

Dan 12:11 - What Is the "Daily"?

Frank W. Hardy

Distribution

There are 104 examples of Hebrew *tāmîd* in 103 Old Testament verses. It generally has an adjectival or adverbial meaning. Placing an article before it does not make this word a noun. Hebrew adjectives can also take articles. When it has the article it is serving an adjectival role. This word has a variety of uses, as summarized below. I give references only for examples that apply to the sanctuary.

Exhibit 1 Uses of the Hebrew Word *tāmîd*

Sanctuary

23	Burnt offering	Exod 29:42; Num 28:6, 10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; 1 Chr 16:40; 24:14; Ezra 3:5; Neh 10:34; Ps 50:8; Ezek 46:15
4	Consecrated bread	Exod 25:30; Lev 24:8; Num 4:7; 2 Chr 2:3
4	Grain offering	Lev 6:20; Num 4:16; Neh 10:34; Ezek 46:14
4	Lamps	Exod 27:20; Lev 24:2, 3, 4
2	Two lambs every day	Exod 29:38; Num 28:3
2	Wearing the breastpiece	Exod 28:29, 30
1	Blowing trumpets	1 Chr 16:6
1	Fire on the altar	Lev 6:6
1	Incense	Exod 30:8
1	Ministry of the Levites	1 Chr 23:31
1	Ministry of the priests	1 Chr 16:37
1	Wearing the turban	Exod 28:38
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God

1	Bears Jerusalem's wounds	Jer 6:7
1	Guides His people	Isa 58:11
1	Wrath against the nations	Obad 1:16
1	Pillar of cloud and fire	Num 9:16
1	Protects	Ps 40:12
1	Remembering sins	Ps 109:15
1	Watches over the land	Deut 11:12
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Man

7	Eating at king's table	2 Sam 9:7, 10, 13; 2 Kgs 25:29, 30; Jer 52:33, 34
6	Praising the Lord	Ps 34:2; 35:27; 40:17; 70:5; 71:6, 14
6	Seeking the Lord	1 Chr 16:11; Ps 16:8; 25:15; 71:3; 73:23; 105:4
4	Remