those offered on special occasions on a “when needed” basis. The OT sacrifices can also be divided by purpose into three main categories: burnt offerings,³⁶ sin offerings,³⁷ and peace offerings.³⁸ Now a quote from the *SDA Bible Dictionary*:

³³ Cf. the article “Five Centuries of Exposition of the ‘Daily’” in *4BC* 60–65. This period covered the time from John Wycliffe (“The Morning Star of the Reformation”) in the 14th century up to the Millerite movement in the 19th century. Also cf. Froom’s charts “Reformation Era” and “Post-Reformation Era: Leading Positions of Principal Expositors of Daniel” in *PF* 2:528–529; 784–785.

³⁴ While the Catholics agreed that “sacrifice” was the proper context of *hattamid* they, of course, held an opposite perspective on how this “sacrifice” was taken away. The *SDA Bible Commentary*:
Reverse Application Under Manning. — During the 19-century advent awakening another Roman Catholic cardinal, Henry Edward Manning, when asked the question, “What is the taking away of the continual sacrifice of Dan. 8:11–14?” replied that it is the taking away of “the sacrifice of the Holy Eucharist, . . . the sacrifice of Jesus Himself on Calvary, renewed perpetually and continued for ever in the [Catholic] sacrifice on the altar.” He then charged Protestantism with having taken away the sacrifice of the mass in the West, and called this the forerunner of a futurist Jewish Antichrist, who, just before world’s end, will cause the daily sacrifice of the mass to “cease” altogether for a little time. He chided the various Protestant lands for “suppression” of the “continual sacrifice,” that is, the “rejection of the Mass,” castigating such suppression as the “mark and characteristic of the Protestant Reformation” (*The Temporal Power of the Vicar of Jesus Christ*, pp. 158–161). Thus, irrespective of opposing views, the issue of the “daily” ever revolved around the sacrifice of Christ and the priesthood and the proper, or true, worship of God. *4BC* 63 (ellipsis original).

³⁵ Cf. pp. 1–2.

³⁶ “The ‘burnt’ offering expressed worship, gratitude, and dedication. It represented the unbroken, uninterrupted adoration, worship, and devotion of the entire congregation to the Lord.” *SDABD* 963.

³⁷ “‘Sin’ offerings represented the confession of, and atonement for, what have been termed Godward sins, while the ‘trespass’ or ‘guilt’ offering represented the confession of what have been termed manward sins, and restitution for injury or loss, though the precise difference is not always clear.” *Ibid.*

A distinction was made between sacrifices offered for the entire nation and those for individuals. (1) Those representing the entire congregation included: the regular burnt offerings (that is, those offered upon regularly recurring occasions); all regular sin offerings; and those presented for specific instances of sin on the part of the entire congregation; special burnt offerings that were presented with the sin offering for the congregation; the regular peace offering offered with the bread at Pentecost. (2) Those offered by individuals included: all the special burnt offerings and sin offerings (those required by specific circumstances), with the exception of the special burnt offerings and sin offerings for congregational sin; all trespass, or guilt, offerings; and all special peace offerings. *SDABD* 963 (italics original).

It is noteworthy that the category of sacrifices offered at unchanging appointed times are here called “regular” offerings offered upon “regularly recurring occasions” while those offered on a “when needed” basis are called “special” offerings. And given our conclusion that *tamid* in Daniel’s prophecies means “regular,” and given the historic link between *tamid* and the OT sanctuary sacrifices, this distinction is significant. It is also significant that *all* the various *regular* offerings were *congregational* or *corporate* offerings, and *all* the various *individual* offerings were in the *special* category.³⁹ Now let’s focus on just the “regular” sacrifices:

A regular, or daily, burnt offering was offered morning and evening throughout the year, including days when other offerings were prescribed. Additional burnt offerings were required on Sabbaths, on new moons, at the 3 great annual festivals . . . and on New Year’s Day and the Day of Atonement. . . .

Regular sin offerings were specified for the entire congregation at the time of the new moon, on New Year’s Day, and the Day of Atonement; and at the 3 great national festivals. . . .

Regular peace offerings were required at Pentecost. *Ibid.*, 966.

The appointed times for the “regular” sacrifices are delineated in 1 Chron 23:27–31:⁴⁰

27 For by the last words of David the Levites were numbered from twenty years old and above; 28 because their duty was to help the sons of Aaron [the priests] in the service of the house of the Lord, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God, 29 both with the showbread and the fine flour for the grain offering, with the unleavened cakes and *what is baked in* the pan, with what is mixed and with all kinds of measures and sizes; 30 to stand every morning to thank and praise the Lord, and likewise at evening; 31 and at every presentation of a burnt offering to the Lord on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly [tamid] before the Lord;

Ancient Israel’s “regular” sacrifices were indeed offered on a regularly recurring basis; that is, they were offered at *regularly scheduled divine appointments* wherein the priests and Levites,

³⁸ “‘Peace’ offerings expressed gratitude, good will, brotherhood, or the fulfillment of vows.” *Ibid.*

³⁹ The “Table of Sacrifices and Offerings” in *SDABD* 964–965 is helpful.

⁴⁰ Also 2 Chron 8:12–13.

acting on behalf of the corporate body of ancient Israel, met with God at the “tabernacle of meeting” or Temple sanctuary. As indicated above, these appointments were every morning and evening daily, every Sabbath, every New Moon, and at the three annual feasts. Thus we have specific “regular” sacrifices in the historic and literal context of ancient Israel’s sanctuary services that correspond with the “regular” context of *hattamid*.

Our last two observations support Strong’s definition of Daniel’s elliptic and indicate that *hattamid* is best translated “the regular sacrifice.” And this is precisely how the NAS translates *hattamid* in each of the five verses it is found in Daniel. For example, Dan 8:11–13:

11 It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.

12 And on account of transgression the host will be given over *to the horn* along with the regular sacrifice; and it will fling truth to the ground and perform *its will* and prosper.

13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?”

We will note that the word “sacrifice” is not in italics in the NAS and this indicates that the translators did not regard the word “sacrifice” as being supplied. That is, they apparently regarded “sacrifice” as being intrinsic to the elliptical expression *hattamid*. In other words, in harmony with Strong’s definition, they regarded the assumed noun “sacrifice” as being inherent in the Hebrew elliptic. Thus, when the elliptic is *defined* this way, when translating *hattamid* into English, to supply the word “sacrifice” is not merely an assumption in interpretation; instead, it could be called an assumption in translation and the word “sacrifice” becomes part and parcel of the elliptic itself.⁴¹ Understood this way, when considering the historic Jewish literal application of *hattamid* it is probable that any Jewish reader in Daniel’s day would have immediately understood that “the regular sacrifice” was the meaning of Daniel’s elliptic and he would have been at a loss to understand how anyone could read any noun other than “sacrifice” into the expression. This is made particularly evident by the fact that, as noted in the *SDABD* 258 quote on p. 1, the section of the Mishnah that describes how the morning and evening sacrifices were carried out is entitled simply *Tamid*.⁴²

⁴¹ Regarding the assumed noun in Daniel’s elliptic, we make a distinction between *who* supplies the word. If it is the interpreter, the assumption is highly subjective in that it requires a degree of assuming what the writer meant. If it is the translator, the assumption is more objective in that it relies on precise definitions. And once the translator has done his job and a definition is determined, the interpreter need not make assumptions.

⁴² Regarding Ellen White’s *EW* 74 statement in 1850 that the word “sacrifice” was supplied (“I saw in relation to the ‘daily’ [Dan. 8:12] that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text . . .”), we believe this should be understood in the same situational context as we should understand the last half of the same sentence (“ . . . and that the Lord gave the correct view of it to those who gave the judgment hour cry”). The *SDA Encyclopedia* attempts to explain this context:

When questioned . . . on the meaning of the “daily,” Mrs. White “usually said that she has no clear light on the subject, and that our brethren would have to study the matter for themselves” . . . According to A. G. Daniell’s report of an interview with her concerning the “daily,” she made it clear that her 1850 statement was not in-

We should note that though the blood sacrifice of a lamb was the principal element of the morning and evening sacrifice there were other elements of these services as well: the grain and drink offerings, servicing the altar of incense and the candlestick, the reciting of psalms, and singing. In our view, all of this together should be regarded as the cultic “sacrifice” of the Jewish *Tamid*. We will also note that, because the morning and evening *Tamid* service was the most common and basic element of all the sanctuary services, the direct connection between the word “sacrifice” and the *Tamid* makes “the regular *sacrifice*” view of *hattamid* fit the sanctuary context of Dan 8 every bit as much as does “the continual *heavenly ministry*” of Christ view. Actually, if applying the words “regular” and “sacrifice” to *hattamid* is correct, this would arguably *rule out* the “heavenly ministry” view as a viable option for the meaning of the elliptic. Note Heb 7:24–27:

tended to settle the identity of the “daily,” which she did not profess to know, but to state that the Millerites had the right view of the “daily” as to that period of time (the 2300 days); that she had written with reference to the errors current at that time, especially the attempts to revise the dating of the 2300 days. . . . Time was the point at issue — as it had been between the Millerites and their opposers who made the “daily” the literal Jewish sacrifices — not the identity of the “daily.” *SDAE* 369.

Clearly, in seeking to understand the *EW* statement, understanding the context of the 1850 discussion is critical. And just as clearly, one of the principal “errors current at that time” was that the supplied word “sacrifice” was being understood in its literal sense exclusively, and this required the 2300 days to also be understood literally. (For whatever reasons, the fact that the *daily* had been understood during the previous 500 years symbolically as the spiritual “sacrifice” of “true worship” was either forgotten or ignored [cf. *4BC* 60–63].) The Millerites, on the other hand, correctly understood the *daily* symbolically, and this totally ruled out literal sacrifices as a viable option for the *daily*’s identity. Thus, because Ellen White “had written with reference to the errors current at that time,” the Millerite “opposers who made the ‘daily’ the literal Jewish sacrifices” dictated the very narrow context of the *EW* 74–75 counsel.

Regarding the second half of the much misunderstood *EW* 74–75 sentence, because “time was the point at issue . . . not the identity of the ‘daily,’” we can understand that the “correct view” of the Millerites was not their *specific* symbolic identity of the *daily* (paganism), but only that the *daily* should be understood in the *general* symbolic sense. In this context, *EW* 74–75 *affirmed* the Millerite view that the 2300 days were symbolic while *not* affirming the Millerite “paganism” view of the *daily*. This accords with Ellen White’s appeal sixty years later when the controversy arose between the Adventist “old view” vs. “new view” of the *daily* — “I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question [“the daily”]; for I have had no instruction on the point under discussion” [*regarding which symbolic view is correct*] (*1SM* 164). But while it is critically important to recognize the situational context in 1850 in order to correctly understand the last half of the *EW* 74–75 sentence, it is equally important when it comes to understanding the first half of the same sentence.

Regarding the first half of the sentence, Ellen White was addressing the implications of the word “sacrifice” as it was understood in its literal context only — *i.e.* as it was understood by the Millerite “opposers who made the ‘daily’ the literal Jewish sacrifices.” While a symbolic context of the *daily* was being considered, a symbolic context of the word “sacrifice” was *not* being considered. And recognizing that “the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text” at a time when all that man’s wisdom could discern was the literal context of “sacrifice” was very important in correcting “the errors current at that time.” It steered God’s remnant people away from the error of *literalism*, and thus it was an endorsement of the symbolic application of the 2300 days (Inspiration’s single concern at the time). And in our view, the *1SM* 164 appeal in 1910 for the brethren to “not make use of my writings in their arguments regarding this question” should be taken literally, and it should be applied just as much to the first half of the *EW* 74–75 sentence as to the second. And therefore the *EW* 74–75 comment should not be considered germane to a possible *symbolic* application of the word “sacrifice.” Of course, such an application would harmonize with both a symbolic view of the *daily* and the symbolic view of the 2300 days; and consequently we suspect that had such an application been set forth in 1850, Ellen White would not have objected to it. That is, as long as the 2300 days were understood symbolically, Sister White would have been content.

In our suggested context of *EW* 74–75, what was missing from the 1850 discussion was that, because Daniel’s *daily* is in an apocalyptic prophecy, the *daily* should be understood symbolically *including* the supplied noun “sacrifice.”

24 But He [Jesus], because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

26 For such a High Priest was fitting for us, *who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens*; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

As we have seen, the principal element of the OT sanctuary services that the Jews termed *Tamid* was the morning and evening offering of a lamb sacrifice, *repeated every day*. And this does not correspond with the heavenly ministry of Christ. That is, according to v. 27 above the *sacrificial* element of Jesus' priestly ministry [in offering Himself as the Lamb of God] was necessary just *once, not every day*,⁴³ while according to v. 25 the *intercessory* element of Jesus' priestly ministry is *continuous, not periodic*.

Before ending our discussion of the word "sacrifice," we will note that the Reformation view of *hattamid* went essentially unchallenged until 1836 when William Miller came to the conclusion that *hattamid* was "the continual paganism" of imperial Rome that preceded the political rise of papal Rome. To Miller, this seemed logical given the fact that the paganism of imperial Rome was necessarily "taken away" in order to make room for the rise of papal Rome in the 6th century as the new unifying political authority in the Roman Empire.⁴⁴ This "Millerite view" of *hattamid* was the unique view of the brief Millerite movement of the 1830–40's. And because Seventh-day Adventism was born out of the Millerite movement, the Millerite view became the default view of Adventism for its first half-century, just as the Jewish view had become the default view of Christianity for its first 13 centuries. But as we also know, the Millerite view in Adventism was superseded by "the continual heavenly ministry" of Christ view during the first decade of the 20th century.⁴⁵ And in the Christian world, this view is unique to Adventism, and thus we will call this view the "Adventist view."⁴⁶ Now we have four views of Daniel's *hattamid* under consideration: the Jewish view, the Reformation view, the Millerite view, and the Adventist view.

In our investigation to discover the assumed noun in the Hebrew elliptic *hattamid*, we conclude that the only valid option we have is the word "sacrifice" (understood symbolically) or its equivalent (e.g. "offering" or "service"). Anything else (e.g. "paganism" or "heavenly ministry") has no exegetical or historical basis and can be regarded as merely a "private interpretation." Regarding the Millerite view, William Miller hardly followed sound principles of interpretation in coming to this view.⁴⁷ And regarding the Adventist view, we find no historical basis for this view, and the only exegetical basis that supports it is the fact that, contextually, *hattamid* is a sanctuary related term. But we have just noted that this context applies equally to "sacrifice." All of this is to say that, in our view, supplying a noun to Daniel's elliptic *hattamid* that is substantively dif-

⁴³ Also Heb 9:23–28.

⁴⁴ Cf. *SDAE* 367.

⁴⁵ Cf. *4BC* 65.

⁴⁶ It should be noted that the Millerite view remains as a very small minority view in Adventism.

⁴⁷ Miller mistakenly believed that what was "taken out of the way" in 2 Thess 2:7 was imperial Roman paganism, and he then, again mistakenly, assumed that this was the *daily* that is "taken away" in Daniel's prophecies (cf. his own account of his rationale in *SDAE* 367).

ferent from “sacrifice” is eisegesis, not exegesis. Regardless of how we view this, however, if “sacrifice” is indeed the assumed noun that is part and parcel of the Hebrew elliptic *hattamid*, then this fact should weigh very heavily in any exegesis of the apocalyptic application of Daniel’s *hattamid*.

Finally, the fundamental difference between the Adventist view and the Reformation view of *hattamid* is this: the Adventist view holds that *hattamid* is a sanctuary function carried out by Christ in heaven; the Reformation view holds that it is a sanctuary function carried out by God’s people on earth. The Adventist view holds that the “taking away” of *hattamid* is merely taken away *in effect*; the Reformation view holds that the “taking away” of *hattamid* is *literal*.

Worship

Our fifth and final observation has to do with the Reformation view of connecting *hattamid* with worship. According to the 4BC article “Five Centuries of Exposition of the ‘Daily,’”⁴⁸ for five hundred years both Protestants and Catholics understood that “the daily sacrifice” referred to the symbolic “sacrifice” of true Christian worship. After presenting both Reformation and Counter Reformation positions, the article summarizes:

Thus Reformation and Counter Reformation spokesmen alike, in charges and countercharges, connected the “daily” with the true and false sacrifice and priesthood of Christ and the true worship of God. The contention of the one was the antithesis of the other, but both identified the “daily” as the worship of God. 4BC 61.

We find the comments of one post-Reformation Protestant writing anonymously in 1787 under the initials “R. M.” to be especially astute:

“The taking away of the daily sacrifice, and the setting up of abomination, is the taking away of the true christian worship, as instituted by Christ and his Apostles, and the setting up of the doctrines and commandments of men. . . . The daily sacrifice is a Mosaic term for the true worship of God suited to the time in which Daniel lived” (*Observations on Certain Prophecies in the Book of Daniel*, pp. 8, 9). Ibid., 62 (ellipsis original).⁴⁹

The view that *hattamid* is the true worship of God is supported by 1 Pet 2:5:

5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Here we see that the Christian church constitutes a “spiritual house” and a “holy priesthood” that is to offer up its own “spiritual sacrifices.”⁵⁰ The “holy priesthood” here is spiritual Israel’s equivalent of the “kingdom of priests and a holy nation” (Ex 19:6) God called ancient Israel to be. And equating the “spiritual sacrifices” of the Christian church with the “true worship” the Reformers identified as “the daily sacrifice” of Daniel’s prophecies affirms the basic correctness of the Reformation view. It shows that in the worship offered by the Christian “priesthood”

⁴⁸ 4BC 60–65. Cf. fn. 33 on p. 12.

⁴⁹ This quote, without the ellipsis, is in *PFF* 2:691–692.

⁵⁰ Also cf. 1 Pet 2:9; Rev 1:6.

there is a spiritual counterpart to the sanctuary sacrifices of ancient Israel. Actually, the “spiritual sacrifices” of the Christian church are but a continuation of what the Levites offered as their part of the OT services. Though only the Aaronic priesthood was responsible for offering the sacrifices themselves, the role of the Levites was to help the priests, and according to 1 Chron 23:30–31 this included:

30 to stand every morning to thank and praise the Lord, and likewise at evening; 31 and at every presentation of a burnt offering to the Lord on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly [*tamid*] before the Lord;⁵¹

Certainly, “to thank and praise the Lord” continues as a fundamental element of worship in the Christian dispensation. Moreover, David even specifically likened his worship of God to the daily sacrifice. Psalm 141:2:

2 Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.

Just as David equated his praying with the sanctuary incense, so he equated the lifting up of his hands in worship with the sanctuary evening sacrifice. And “lifting up hands” is indeed a sanctuary expression of worship. Psalm 134:2:

2 Lift up your hands in the sanctuary, And bless the LORD.

Because Paul desired that “men pray everywhere, lifting up holy hands” (1 Tim 2:8), it certainly seems that just as we equate Christian prayers with ancient Israel’s sanctuary incense,⁵² so we can equate Christian “spiritual sacrifices” with ancient Israel’s sanctuary sacrifices. The Spirit of Prophecy affirms this view by associating the “spiritual sacrifices” of prayer and praise with ancient Israel’s morning and evening sacrifices:

Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry. *PP* 144.⁵³

Obviously, the context here is in respect to *tamid family* worship. But in precisely the same connection but in the context of Daniel’s prophecies, the Reformation view understands Daniel’s *hattamid* to refer to the *tamid corporate* worship of the Christian church. We will cite another example of Reformation thinking:

Archibald Mason, of Scotland, well-known Presbyterian minister, who in 1820 fixed upon 457 B.C. and A.D. 1843 as the beginning and ending dates of the 2300 years, declared that the daily sacrifice signifies “the instituted worship of God in the church,” and “the desolation and treading down of the sanctuary and the host,

⁵¹ For greater context, cf. the quote of 1 Chron 23:27–31 on p. 13–14.

⁵² Also cf. *PP* 353–354.

⁵³ Also cf. *1T* 547; *2T* 701.

means the error, superstition and idolatry, that were established instead of that worship” (*Two Essays on Daniel’s . . . Two Thousand Three Hundred Days*, p. 6). This, he adds, will end with the expiration of the 2300 years, when the “true worship of God shall be restored.” 4BC 62.

Ellen White likened morning and evening family worship to “the morning and evening sacrifice,” and Archibald Mason, representative of Protestant Reformers, identified “the daily sacrifice” of Daniel’s prophecies as “the instituted worship of God in the church.” While the two statements were made in different contexts, both connect *worship* with *sacrifice*. And given the fact that Ellen White was never shown the specific identity of Daniel’s *hattamid* and never endorsed either of the Millerite or Adventist views,⁵⁴ Adventism should consider the Reformation view of *hattamid* as an entirely valid view. This said, more of Martin Proebstle’s comments will be helpful. This one in particular:

Since sacrifices or cultic acts are the most important outward expressions of worship, one could argue that it is possible to refer to the totality of worship by mentioning that term that would comprise all the regular cultic activities: [*hattamid*]. *Truth and Terror*, 226.

The Reformers not only argued for this possibility, they argued that this is the exclusive meaning of Daniel’s *hattamid*. They argued that papal Rome had taken away the true worship of God and that the Reformation had restored it.⁵⁵

While Proebstle sets forth nine characteristics of the use of the term *hattamid* in Dan 8:11–13,⁵⁶ we will now go directly to his summary conclusion:

Conclusion. It is obvious that [*hattamid*] in Dan 8:11–13 should be regarded as a cultic term. Its nominal use, its definite article, and the shared context with other cultic terminology provide excellent support for this. It is simply too limited to interpret the meaning of [*hattamid*] in the book of Daniel as only the daily offering or as the daily burnt offering. To be sure, [*hattamid*] includes the regular daily offering — and thus to exclude the daily burnt offering from the cultic range expressed by [*hattamid*] is equally invalid — but it comprises much more than that. The cultic background of the term [*hattamid*] shows that it represents (1) the regular cultic activities performed by the (high) priest, and/or (2) the continual cultic worship of YHWH. To be specific, [*hattamid*] in Dan 8:11–13 designates (1) the cultic activities of the [*commander of the host*] as high priest, and/or (2) the continual cultic worship directed toward the [*commander of the host*] as divine being.

I suggest an intentional double meaning. Although the cultic background of [*hattamid*] favors the view that (high) priestly activity is meant, which is being part of the Israelite worship, two considerations from the book of Daniel itself provide enough reason to understand [*hattamid*] also as an expression for the true worship and service of YHWH, maybe even “the epitome of the cult.” First, the replacement of [*hattamid*] by false worship or false cult practices [*abominable thing*] in Dan 11:31 and 12:11 implies that [*hattamid*]

⁵⁴ Cf. the SDAE 369 quote in fn. 42 on pp. 14–15. Also the 1SM 164 quote in the same footnote.

⁵⁵ For what it’s worth, The Message paraphrase actually substitutes the word “worship” for “sacrifice” in each of the five times *hattamid* is found in Daniel.

⁵⁶ *Truth and Terror*, 210–230.

designates the true worship of YHWH. Second the obvious lexical and thematic link to Dan 6 (“constant” in 6:17, 21) suggests that [*hattamid*] stands for the continual cultic worship and service of YHWH, which was expressed by Daniel short of sacrifices through his continual service in prayer. Ibid., 231.⁵⁷

Proebstle has suggested an intentional double meaning of *hattamid* (*i.e.* he suggests the Adventist view and the Reformation view are *both* correct). But we suggest that there is but a single meaning, which is, in Proebstle’s words, “the continual cultic worship of YHWH,” though we prefer “the regular corporate worship of God.” We believe Proebstle has set forth stronger evidence favoring the Reformation view than he has for the Adventist view. His two considerations from the book of Daniel itself are just two examples of this. And while his first consideration has been noted by other Bible scholars,⁵⁸ his observation regarding Dan 6 is quite unique.

Daniel 6 relates the story of Daniel and the lions’ den, and the two relevant verses are vs. 16 and 20. For context, we will quote Dan 6:16–20:⁵⁹

16 So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, “Your God, whom you serve [*p^elach*] continually [*t^ediyra*], He will deliver you.” 17 Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

18 Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. 19 Then the king arose very early in the morning and went in haste to the den of lions. 20 And when he came to the den, he cried with a lamenting voice unto Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve [*p^elach*] continually [*t^ediyra*], been able to deliver you from the lions?”

The word “continually” in vs. 16 and 20 is translated from an Aramaic word that is, according to Proebstle, “a perfect one-to-one relation”⁶⁰ to the Hebrew word *tamid*. Strong’s definition:

⁵⁷ Proebstle’s source for the quote “the epitome of the cult” is Peter L. Trudinger, *The Psalms of the Tamid Service: A Liturgical Text from the Second Temple Period*, 36–38 (Leiden: Brill, 2004).

⁵⁸ As noted above, Proebstle’s first consideration is that “the replacement of [*hattamid*] by false worship or false cult practices [*abominable thing*] in Dan 11:31 and 12:11 implies that [*hattamid*] designates the true worship of YHWH.” Dr. Stefanovic made this same point regarding the replacement of *hattamid* by “the transgression of desolation” of Dan 8:12–13 in his *Daniel: Wisdom to the Wise* 303 quote on p. 5. See also LaRondelle’s *How to Understand the End-Time Prophecies of the Bible* 66–67 quote on p. 7. The *SDA Bible Dictionary* has also made this point:

In ch 11:31 the additional information is given that “the abomination that maketh desolate” is substituted for “the daily.” Since “the daily” designates the divinely ordained system of worship, the power that removes it stands in opposition to God, and “the abomination that maketh desolate” represents a counterfeit system of worship. *SDABD* 258.

And the *SDA Encyclopedia*:

DAILY, THE. As used in the prophecy of Daniel, a cryptic term for what was taken away by a power described as “a little horn, which waxed exceeding great” in the vision of Dan 8 and as the “king of the north” in ch 11. In each instance an apostate form of worship variously designated “the transgression of desolation” (ch 8:13) or “the abomination that maketh desolate” (chs 11:31; 12:11) is set up in its place. *SDAE* 366.

⁵⁹ Proebstle uses a Bible version that numbers the relevant verses 17 and 21.

⁶⁰ *Truth and Terror*, 220.

8411. **t^ediyra** (Chald.), *ted-ee-raw'*; from 1753 in the orig. sense of *enduring; permanence*, i.e. (adv.) *constantly:—continually*.

Now Strong's definition for the word "serve" in vs. 16 and 20:

6399. **p^elach** (Chald.), *pel-akh'*; corresp. to 6398; to *serve* or worship:—minister, serve.

It could be said that Dan 6 describes Daniel worshiping God in a *tamid* way; and his *tamid* way, we are told in v. 10, was to kneel down facing Jerusalem and pray to God three times a day. "The regularity of the prayers exemplifies Daniel's constant (*tamid*) worship and service of YHWH."⁶¹ Proebstle concludes his comments on Daniel's worship routine with this:

The focal issue in chap. 6 is prayer and worship, or with one word: the *tamid*. Daniel's commitment to continuous service to God and his uninterrupted worship practice stand diametrically opposed to the human, and inherently anti-divine, order. In this regard, the struggle involving the *tamid* in Dan 8 resembles the situation in chap. 6, albeit on a larger, universal scale. In both chapters it becomes evident that "spiritual warfare on earth is an attack on the ritual observance of the people." *Truth and Terror*, 230.⁶²

The whole scenario of Dan 6 was that the reigning religio-political authority (Medo-Persia) was attempting to take away an important element of the true worship of God by God's people (the people could still pray; they just had to redirect their prayers to the pagan king). And this is precisely how the Reformers understood the apocalyptic context of the taking away of *hattamid* in Daniel's prophecies. Of course, the Reformers understood that the religio-political authority that takes away the true worship of God is the papal phase of the Roman Empire (the people could still worship; they just had to conform their worship to the pagan system of Dan 8's little horn).

Though the Aramaic equivalent of the Hebrew word *tamid* (*t^ediyra*) is not employed elliptically in Dan 6 (it is an adverb modifying the verb "serve," which can mean "worship"), we believe that all of Daniel's historical chapters (chaps. 1–6) relate historical events that have direct apocalyptic implications. The apocalyptic shadow-of-things-to-come context of the story in Dan 6, then, is itself sufficient to equate the universal attack on *hattamid* in Dan 8 (and Dan 11, 12) with the local attack on the ritual observance of Daniel and his people in chapter 6.

Synopsis

To summarize where we have come thus far, we have seen that, historically, there have been four principal views set forth regarding Daniel's *hattamid*: the Jewish view (literal sacrifices of the *Tamid*), the Reformation view (spiritual sacrifices of true worship), the Millerite view (paganism of imperial Rome), and the Adventist view (heavenly ministry of Christ). In our own exegesis of *hattamid*, we have concluded that the taking away of *hattamid* in Dan 8 is set in the context of an attack on the sanctuary by the little horn. We have concluded that the taking away of *hattamid* in Dan 11 and 12 is set in the context of an attack on the holy covenant by

⁶¹ Ibid., 230 (parentheses original).

⁶² Proebstle's source for the quote cited here is Daniel L. Smith-Christopher, "The Book of Daniel: Introduction, Commentary, and Reflections," 113 (The New Interpreter's Bible. Nashville: Abingdon, 1996).

the same little-horn power. We have concluded that, in the Jewish view, the morning and evening *Tamid* was the standing “appointed time” for ancient Israel to meet with God in the sanctuary for the purpose of offering sacrifices. We have concluded that, in the context of sanctuary rituals, the Hebrew word *tamid* is properly translated “regular.” We have concluded that the Hebrew elliptic *hattamid* is best translated “the regular sacrifice.” We have concluded that the sacrifices which the Jews identified with their *Tamid* sanctuary services were specifically those sacrifices offered on a regular *corporate* basis. We have concluded that the NT counterpart to the OT literal sacrifices is the spiritual sacrifices offered in the Christian worship of God. In view of these conclusions, we have also concluded that of the four historical views of *hattamid* the Reformation view alone is exegetically sound. And in this way we have come to our final conclusion that Daniel’s *hattamid* is best understood to mean “the regular corporate worship of God.” We might call this the *enhanced* Reformation view.

Now we will note that one prominent Adventist theologian has come to a conclusion regarding Daniel’s *hattamid* that is very close to ours. Dr. Roy Gane has expressed his view in his book *Who’s Afraid of the Judgment?*

In verse 11 [of Dan. 8], the little horn removes the *tamid*, the “regular/continual” (the so-called “daily”) — that is, regular worship. The Hebrew word *tamid*, “regularity/regular,” qualifies a cluster of regular worship activities performed at the Israelite sanctuary, including weekly renewal of the “bread of the Presence” (Exodus 25:30; Leviticus 24:8), daily maintenance of the lamps on the lamp stand so that they could burn nightly (Exodus 27:20; Leviticus 24:2–4), daily/continual mediation by the high priest, as represented by his unique garments (Exodus 28:29, 30, 38), the daily burnt offering (Exodus 29:38, 42), daily burning of incense (Exodus 30:8), regular/continual maintenance of fire on the outer altar (Leviticus 6:13), and the high priest’s regular grain offering (Leviticus 6:20). . . .

Daniel 8:12 refers to rebellion/transgression against the regular worship of God. *Who’s Afraid of the Judgment?*, 39.⁶³

Dr. Gane’s view differs with the Reformation view only in the addition of the word “regular,” and our view differs with Dr. Gane’s view only in the addition of the word “corporate.” And while Dr. Gane does not offer a suggestion as to what specifically constitutes the Christian “regular worship of God” or what specific prophetic event constitutes the *taking away* of this “regular worship of God,” in light of our current study we will attempt to take this next step.

Application

As noted on p. 1, Daniel’s elliptical expression *hattamid* is a sanctuary related term because: (1) it first appears as an important element in Daniel’s sanctuary related vision of Dan 8; (2) the Hebrew word *tamid* is frequently connected with the OT sanctuary rituals; and (3) the Jewish Mishnah employs the term *Tamid* in specific reference to the daily morning and evening sanctuary service. It naturally follows, then, that the elliptic *hattamid* (“the *tamid*”) of Daniel 8:11–13; 11:31; 12:11, since its location in each prophecy puts it chronologically far into the NT era where it can no longer refer to the *Tamid* sanctuary service of ancient Israel, refers to that element of *spiritual* Israel’s *sanctuary related* services that corresponds with the OT *Tamid*.

⁶³ Pacific Press Publishing Assn., 2006.

As noted on pp. 2–3, when God instructed His people to make a sanctuary His stated purpose for it was to provide a place “that I may dwell among them” (Ex 25:8); and God’s presence was then, naturally, visibly manifested in this sanctuary. Of course, God’s Presence in the sanctuary was an unceasing and uninterrupted one, and to signify this the *Tamid* fire on the altar was never to go out. And if our line of thought that Daniel’s *hattamid* connects with the morning and evening *Tamid* of ancient Israel is valid, it follows that Daniel’s *hattamid* would in some way also connect with God’s perpetual presence among His people. And though we concur with the Reformation view that *hattamid* is the true worship of God, we believe it is more precisely the specific component of true worship that is offered in response to God’s continuous presence. That is, God’s continuous presence *with* His people demands acknowledgment *from* His people, and this need is met for both ancient Israel and spiritual Israel in the form of *hattamid*.

As noted on p. 3, the OT sanctuary served a *second* purpose. It served as the “tabernacle of meeting” where God would meet His people, and each “appointed time” for meeting was *not* continuous or unceasing. *All* the appointments were very specific, and for all the *corporate* sacrifices and meetings, very regular — every daily morning and evening, every weekly Sabbath, every monthly New Moon, and every annual set feast.⁶⁴ And herein we have what we believe is the most fundamental meaning of the Hebrew expression *hattamid*, “the *tamid*,” “the regular,” “the daily” in the book of Daniel. In our view, *hattamid* is an abbreviated expression referring to the regularly recurring divine appointment that God enjoins upon His people, regardless of covenant dispensations, to come before Him to offer up their sacrifices of worship: an “appointed time” wherein God’s people *corporately* come into God’s dedicated “sanctuary” to meet with Him. And while there is no longer a sanctuary on earth dedicated for this purpose, there is indeed a dedicated sanctuary in heaven that God invites His covenant people to enter by faith.

God’s two sanctuaries can be called the *earthly* sanctuary and the *heavenly* sanctuary, the *typical* sanctuary and the *antitypical* sanctuary, the *old covenant* sanctuary and the *new covenant* sanctuary. These related but distinctly separate sanctuaries are spoken of in Heb 8 and 9. Consider Heb 9:11–12, 23–24:

11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place [better: “into the holy places” (Young’s Literal Translation) referring to the entire sanctuary] **once for all, having obtained eternal redemption.**

23 Therefore *it was necessary that the copies [on earth] of the things in the heavens should be purified with these [animal sacrifices], but the heavenly things themselves with better sacrifices than these.* 24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

Just as the Israelites did not enter into God’s presence in the earthly sanctuary themselves but only entered by proxy through priests and Levites (the High Priest only in the Most Holy Place on the Day of Atonement),⁶⁵ so spiritual Israel enters into God’s presence in the heavenly sanctuary by proxy through the heavenly, antitypical, new-covenant High Priest — Jesus

⁶⁴ Cf. again the quote of 1 Chron 23:30–31 on p. 17.

⁶⁵ Lev 16; Heb 9:6–7, 25.

Christ. Regarding the aftermath of the Millerite disappointment in 1844 and the subsequent attempt to understand what really happened at the end of the 2300 days of Dan 8:14, we have this account:

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an “open door” to the heavenly sanctuary, where Christ was ministering in the sinner’s behalf. GC 429.⁶⁶

Though we have been in the antitypical Day of Atonement since 1844, we will note that the OT *Tamid* sacrifices that were offered every day of the year were offered on the Day of Atonement as well.⁶⁷ Thus, we would expect that any corresponding NT *Tamid* “spiritual sacrifices” would be offered from the beginning of the NT dispensation and that they would continue to be offered throughout the antitypical Day of Atonement as well.

Also, the NT *Tamid* must be that element of Christian worship that occurs on a God-appointed regular (*tamid*) time schedule. While Daniel’s personal *tamid* worship of God described in Dan 6 was to pray three times a day, he was under no divine obligation to do so. This was merely his personal practice.⁶⁸ And while Christians have the OT morning and evening sacrifices as a worthy example for morning and evening personal prayer and family worship,⁶⁹ they also are under no divine obligation to do so. Though personal prayer and worship is indispensable in the Christian life, its timing is not under any divine regulation, and this corresponds with the “special” sacrifices of ancient Israel offered by *individuals* on the irregular “when needed” basis. But Christians *do* have a standing appointment to meet with God, and this appointment corresponds with the corporate “regular” sacrifices of ancient Israel offered at standing appointed times.⁷⁰ This is their appointment to come before God in corporate worship every seventh-day Sabbath.

To review once more, we have concluded that the *Tamid* sanctuary service of ancient Israel was a “divine appointment” for God’s people to meet with God. We have concluded that, in the sanctuary context, *tamid* means “regular.” We have concluded that Daniel’s *hattamid* means “the regular sacrifice.” We have seen that all the OT *regular* sacrifices were *corporate* sacrifices. We have concluded that the NT equivalent of the OT sacrifices are the “spiritual sacrifices” that make up the “true worship” of God. And therefore we have concluded that Daniel’s *hattamid* is best understood to mean “the regular corporate worship of God.” To all of this we now add that the *only* NT expression of Christian worship that comports with *all* of these conclusions is indeed the *corporate Sabbath worship* of the “holy priesthood” who “offer up spiritual sacrifices acceptable to God through Jesus” (1 Pet 2:5); the “royal priesthood” who “proclaim the praises of Him who called [*them*] out of darkness into His marvelous light” (v. 9).

⁶⁶ Also cf. EW 254–255.

⁶⁷ Num 29:11.

⁶⁸ Perhaps Daniel was following the example of David: “Evening and morning and at noon will I pray” (Ps 55:17). Cf. our comments regarding Dan 6 on p. 20.

⁶⁹ Cf. PP 353–354.

⁷⁰ See again the SDABD 963 quote on p. 13.

We will note that, besides Sabbath worship, there are other expressions of corporate worship in the Christian church. There is the ordinance of the Lord's Supper (which is not necessarily observed on the Sabbath), and there are various dedications and services for special occasions. But none of these are standing, *regular* appointments. It is the Sabbath and the Sabbath alone that God has retained as the "appointed time" He meets and speaks with His NT people on a *divinely appointed regularly recurring* basis.

We will also recall that while the OT *Tamid* sacrifice was offered twice daily, it burned perpetually, signifying God's perpetual presence. In the same way, while the NT "spiritual sacrifice" of corporate Sabbath worship is offered by the "holy priesthood" of God's people but once weekly, each such "sacrifice" is really an acknowledgment by this "priesthood" that God's presence has been in their midst continually throughout the preceding six days.

We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works. 6 T 353–354.

Though the Sabbath itself embraces but the seventh day of each week, the "sanctification of the Sabbath" is continuous and unceasing. And as the original Sabbath was but a celebrative memorial of God's creative acts during each of the preceding six days,⁷¹ so in the context of covenant redemption each Sabbath is but a celebrative memorial of God's re-creative acts during each of the preceding six days. Clearly, Sabbathkeeping is not just a *weekly* experience; it is a *daily* experience. Let's now focus on the daily sanctification aspect of the Sabbath.

The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors.

From the pillar of cloud Christ declared concerning the Sabbath: "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." Exodus 31:13. The Sabbath given to the world as a sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. Ibid., 349–350.

Since the Sabbath is at once "the sign of sanctification" and "a sign of the relationship existing between God and His people," perhaps we could say that sanctification is simply experiencing the continuous presence of God. And because "our God is a consuming fire" (Heb 12:29),⁷² God's presence in a child of God is evidenced by a life of sin consumed — which is, of course,

⁷¹ Gen 2:1–3.

⁷² Cf. fn. 10 on p. 3.

a life sanctified. And as God's presence in a bush can burn the bush without consuming it,⁷³ His presence in a believer can purge the sin inherent in the flesh without consuming the flesh itself. Moreover, we know that the "glory" of God is His character;⁷⁴ and as the OT tabernacle was sanctified by the glory of God's presence,⁷⁵ the tabernacle of the believer (his body) is sanctified the same way. 1 Corinthians 3:16–17.⁷⁶

16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him, For the temple of God is holy, which temple you are.

But anyone attempting to sanctify his body temple by producing his own holiness is like Nadab and Abihu offering "profane fire" before the Lord. And the ultimate consequence will be the same.⁷⁷ The fire that sanctifies can only be the fire *God* kindles with *His own* presence. And in our view, each corporate Sabbath worship appointment is but an appointment for God's people to celebrate the fact that the continually indwelling presence of God has re-created the soul in His own likeness throughout the preceding six days. In this way God's people imitate the divine pattern of creation week. Dr. Meredith Kline has commented on this point:

By means of the Sabbath, God's image-bearer, as a pledge of covenant consecration, images the pattern of the divine act of creation which proclaims God's absolute sovereignty over man. God has stamped on world history the sign of the Sabbath as his seal of ownership and authority. *Westminster Theological Journal* 22 (1960), "The Two Tables of the Covenant," 139.

When God's people image "the pattern of the divine act of creation" by imitating the Creator in Sabbath rest, God's seal of ownership and authority is stamped on world history time and time again. In this way each Sabbath observance signifies God's completed work of sanctifying His people by His continuous presence in their midst throughout each respective week, and thus each Sabbath observance seals a week of completed Sabbath sanctification. But not only does each Sabbath "pledge of covenant consecration" stamp on world history the sign of the Sabbath, it stamps on each believer the seal of God's ownership and authority. That is, by imaging "the pattern of the divine act of creation" believers assume upon themselves this element of the image of God, thereby making the Sabbath, in its covenant context, the image-bearing seal of God. And God's covenant people are called to restore the seal of God.

The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority. GC 452.

⁷³ Ex 3:2.

⁷⁴ Ex 33:18–23; 34:5–8.

⁷⁵ Ex 29:43 (quoted on p. 2).

⁷⁶ Also cf. 1 Cor 6:19–20.

⁷⁷ Cf. the story in Lev 10:1–7 (compare 9:23–24).

We suggest that the “rightful position” of the Sabbath “as the Creator’s memorial and the sign of His authority” is actually the position it held before the “abomination/transgression of desolation” usurped the position of *hattamid*. If so, then the restoration of the Sabbath must, in turn, displace the position the “abomination/transgression” illegitimately holds. And as we know, apocalyptic prophecy informs us that in the spiritual warfare between Christ and Satan it is over this position in particular — the position that “distinguishes between [God’s] loyal subjects and transgressors” (6T 350)⁷⁸ — that the main battle is fought.⁷⁹ And when God, through His 144,000 “servants of God,” restores the sign and seal of His law-covenant to its rightful position in His church on earth, the four angels of Rev 7:1–3 will be permitted to let the “four winds” blow on the earth.⁸⁰ At that time corporate Sabbath worship (in our view, *hattamid*) will be a corporate testament, or sign, of the *24/7 covenant relationship* existing between God and His people.⁸¹ This will be an end-time corporate equivalent of Abel’s testimony.⁸² Hebrews 11:4:

4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

When Abel offered to God a sacrifice according to God’s specifications, “he obtained witness that he was righteous.” And just as the choice of literal sacrifices was the dividing issue between Cain and Abel, so the choice of “Sabbath vs. Sunday” spiritual sacrifices will be the dividing issue for the final generation. Those who offer to God the spiritual sacrifice of Sabbath worship when doing so may disenfranchise them from all commerce,⁸³ or may even cost them, as in Abel’s case, life itself *obtain witness that they are righteous*. And naturally this *witness* is the object of Satan’s most intense hatred; it is the witness Satan has from the very beginning sought to silence (*i.e.* to *take away*) because, when it finally becomes a *corporate* witness, it will evince the cleansing of the heavenly sanctuary and will clear the way for the second coming of Christ. Daniel 8:13–14:

13 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 [hattamid] and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?”

14 And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”

While much can be said regarding the cleansing of the heavenly sanctuary, we will focus here on just its connection with *hattamid*. It seems that the questioner of Dan 8:13 is asking, “How long will the vision be concerning the *taking away* of *hattamid*?” This implies that the questioner is asking, “How long will the vision be concerning the *taking away* of *hattamid* and when will *hattamid* be *restored*?”⁸⁴ The answer is, “For two thousand three hundred days” to Oct 22, 1844. Proponents of the Adventist view of *hattamid* understand this to mean that the *truth*

⁷⁸ Larger quote on p. 24.

⁷⁹ This is most clearly evident in Rev. 13.

⁸⁰ See Rev 7:1–8; TM 444–445.

⁸¹ Cf. again the first sentence of the 6T 349–350 quote on p. 24.

⁸² Cf. Gen 4:1–15.

⁸³ Cf. Rev 13:17.

⁸⁴ Proebstle addresses the implications in the question “How long?” of Dan 8:13 in his *Truth and Terror* 483 quote on p. 6.

about the heavenly ministry of Christ was restored at the end of the 2300 days; and this is precisely what happened when Hiram Edson was given a revelation of the heavenly sanctuary on Oct 23, 1844.⁸⁵ On our part, however, we understand that the implied restoration of *hattamid* means that the *appropriate response of God's people to the holy covenant* was restored by virtue of their having received the new light about the heavenly sanctuary initially given Hiram Edson; and this is *also* precisely what happened when this new light drew attention to God's law and God's people responded accordingly — by keeping the Sabbath, and keeping it in the context of this new light.⁸⁶

Keeping the Sabbath in the context of the sanctuary is significantly different from keeping it outside this context; it is what distinguishes God's remnant people from Sabbathkeepers left behind in Babylon. Sabbath observance can only be the sign of covenant sanctification when it is offered in the context of the sanctuary, as the sanctuary provides the dedicated time and place where God meets and speaks with His people. And as noted on p. 24, it is only in experiencing the continuous presence of God that sanctification takes place. Theologically correct Sabbath observance, then, does not feign to produce sanctification; rather, it is the evidence of sanctification.

According to Dan 8:13–14, at the end of the 2300 days in 1844 “both the sanctuary and the host” would no longer “be trampled under foot” as both were lifted back up to their rightful positions in the framework of the holy covenant. The sanctuary with its law-covenant was lifted back up to the platform of truth in the church (from which the little horn had cast it down [vs. 11–12]); and as a result, God's people were lifted back up from the darkness of ignorance regarding the legitimate place of the law-covenant in the everlasting gospel. They were then no longer enslaved to ignorant sin as “the perfect law of liberty” (Jms. 1:25) had set them free. Of course, as we know, God's people then demonstrated this newfound freedom by keeping the Sabbath accordingly. This development, we believe, was the striking fulfillment of Archibald Mason's prediction in 1820 that the “true worship of God” would be restored at the expiration of the 2300 years. We looked at this prediction on p. 18 but it warrants a second look:

Archibald Mason, of Scotland, well-known Presbyterian minister, who in 1820 fixed upon 457 B.C. and A.D. 1843 as the beginning and ending dates of the 2300 years, declared that the daily sacrifice signifies “the instituted worship of God in the church,” and “the desolation and treading down of the sanctuary and the host, means the error, superstition and idolatry, that were established instead of that worship” (*Two Essays on Daniel's . . . Two Thousand Three Hundred Days*, p. 6). This, he adds, will end with the expiration of the 2300 years, when the “true worship of God shall be restored.” 4BC 62.⁸⁷

History bears record that with the expiration of the 2300 years in 1844 the “true worship of God” was indeed restored as the sanctuary and Sabbath truths soon became foundational pillars in the remnant church. This dovetails perfectly with a comment in the *SDA Bible Dictionary*:

⁸⁵ Cf. the account in *SDAE* 412–413.

⁸⁶ Cf. *EW* 254–256; *GC* 434–435.

⁸⁷ A larger quotation of Mason's comments cited here is in *PFF* 3:401.

In ch 8:11–14 the power symbolized by the little horn desolates the sanctuary and halts its regular ritual services, but after a period of 2300 “days” the sanctuary is to be “cleansed” (KJV), or “restored to its rightful state” (RSV). *SDABD* 258.

While it can rightly be understood that the sanctuary will be “cleansed” or “restored to its rightful state” after the 2300 days of its being trampled under foot and desolated by the little horn, we add that it can also be rightly understood that the “regular ritual services” (*i.e. hattamid*) of this sanctuary will be reinstated at the same time. Of course, the sanctuary to be cleansed at the end of the 2300 days is specifically the *heavenly* sanctuary, and the *only* “regular ritual service” associated with the heavenly sanctuary is the cultic service prescribed in the law-covenant of this sanctuary — the regular Sabbath worship offered to God by God’s people who have entered by faith into this sanctuary.

That God originally called His covenant people to keep the Sabbath in the context of the sanctuary is evident from the way God connected the Sabbath with the sanctuary in His initial instructions concerning the sanctuary. The *Andrews Study Bible* note on Ex 25–40 points out this connection:

These chapters contain the detailed description of the construction and function of the tabernacle, broken up by the golden calf episode (chaps. 32–34). Worship lies at the heart of the exodus experience and the last sixteen chapters of Exodus provide the appropriate theology of worship. While chaps. 25–31 contain the divine prescription for the construction of the tabernacle, its utensils and its personnel, chaps. 35–40 describe the actual implementation of these orders. The first section closes with a special focus on the Sabbath (31:12–17) while the second section opens with a reminder of the important Sabbath regulations (35:1–3). *Andrews Study Bible*, 104.

But keeping the Sabbath in the context of the sanctuary is not the only context in which the Sabbath is to be kept. Because it is in the heavenly sanctuary that the everlasting covenant is administered, the sanctuary and the everlasting covenant are inextricably bound together and an attack on one is an attack on the other. In this relationship we see that the Sabbath is also to be kept in the context of God’s covenant with His people. And by equating *hattamid* with Sabbath worship as we have proposed, we would now expect the context in which *hattamid* is found in Daniel’s prophecies to be that of both sanctuary and covenant. Of course, as we saw in the sections Sanctuary Context and Covenant Context ..., this is precisely the case.

Just as keeping the Sabbath in the context of God’s sanctuary is different from keeping it outside this context, so keeping the Sabbath in the context of God’s covenant is different from keeping it outside this context (*i.e.* merely as a legal matter).⁸⁸ As just noted, God’s sanctuary and God’s covenant are inextricably bound together as the sanctuary provides the structure for the administration of the covenant. The covenant promises reconciliation between God and His people, and the sanctuary provides the *place* for this reconciliation to occur; after all, the sanctuary is the place *Where God and I Meet*.⁸⁹ The sanctuary, then, gives the Sabbath, as the divinely appointed *time* of meeting, the significance of being the sign of sanctification — the outward sign of the *continuous covenant relationship* God and His people have with each other. In this way the Sabbath also constitutes the sign of the covenant itself. And thus the covenant

⁸⁸ Cf. again the 6T 353–354 quote on p. 24.

⁸⁹ Cf. our comments and fn. 13 on p. 3.

sanctuary not only provides the appropriate “theology of worship,”⁹⁰ it provides the appropriate theology of the Sabbath. The “spiritual sacrifice” of Sabbath worship offered by the “holy priesthood” of spiritual Israel, then, is indeed a *covenant sanctuary sacrifice*, even constituting, because of its divinely prescribed regularity, its core element.

When God’s people finally come to corporately keep the Sabbath in accordance with its covenant theology, their Sabbathkeeping will indeed evidence their entire sanctification. God’s people will then constitute the “wise” of Dan 12:10 who have been “purified, made white, and refined” and who “understand” through experience the covenant theology that is proclaimed in “the words [of this prophecy]” (v. 9)⁹¹ and so beautifully illustrated in the sanctuary. And when God’s people reach this state in their corporate journey through the sanctuary, the heavenly sanctuary will no longer be continually defiled with sin and there will no longer be need for a covenant Intercessor.

Because keeping the Sabbath is the sign of God’s covenant, equating *hattamid* with Sabbath worship accords with the implication in Dan 8:12 that *hattamid* is an act of covenant keeping,⁹² as keeping the Sabbath is the quintessential act of covenant keeping.⁹³ Equating *hattamid* with Sabbath worship also accords with our contention in the section Covenant Context that the *taking away* of *hattamid* constitutes a direct attack by the little horn on God’s holy covenant. Certainly, there could be no more direct attack on the holy covenant than *forcibly taking away* the sign of this covenant *and forcibly setting up* in its place the sign of a counterfeit covenant. It is comparable to removing the flag from a nation’s capitol and raising in its place the flag of an archenemy.

Likening the Sabbath sign of the covenant to a flag flying over the “holy nation” (Ex 19:6; 1 Pet 2:9) of God’s covenant people, let’s now consider the flag of God’s archenemy. We will note again that ancient Israel’s golden calf episode (Ex 32–34) came in the middle of the detailed description of the construction and function of the wilderness sanctuary (Ex 25–40).⁹⁴ And as the sanctuary provided the theology of true worship, the golden calf demonstrated the theology of false worship, which is, in a word, idolatry. The idolatrous worship of the golden calf, then, constituted the antithesis of the worship prescribed in the covenant sanctuary. Note this relevant insight:

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. DA 283.

“The observance of the Sabbath would have preserved the world from idolatry” (1 T 76). But the Sabbath has its own comparable antithesis. Though the following likens this antithesis to the golden image of Dan 3, it seems it could just as well be likened to the golden calf of Ex 32:

⁹⁰ *Andrews Study Bible* quote above.

⁹¹ Cf. again our quote of Dan 12:9–10 on p. 4. In our view, “the words” that were “closed up and sealed till the time of the end” in v. 9 are the words of “the book” that was shut up and sealed “until the time of the end” in v. 4. This book is specifically the sanctuary related book of Dan 8–12, as Dan 8–12 forms one vision with three following explanations.

⁹² Cf. pp. 5–6.

⁹³ Cf. again the 6 T 350 quote on pp. 7–8.

⁹⁴ Cf. again the *Andrews Study Bible*, 104 quote above.

The Sunday idol is set up as was this [*Nebuchadnezzar's golden*] image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. . . .

... The Protestant world has set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. 12MR 219–220.

When God's professed but apostate people come to bow before the Sunday idol even when they know it to be in direct opposition to the word of God, they will be worshiping a god of their own making. They will then manifest their spiritual nakedness before God as verily as did the apostates at Sinai; and in fulfillment of Dan 8:11–13; 11:31; 12:11 they will have purposefully replaced *hattamid* with its own antithesis — the idolatrous “abomination/transgression of desolation,” the eschatological “golden calf.”⁹⁵

In our view, setting up “an idol sabbath in the place where God's Sabbath should be” (quote above) constitutes the setting up of the “abomination of desolation” in the place of *hattamid* in Dan 11:31 and 12:11, and it constitutes the replacement of the “transgression of desolation” for *hattamid* in Dan 8:11–13. Sunday elevated to sacred status is itself the abomination/transgression — the idol that causes God's people to transgress. This idolatry results in an “army” of God's people being “given over to the horn to oppose *hattamid*” (Dan 8:12);⁹⁶ and because the horn casts down God's sanctuary, the “army” that is “given over to the horn” has no connection with the sanctuary, thereby making the sanctuary desolate of worshipers. This situation hearkens back to the same scenario during the 70-year Babylonian exile of ancient Israel when God's earthly sanctuary was desolate. Daniel prayed about this in Dan 9:17:

17 Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.

The parallel eschatological situation was predicted a few verses later when in answer to Daniel's prayer Gabriel foretold that:

27 . . . on the wing of abominations will come one [the antichrist little horn] who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate. (NAS)

But as we've seen, the 2300 days of Dan 8:14 point to the limit God permits the abominable Sunday idol to make God's sanctuary desolate.

In view of equating *hattamid* with Sabbath worship and of equating Sunday sanctity with idolatry, we will repeat yet another statement by a post-Reformation Protestant.... as noted there it was written anonymously in 1787 under the initials “R. M.”:

“The taking away of the daily sacrifice, and the setting up of abomination, is the taking away of the true christian worship, as instituted by Christ and his Apostles, and the setting up of the doctrines and commandments of men. . . . The daily sacrifice is

⁹⁵ Regarding the replacement of *hattamid* with the abomination/transgression, cf. again fn. 58 on p. 19.

⁹⁶ Cf. the quote of Dan 8:12 on p. 5.

a Mosaic term for the true worship of God suited to the time in which Daniel lived” (*Observations on Certain Prophecies in the Book of Daniel*, pp. 8, 9). 4BC 62 (ellipsis original).

There could hardly be a more striking fulfillment of “the taking away of the true Christian worship” and “the setting up of the doctrines and commandments of men” than the substitution of man’s first-day sabbath for God’s seventh-day Sabbath. And that “R. M.” had, no doubt, no knowledge that the Sabbath–Sunday issue would be the great test that separates eschatological remnant Israel from Babylon highlights all the more the fact that, when it comes to Daniel’s *hattamid*, historic Protestants were considerably more discerning than are today’s Protestants.⁹⁷

In all of this we see that the great controversy between Christ and Satan has ever interfaced with mankind at the issue of true and false *worship*. And both Sinai and the apocalyptic prophecies instruct that only God’s covenant sanctuary provides the correct theology of worship. Truly, “Your way, O God, is in the sanctuary” (Ps 77:13).

Summation

While the covenant sanctuary context of Sabbathkeeping is, according to Ex 31:12–17, the sign of sanctification, in our view this sign in itself does not constitute Daniel’s *hattamid*. As Proebstle has concluded, *hattamid* “should be regarded as a cultic term,”⁹⁸ and this associates the term with religious ritual. We understand, then, that the Sabbath as the *sign of sanctification* relates to the “perpetual presence of God” aspect of the sanctuary *Tamid*,⁹⁹ while the Sabbath as *hattamid* relates to the cultic “regularly recurring meeting with God” aspect of the sanctuary *Tamid*.¹⁰⁰ We also understand that the Sabbath as the *sign of sanctification* applies to God’s people on an *individual* basis, while the Sabbath as *hattamid* applies to God’s people on a *corporate* basis. Again, in our view Daniel’s *hattamid* is specifically the *corporate* “*spiritual sacrifice*” of regular Sabbath worship offered to God by God’s people. And while it is possible for one individual by himself to keep the Sabbath as the *sign of sanctification* alone and isolated, it is not possible for one individual by himself to keep the Sabbath as *hattamid* together and corporately.

To be sure, God’s holy covenant holds preeminently high the standard of corporate unity in the body of Christ. In fact, it seems that corporate unity is tied to character development, and character development in God’s people is the principal prerequisite for the cleansing of the

⁹⁷ Regarding the great test that separates remnant Israel from Babylon in the last days, we have this warning: The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan’s principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each.

The great decision now to be made by every one is, whether he will receive the mark of the beast and his image, or the seal of the living and true God. *ST*, 3-22-1910 (7BC 977).

⁹⁸ *Truth and Terror*, 231 (quoted on p. 19).

⁹⁹ Cf. pp. 2–3.

¹⁰⁰ Cf. p. 3.

heavenly sanctuary and the Second Coming.¹⁰¹ It is no wonder, then, that God would consider corporate unity important. A segment of the prayer Jesus offered as the benediction to His earthly ministry reveals this. John 17:20–23:

20 “I do not pray for these alone, but also for those who will believe in Me through their word; 21 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22 And the glory which You gave Me I have given them, that they may be one just as We are one: 23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

Because “The glory of Jesus is His divine character,”¹⁰² we see that imparting divine character to believers is the prerequisite for unity in the body of Christ: “the glory which You gave Me I have given them, that they may be one just as We are one” (v. 22). Thus, unity in the body of Christ is the principal evidence of divine character in believers. Moreover, unity in the body of Christ is the principal witness to the world that the gospel of Christ is genuine and true: “I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as you have loved Me” (v. 23). We would expect, then, that the enemy of God would give particular attention to attacking the unity in the body of Christ; and we believe this is his principal motivation in the taking away of Daniel’s *hattamid* in that the corporate oneness in worshiping God within the context of the covenant sanctuary evidences, more than anything else, the divine goal of the holy covenant. This goal is most definitively articulated in its “new covenant” expression. Hebrews 8:10–12:

10 “For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”¹⁰³

Without going into detail we will just point out that, according to v. 10b here, the new covenant remains a *law*-covenant, just as the covenant at Sinai was a law-covenant.¹⁰⁴ And because the Sabbath is part of the everlasting law-covenant, the Sabbath remains entirely relevant in the new covenant. Dr. Roy Gane has observed:

Rather than doing away with seventh day Sabbath rest, the “new covenant” restores the heart of true Sabbath observance, which is for the benefit of human beings and celebrates the way God makes them holy by making them like himself, whose char-

¹⁰¹ “When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own” (COL 69). “True sanctification is harmony with God, oneness with Him in character” (6 T 350; quoted on p. 24).

¹⁰² *Andrews Study Bible*, 1381 (note on John 2:11).

¹⁰³ The writer of Hebrews here quotes Jer 31:31–34.

¹⁰⁴ See again Dr. Kline’s quote on p. 5.

acter is love. “The Role of God’s Moral Law, Including Sabbath, in the ‘New Covenant,’” 19 [2003].¹⁰⁵

To be sure, a holy covenant by a holy God produces a holy people, the ultimate reality of which is celebrated on a *tamid* basis by the observance of each holy Sabbath.

We will also point out that, according to Heb 8:10c above, the new covenant remains a *relationship* covenant, just as was the covenant God made with the children of Israel when He delivered them from Egyptian bondage. Exodus 6:7:

7 I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.

And we will point out that, according to Heb 8:11 above, the new covenant is a covenant whereby God’s people can come to “know” God. And the covenant goal that God’s people would “know” God is the context, we believe, of Dan 11:32 regarding “the people who know their God [*by keeping the covenant*].”¹⁰⁶

Given our “enhanced Reformation view” of Daniel’s *hattamid*, when it comes to the specific prophetic event that takes *hattamid* away, we understand this event to be the civil prohibition of corporate Sabbath worship. While this was accomplished historically in the Middle Ages by the little horn of Dan 8, it will also be accomplished in the future by the second beast of Rev 13 speaking as a dragon.¹⁰⁷ Of course, this is entirely consistent with SDA eschatology.¹⁰⁸

While it is impossible to take away the Sabbath as the sign of sanctification (because it is impossible to prohibit individual or private worship),¹⁰⁹ it is possible to take away the Sabbath as *hattamid*, because it is entirely possible for a state-enforced civil law to prohibit corporate or public worship. This can easily be accomplished by simply taking away the religious liberty to do so, then monitoring all Sabbathkeeping public places of worship. Thus, though the Sabbath as the sign of sanctification will continue to be in effect throughout earth’s history all the way to the Second Coming, the opportunity for God’s people to offer to God the cultic “spiritual sacrifice” of corporate Sabbath worship will be taken away for the second time in church history at some unknown point before the Second Coming. And we believe that any civil prohibition of *corporate* Sabbath worship would effectively bring an end to the *corporate organization* of God’s covenant people, and this would constitute a direct attack on both the corporate *unity* of God’s people and the public *witness* of this unity. God will then deem this attack on His holy covenant as the “last straw” in the spiritual warfare Satan and his rebel forces wage with Christ and His people.¹¹⁰

¹⁰⁵ This paper can be accessed at <https://adventistbiblicalresearch.org>.

¹⁰⁶ See again our quote of Dan 11:32 on p. 4.

¹⁰⁷ Rev 13:11–18.

¹⁰⁸ GC 442; 5T 451.

¹⁰⁹ As was the case with the 7000 in Elijah’s day who did not bow the knee to Baal (cf. 1 Kings 19:18).

¹¹⁰ “The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.” 7T 141.

In closing, because God instituted the Sabbath on the very first full day of human existence,¹¹¹ and because this Sabbath appointment has not been annulled and will continue throughout eternity according to Isa 66:23 —

23 And it shall come to pass *That* from one New Moon to another, And from one Sabbath to another, All flesh shall [corporately] come to worship before Me,” says the LORD.

— there is *nothing*, nor could there *ever be anything*, more *perpetually periodic* or *regularly recurring* than the Sabbath worship appointment God has enjoined upon His people. Keeping this covenant sanctuary appointment is, therefore, the epitome of spiritual Israel’s “regular worship of God,” and thus it is the epitome of spiritual Israel’s “spiritual sacrifices,” and thus it could even be called “the epitome of the cult” of spiritual Israel.¹¹² Indeed, the divine Sabbath appointment wherein spiritual Israel, as the “holy priesthood” of God’s “spiritual house,” formally meets with God for the purpose of offering corporate “spiritual sacrifices” within the context of the holy-covenant sanctuary is the epitome of the Christian *Tamid*; and therefore we identify this covenant appointment as “the regular sacrifice” of Dan 8:11–13; 11:31; 12:11 — Daniel’s *hattamid*.

¹¹¹ Gen 2:2–3.

¹¹² For the source of the terminology “the epitome of the cult,” see fn. 57 on p. 19.

THE DAILY – *HA•TAMID*

(Daniel 8, 11, 12)

Franklin S. Fowler Jr., M.D.

Introduction

There are, historically, several views of the “*daily*.”¹

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 13th 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.² But he concluded in a *later* document without detailed comment: “*it refers now to the various aspects of the antitypical reality in heaven.*”³
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.”⁴
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 “continual paganism” from imperial Rome.
5. The **Adventist 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 expanded this position in 2006: “Daniel 8:12 refers to rebellion/transgression against the regular worship of God.”⁵

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

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

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

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

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

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 “routine” cultic experiences of the Israelites.⁶ Later, it was observed that the Sabbath as a perpetual covenant issue within the moral law (Deuteronomy 4:13), was represented in the “daily.”⁷

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 lose 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 an 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:

⁶ *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 61.

⁷ Yoder, *op. cit.*

“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).

- 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.”⁸

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 hatred of the “*holy covenant*” – an opposition the antichrist and his host are promoting.
2. The antichrist sets himself up “as God,” assuming control of His church.

⁸ Yoder, *op. cit.*

3. An “*abomination*” is “*set up*” by reason of an antichrist engaged in a rebellion/transgression.
4. The antichrist “*sets up*” an “*abomination*” – a law.
5. This abomination takes away “*the daily*” (*ha•tamid*).
6. Truth is, therefore, cast to the ground.
7. This all constitutes an attack on the “*holy covenant*.”
8. Then there are pending timing issues to be uncovered.

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

Whatever it is, it 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 *zimnin*, 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.”⁹

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

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

¹⁰ *Ibid.*, p. 6.

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.¹¹

- 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 *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.¹²

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 8:11:

- **“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, it is 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*) (niphil – simple passive) *ha•tamid* **because** of a “transgression” (*be•pesha*). Now we can observe that that, associated with the little horn’s hatred, is some sin that contributes to wrath against the daily.

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

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

- Question: **Why does the “little horn” with its followers war against the ha•tamid?** They have a sin they like. **What “transgression” (be•pesha), or sin, 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).

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* – hipnil – 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, sets 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!"¹³ 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. (End time – some evil is encompassing God's people/church.)

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

- Mark 13:14 portrays when one can observe an abomination (*bdelygma*) **standing** where it shouldn't be, desolation is assured. It has entered Jerusalem. (End time – it has entered the church.)
- 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 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*” (Matthew 24:15).

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:¹⁴

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**.

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

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.¹⁵

Collectively, pesha means:

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

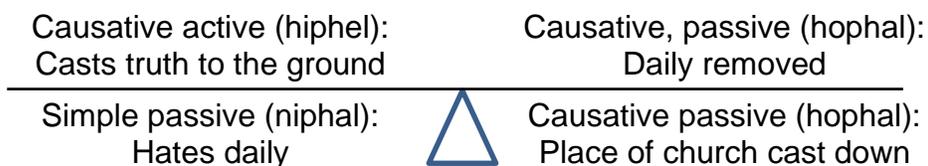
- That suggests a focused rebellion against the **Sabbath** (Exodus 31, Ezekiel 20, Deuteronomy 5).

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.

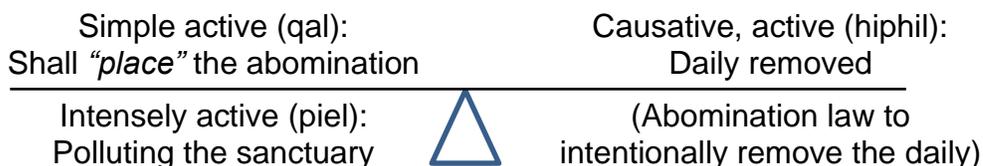
- Since the removal of the daily is caused by the antichrist through setting up an abomination, this suggests that when some law will come, thwarting God’s holy day plan, the Sabbath will be of none effect.
- The immediate context suggests that it is taken away, removed, because of rebellion by an anti-Sabbath 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” (*qal*) that overrules, displaces or removes the “daily.”

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

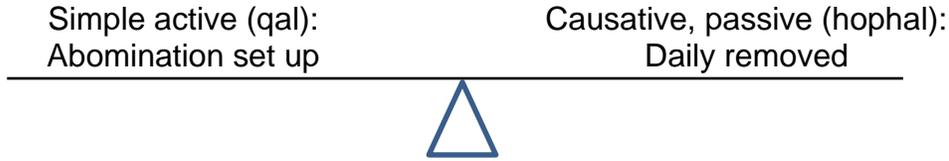


Daniel 11:31 (contextually, because of transgression, a law to quell opposition):



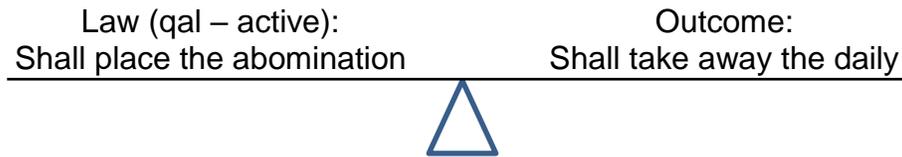
¹⁵ Bibliography: Gelin, Albert, Sin in the Bible, Desclee, 1964. Girdlestone, R. B., SOT, pp. 26-85., Stefan, Sin in the Old Testament, Rome: Herder, 1963. Quell, G., Sin, London: Adam and Charles Black. 1951. Smith, C. R., The Bible Doctrine of Sin, London: Epworth, 1953. TDNT, I, pp. 268-93. THAT,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

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

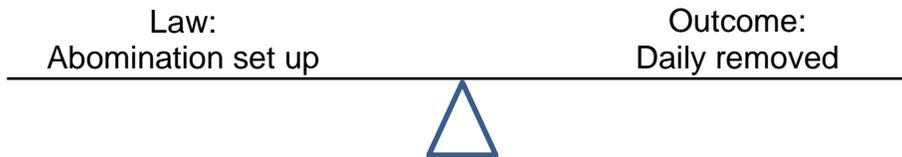


The weight of evidence suggests that the ultimate removal of the daily (*ha•tamid*) occurs because of the **setting up** of the abomination, which pollutes God’s church. The “setting up” appears to be established by a law.¹⁶

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 Danelic 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.

¹⁶ 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	Purposefully casts truth down

Summary: The antichrist loves some transgression (*be•peshā*), 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	Purposely pollutes church. How? Yet unknown
	They take away the daily	hiphil – causative active	By purposefully 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)

Franklin S. Fowler Jr., M.D.

THE “DAILY” – ANOTHER LOOK

(Resolving a Daniel Issue)

Franklin S. Fowler Jr., M.D.

In the last half of the book of Daniel, the Hebrew word *tamid* (TWOT 1157a – Strong's 8548) is used five times (Daniel 8:11-13, 11:31, 12:11). Contrary to nearly one hundred places elsewhere in the Old Testament where it is either an adverb or an adjective, in Daniel, it is a noun.

- Expositors have found this word to be a rich source for creative opinion and speculation.
- Jewish sources suggest that *tamid* is generally translated as “always” and usually implies a “continuous offering.”¹ That is not, however, the context of Daniel.
- Scholars identify its meaning outside of Daniel’s book with terms such as “regular,” “perpetual,” “eternal,” “unfailing regularity,” “uninterruptedly” or “never extinguished.”²

When the Old Testament uses *tamid* as an adjective, it mainly relates to the morning and/or evening burnt offering. As an adverb it is usually associated with cultic duties or personal devotion.³

The Septuagint, Masoretic and Theodotian translations have added the word “sacrifice” after the word “daily” (*tamid*) in Daniel, making it an adjective. “Sacrifice” is properly an italicized word noted in most translations, since it is understood as an addition to the text. This means that a scribe, in making the translation, interpreted *that meaning* into the book of Daniel – “*daily sacrifice.*”

- The question would then be: Was it a true noun in the original, suggesting that some thing exists that is perpetual, continuous or even eternal?
- Was it really a reference to the morning and evening sacrifice in its original intent?

Fascinating and disturbing are the Danelic fragments from the Dead Sea Scrolls. The sections where those five verses recorded “the daily” are missing.⁴

Non-Biblical Dead Sea documents (*Scroll of the War of the Sons of Light Against the Sons of Darkness, the Florigilium and the Temple Scroll, Thanksgiving Psalms, Manual of Discipline*) all use *tamid* as an adjective or adverb but not as a noun.⁵

¹ Balashon – Hebrew Language Detective, balashon.com.

² <http://www.balashon.com/2006/07/tamid.html>, Jacob Milgrom, JPS Torah Commentary-Numbers, The Jewish Publication Society (June 1, 2003), English, Hebrew, Nahum Sarna; JPS Torah Commentary-Exodus; and The Jewish Publication Society (1991), English, Hebrew, Humberto Cassuto, Shmot 27:20 (as quoted in balashon.com)

³ Harris Theological Word Dictionary of the Old Testament, vol. 2, under 1157a.

⁴ Abegg, Martin, Jr.; Flint, Peter; Ulrich, Eugene; *The Dead Sea Scrolls Bible* (Harper One).

In his review of Daniel, Gerhard H. Hasel concluded a Qumran referenced section by saying:

“Let us now summarize the results of this investigation of *tamid* in the OT. We have found that contextual connections and semantic associations demonstrate its usage as an adverb and an adjective. In the latter case it is used substantively in a genitive relationship which virtually causes it to function in the Hebrew language as a noun in the sense of ‘uninterrupted continuity’ or ‘unceasingness.’”⁶ Was this pushing an opinion to force an interpretation?

This is where the challenge must begin. Within the Old Testament Scriptures – and certainly assumed to be affirmed in the New Testament – might there be an “uninterrupted continuity,” “unceasingness” or “perpetual” **issue** that relates to the contextual narrative in Daniel?

- The answer is “Yes.” Of intrigue in Daniel, *tamid* is always preceded by an article “the” – *ha tamid*. It is “the perpetual,” “the continual” or “the everlasting.” The implication suggests that something is previously revealed in the Old Testament writings.
- Analyzing this issue requires that we begin with Christ’s Olivet discourse!

The Olivet Discourse

As Christ was leaving the Temple for the last time, He told the disciples as they were marveling at its structure: “*There shall not be left here one stone upon another, that shall not be thrown down*” (Matthew 24:2).

- Shortly thereafter four of His disciples were alone with Jesus on the Mount of Olives.
- They asked three questions (24:3); (1) When shall these things be? (2) What will be the sign of your coming? and (3) What will be the sign of the end of the world?

Jesus answered all three queries. The “when” or “timing” answer was contextually brief and informative, especially when linked with Luke 21:28-32. But there was something dramatic that He noted in the middle of this prophetic discourse. There He inserted an “editorial comment,” a “commentary insert,” before completing the prophecy.

- It is in this block of verses (Matthew 24:15-22) that a minor literal meaning for the Jewish people is intended and a major eschatological message unfolds.
- “***When*** ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:.)” (Matthew 24:15).

The implication: Daniel contains the “rest of the story,” especially related to “time” – the “when” part. Mark and Luke note:

⁵ Hasel, Gerhard H.; Endnote: Qumran and Old Testament Usage of the Hebrew Word Tamid. Holbrook, Frank B., ed., *Symposium on Daniel*, pp. 421-425.

⁶ Hasel, *op. cit.*, p. 425.

- “But **when** ye shall see the abomination of desolation, **spoken of by Daniel** the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains” (Mark 13:14). Luke embellishes this further:
- “And **when** ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh” (Luke 21:20).

Intriguingly, wherever “abomination” and/or “desolation” are used in Daniel, “*the daily*” (*ha tamid*) is present in a unique link.

Originally, the Jewish phrase “*abomination of desolation*” was an expression of contempt towards the heathen deity Zeus or Baal. The pagans referred to Zeus as “Lord of Heaven.” The Jews referred to him as *siggus somem* – the “*abomination which desolates*.” The sky and celestial bodies, especially the sun, were part of that worship.⁷



Zeus

We will find that Daniel’s “abomination” relates to a worship tied to the sun that God didn’t command.

The word “desolation” (*somen*) is found in seven places in Daniel. It simply means **nothing is left**. Except for one (9:27), all the references *relate to* the consequences of an *abomination* or *sin*. This word is a helpful key in our quest to understand “*the daily*,” which is also associated with *somen*.

Both Mark and Matthew, as they refer us to Daniel say: “*let the reader understand*.”

- That means that as the Spirit leads, it would eventually become clear.
- But – it is important to note that everywhere the words “*abomination*” and “*desolation*” are linked, that vision **is sealed** till the “*time of the end*” (*es qes*):
- Collectively, they are part of the vision (*ha hazon*) messages that relate to the final battle between good and evil – Christ and Satan – in Daniel 8 through 12.
- That means that this area of Daniel could not be grasped until that “*time of the end*”!

What is that abomination (*siggus*)? Daniel 8:13 says: “*transgression of desolation*” (*be•pesha somen* – “*the transgression desolation*”). The *pesha* is a sin that God advised Daniel to allude to as an “abomination” from then on. It is the sin associated with that *somen* or desolation (“*abomination of desolation*”).

- Many expositors understand the “abomination of desolation” as relating to II Thessalonians 2:4. There the antichrist sits in God’s church, assuming the prerogatives of God.
- Paul (like Jesus in Matthew and Mark) associates this Danelic imagery with the end of the world.⁸

⁷ Brown, Colin; *Dictionary of New Testament Theology* (Zondervan, Grand Rapids, MI) vol. 1, pp. 74-75.

⁸ Hagner, Donald A.; *Word Biblical Commentary* (Nelson Reference & Electronic, Division of Thomas Nelson Publishers), vol. 33B, p. 701.

In Matthew the tribulation appears to commence with the sanctuary desecration. Something happens to God's church – His people – that signals a transition in time! That abomination begins a time of tribulation.⁹

The first place in Daniel that addresses a *sin* related to “**desolation**” is in the Daniel 8:10-13 block of verses. This is when the time-of-the-end antichrist rebellion is prophetically addressed.

The Antichrist/Little Horn Issue

Within this “*little horn*” story (Daniel 8) is described his wrath against God's people, which is clearly echoed in II Thessalonians 2:3-10. Daniel's first mention of “*the daily*” is made in verse 11 of the chapter 8 narrative.

- There, it is clear that “*the daily*” is removed as part of several other hostile acts against the Prince of heaven.
- This is how that missive of Daniel 8 unfolds:
 1. The little horn appears to come from the north (vs 9).
 2. It has power against the host of heaven (vs 10) – mighty power not of himself (vs 24) (it comes from Satan). “Host” there refers to God's people.
 3. He persecuted them (vs 10) – even destroyed the holy people (vs 24).
 4. He magnified himself to the Prince of that host (vs 11) – Shall magnify (arrogant over another) himself (vs 25).
 5. Then he stood up against the Prince of princes (Jesus) (vs 25).
 6. This all caused the “*place*” of the sanctuary to be cast down (vs 11). The place God's church originally held was tarnished. Gabriel now describes how! **This is key.**
 7. Because of a “*transgression*,” truth was cast to the ground (vs 12). Now comes the **clue**: That “**transgression**” is what led to “**desolation**” (vs 13)!
 8. That little horn is later described as a fierce-looking king (vs 23; cf. 11:40) (vicious in heart) – at a time when “transgressors” (those promoting **this** abomination) are come in full (vs 23).

An antichrist, the “*little horn*,” not only tries to displace God, but Daniel alludes to how this is done! There is a “*transgression*” that casts truth to the ground. The church is filled with transgressors at that time. More than that, in Gabriel's follow-up timing question (8:13), he asked Jesus “**when**” this (“**transgression of desolation**”) would happen. Gabriel uses a very specific word to render its meaning more precise: transgression or **be•pesha** (H) results in desolation. As we will see, **be•pesha is the abomination.**

Be•pesha is one of several Hebrew words for sin. It has a special connotation, which describes man committing a **willful** deed to spite God. It symbolizes rebellion or defiance by resisting

⁹ Keener, Craig T.; *Matthew*, pp. 577-578.

God's authority. It represents an act that goes "beyond the limits" of God's law.¹⁰ It also describes sin against His covenant. All this was acknowledged as one of Israel's great failures in Daniel's prayer. In Daniel 9:24a Gabriel notes three sins that God's people must address. Transgression (*be•pesha*) was the first! The broad issue of *pesha* is reviewed in the *Theological Word Dictionary of the Old Testament* under code 1846a,m.¹¹

We have the misdeeds of the little horn of Daniel 8 of defying Jesus, His people and truth, taking over and destroying what the sanctuary or church really represents. Now Gabriel tells us how, in arrogance, that is done *through* his questions (8:13). The sin/"transgression" (*pesha*) challenges:

- | | | |
|-----------------------------------------------------------------------------------------------------------------------|---|---------------------------------------|
| <ol style="list-style-type: none"> 1. God's authority 2. God's covenant 3. God's law | } | Summary of <i>pesha</i> ¹² |
|-----------------------------------------------------------------------------------------------------------------------|---|---------------------------------------|

Where is the center of those three things? Right in the middle of the Decalogue – the fourth Commandment.

1. God's authority – He's the Creator and Author of "time" (Genesis 1-2).
2. God's covenant – Observing the Sabbath is a sign of God's perpetual covenant relationship with His people (Exodus 31:16-17).
3. God's law – The Decalogue reflects His character.

This foundational apocalyptic prophecy shows that antagonism toward the Sabbath will be a pivotal issue at the end. Gabriel notes this to be "*the transgression*" that leads to "*desolation*."

The Antichrist – Little Horn – Reaction to that "Daily"

"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).

In the context of the little horn setting itself up to be equal with the Prince of princes (8:11, 25), its motivation was to "prove oneself [itself]."¹³ The very next phrase describes that hostile action against the "*daily*."

- Following the Qere, it literally says: "from him [from the Prince] is removed the continual."
- The Kethib says: "from him [the Prince] it [the horn] removes the continual."
- The daily is raised up and removed (*huraym* – H).¹⁴

¹⁰ http://www.hebrew4christians.com/Meditations/Chata_ah/chata_ah.html

¹¹ 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.

¹² #s 1-3 here are a summary analysis of TWOT 1846a.

¹³ Hasel, *op. cit.*, p. 402.

¹⁴ Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis, 2008), p. 396. Holladay, *Hebrew and Aramaic lexicon of the OT, Bible Works*, Daniel 8:11.

- He will halt the ... continuity¹⁵ by taking it from God.

Therefore, “from him” (*mimmennu* – H) means that “*the daily*” (*ha tamid* – H) was taken from the heavenly Prince. Contextually, this is one way the little horn tries to show equality with God. Something is taken from God – from Christ. How? The implication is that he is changing a time and a law (Daniel 7:25). That reference is linked to Daniel 8.

The storyline suggests this to be a key way to counter God and His people. It must be concluded that the “*daily*” is a major “asset” belonging to God. The translators’ addition of the word “sacrifice” after “*the daily*” counters every other place in Scripture where sacrifice or burnt offering is always tied to the word *olat* (sacrifice – H) (i.e., daily sacrifice).¹⁶ The word *olat* does not appear in Daniel.

The outcome of the little horn’s acts is a casting down (*huslak* – H) of the place of God’s sanctuary or church. This represents an act of destruction and/or redefining God’s church. It recalls: “*And he shall speak great words against the most High and think to change times and laws*” (Daniel 7:25a).

Daniel continues: “*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 practiced, and prospered*” (Daniel 8:12).

The syntax of this verse has been challenging to scholars. This is reflected in the various English translations. The hostility against “*the daily*” appears to be by the little horn’s people (“*host*”).¹⁷

- The “*was given*” (*tinnaten-al*) means that this occurred by bringing something against the daily.¹⁸
- What might the antichrist and his followers do against this “*daily*?”
- Their “rebellion” against the “*continual*,” *be•pesha-al* (by transgression) is noted as the cause, “on account of” (NASB; cf. NIV) from the preposition *al* of its removal.

This strongly suggests that defiance of something God has set as a “perpetual” is the direct reason the ***daily*** is removed (8:11), leading to the next thought: *Truth is cast to the ground. Truth is destroyed.*

- What truth?
- Contextually, the Sabbath – as will be further shown.
- The *daily* appears to imply the Sabbath.

Each verse builds on the previous one, helping to identify “*the daily*” (*ha tamid*). Gabriel now enters the scene with clarifying questions.

¹⁵ Archer, Gleason I.; *The Expositor’s Bible Commentary*; “Daniel,” p. 100 [Gaebelein, Frank E., Editor].

¹⁶ Haslberger, B.; *Symposium on Daniel* – as referenced by Hasel, *op. cit.*, p. 405.

¹⁷ Hasel, *op. cit.*, p. 416.

¹⁸ Hasel, *op. cit.*, p. 417.

“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 [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” (Daniel 8:13).

“While the usual rendering of our common versions emphasizes length of time, the author notes that the Hebrew reads literally: ‘Until when ...?’ The explicit emphasis in the audition focuses on the end of time, as Gabriel later informs Daniel (vss. 17, 19). Hence the real intent of the question is not an inquiry about *duration* (how long?), but about *termination* (until *when?*) and what would follow.”¹⁹

There are two timing answers that Daniel is given to Gabriel’s question (quite important to observe):

1. By Jesus – not until the 2300 Atonement years are completed (8:14) (at or after)
2. By Gabriel – at the time of the end, the appointed time (8:17, 19) (defined in detail in Daniel 12)

Thus, the rebellion against the *Sabbath*, which destroys it, takes it away, even casts it to the ground, won’t finally occur until an “appointed time” right at the end.

- That is pointedly defined in Daniel 12:11.
- It begins at the onset of the 1290 days and leads to major persecution against God’s people shortly thereafter (12:7). (The three timing prophecies in that chapter mesh beautifully together.)

Gabriel then gives an additional perspective to the *ad-matay* (“until when”).

- “Until when” does this vision of the little horn occur with the specific “*daily*” issue? He then says within his questioning that *be•pesha* will lead to “desolation.”
- In 12:11 the removal of the daily and the setting up of an abomination of desolation occur simultaneously. The imagery suggests that the decree of setting up the abomination is dependent on the daily being removed.

“The phrase ‘the transgression causing horror (*w^ehappesa somen*)’ has no textual variant in the known Hebrew manuscripts. The word ‘transgression’ (*pesa*) is ‘the Old Testament’s most profound word for sin.’ It means basically a rebellion or revolt in the sense of acts in which ‘one breaks with God by taking away what is His, robbing, embezzling, seizing what is his.’”²⁰

- God’s reaction – desolation.
- That is at the final time of His wrath.
- Nothing is left.

¹⁹ Holbrook, Frank B.; *Daniel and Revelation Committee Series, vol. 2, Symposium on Daniel*, Editorial Synopsis: “The Audition about the Sanctuary,” p. 426.

²⁰ Hasel, *op cit.*, p. 440.

We have come full circle from Christ's initial demand that we go to Daniel for the rest of the story.

"The 'abomination of desolation' in Matthew 24:15 is a translation of the Greek phrase: *to lbde-lygma tes eremoseos*. The Greek phrasing of Matthew 24:15 closely resembles that of Daniel 11:31, *bdelygma eremoseos* ('Theodotion'). It is identical with Daniel 12:11."²¹

What is the difference between Daniel 12:11 and 8:13? The latter defines the "sin" (transgression) that God later says is an "abomination." That is God's emotional reaction to this defiance against Himself. We now see further that this was related to the future of Christ's day. In Daniel it is refined to the "time of the end," after 2300 Atonement years.

The noun *peshah* comes from the basic verb root *pasa* – "to rebel against." This is legitimately and contextually a revolt or sin against God's authority.²² This will be an **end-time issue**.

We will look later at Daniel 11 and 12's use of the word "daily," but at this juncture, a basic matter needs to be addressed: "Is there an association with God's authority, covenant and law which identifies the Sabbath as 'perpetual' or 'continuous?'"

The Perpetual Sabbath Messages

The end point of Scripture's Creation narrative is the seventh-day Sabbath (Genesis 2:1-3). Then a summation statement is made:

- "This is the account of the heavens and the earth when they were created" (Genesis 2:4 – NIV).
- That story included the inauguration of man and his Sabbath rest.

The late scholar Umberto Cassuto in his never-completed work, *A Commentary on the Book of Genesis*, notes:

"The Torah, it seems to me, purports to say this: Israel's Sabbath day shall not be as the Sabbath of the heathen nations; it shall not be the day of the full moon, or any other day connected with the phases of the moon, but it shall be the *seventh day* (this enables us to understand why this particular name, *the seventh day*, is emphasized here), the seventh in *perpetual* order, independent and free from any association with the signs of the heavens and any astrological concept."²³

- The perpetual nature of the seventh-day rest comes from its origin as a divine declaration.
- It is now a time to capture the wonders that Adam and Eve were afforded in Eden –

²¹ *Ibid.*

²² Archer *op. cit.*, p. 100.

²³ Cassuto, Umberto; *A Commentary on the Book of Genesis*, 1961, Magnes Press, Hebrew University, as quoted in *Divine Rest for Human Restlessness*, Samuele Bacchiocchi (The Pontifical Gregorian University Press; Rome, Italy; 1980), pp. 262-263.

- And what will be enjoyed in the new earth.

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it” (Isaiah 58:13-14).

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD” (Isaiah 66:23).

Though in the first day of creation light was “formed,” the celestial lights were still non-existent. Yet God made a distinction between light and darkness and noted “there was evening, and there was morning” (Genesis 1:3).

- That designation was true for all the first six creation days.
- But – on the seventh day God did not make this declaration.
- There was no “closure” for that day.²⁴

This suggests that it remained a perpetual time of holiness and rest. Paul notes: *“There remaineth therefore a rest to the people of God” (Hebrews 4:9).*

- Though he used *katapausis* for “rest” elsewhere in this chapter, in this verse it is *sabbatismos*. This is the only place in the Bible this particular word is used. It means “observance of the seventh-day Sabbath” as in “keeping the seventh-day Sabbath.”
- This rescues the Sabbath as a continuation of God’s covenant relationship with His people (Exodus 31:16). It refers to the seventh-day Sabbath (cf. Exodus 16:30).
- It “remains.”

Jewish writings often reflect eternity without that evening and morning.

“But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder” (Zechariah 14:7).

The implication is that on that day light will continuously emanate from the Lord Himself.

- *“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended” (Isaiah 60:19-20).*

²⁴ Johnston, Robert; Andrews University Seminary Studies, Spring 1987, vol. 25, no. 1, pp. 39-50, 1987.

- *“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever”* (Revelation 22:5).

Such reality is seen in John’s representation of the New Jerusalem.

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.... And the gates of it shall not be shut at all by day: for there shall be no night there” (Revelation 21:23, 25).

“The daily” (*ha tamid*) that is here under scrutiny again strongly supports the “perpetual” purpose of the seventh-day Sabbath made for mankind!

- *“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a **perpetual** covenant”* (Exodus 31:16).
- *“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 31:17).

The ultimate end to God’s covenants, old and new, is the holiness of His people. He will be their God and we will be His people. The Sabbath is symbolic of that eternal holy restoration [Exodus 31:2-13, Deuteronomy 5:15, Leviticus 11:44-45, Ezekiel 36:23, Galatians 3:7 (cf. Isaiah 56:3-7), I Peter 2:13-16].

- The Hebrew word for Sabbath is *shabaat*; the Greek is *sabbaton*. Both mean rest.
- That rest remains as a perpetual, sanctifying gift to man.

Paul exhorts the New Testament believers:

“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Hebrews 4:11).

The perpetual nature of the Sabbath is provocatively outlined by Larry L. Lichtenwalter, whom we liberally quote here:

*“The seventh day brings the creation week to an end and, therefore, to its goal. This day alone is sanctified. In doing so, God endowed this day with a special relationship to Himself, who alone is intrinsically holy (1 Sam 2:2; Lev 11:44; Isa 6:3; cf. Rev 15:4, 4:8). Thus in Scripture, God, holiness, creation, and Sabbath are integrally linked (Gen 2:1-4a; Exod 20:8-11; Isa 43:15; Rev 4:8-11). It is significant that the biblical concept of the *holy* first appears in relation to the Sabbath.... [p. 293]*

“Interestingly, in a vision replete with both temple and Sabbath-rest imagery [Rev. 21 and 22], neither the new temple nor the Sabbath is conspicuously present in Revelation 21–22. As the Sabbath of creation ushers in a complete relationship with God (Gen 2:1-4a), so also does Revelation’s sabbatical consummation and the moral vision that that consummation engenders in relation to eternal fellowship with God (Rev 21:1-8, 27; 22:1-15). As creation’s temporal

seventh-day Sabbath rest provides the typology here, it also implies the enduring nature of the weekly seventh-day Sabbath in biblical thinking.... [p. 294]

“The Sabbath is God’s enduring covenant sign (Exod 31:12-17; Ezek 20:12, 20; Isa 56:6; cf. Mark 2:27).... [p. 297]

“While the *covenant community* is characterized as those who ‘keep the commandments of God’ (12:17, 14:12), the issue is not just any commandment of God. It is the seventh-day Sabbath in particular that is in view. This is in keeping with the creation/covenant worldview from which Revelation draws its understanding of moral/spiritual reality and the issues at play.... [p. 309]

“The seventh-day Sabbath will be a key reason for the second exodus – ‘Come out of her, My people’ (18:4; 14:6-12).” [p. 311]²⁵

Might Daniel’s “*daily*” refer to the Sabbath since it bonds to an opposing sin rebelling against the Sabbath?

The “*daily*” narrative of Daniel 11 and 12 are encapsulated in Daniel 8:12-13 and closely approximates Christ’s original mandate to go to Daniel (Matthew 24:15, Mark 13:14).

The “Daily” vs “Abomination”

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries” (Daniel 11:31-32a).

The antichrist is in view, identified in a previous, separate segment of this chapter as the “vile person” (11:21).

- He has hatred against and forsakes the “*holy covenant*” (11:30).
- He pollutes God’s church (11:31a).
- “*They*” (subsuming the antichrist and his followers):
 - Remove the “*daily*”
 - Place or “*set up*” the abomination that leads to desolation (legal act)
 - Which are opposing concepts
- They will do wickedly against the covenant (11:32).

“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).

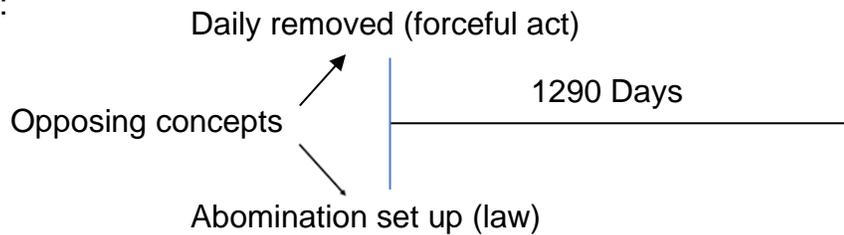
²⁵ Lichtenwalter, Larry L.; *Andrews University Seminary Studies*, “The Seventh-Day Sabbath and Sabbath Theology in the Book of Revelation: Creation, Covenant, Sign,” vol. 49, no. 2, pp. 285-320.

Gabriel had asked the question in 8:13, “*Until when*” would the horrors of the Daniel 8:9-12 little horn occur. This question was for Daniel’s and our behalf. Again, two answers were given:

- Not until on or after the end of 2300 atonement years (8:14).
- It would occur at the time of the end (*es qes* – H) at the appointed time (*moed* – H – a very sacred, set-aside time) (Daniel 8:17, 19).

That answer left many questions. Several years later, Jesus Himself is talking with the seer. More information will now be given – but – that will be all. The “rest of the story” will be “sealed” until the “time of the end” – the *es qes* (Daniel 12:4, 9).

Daniel 12:11:



Since the antichrist has hatred against God’s government, and the Sabbath is the sign of His restoration agreement, the daily, once again, appears to represent the true Sabbath.

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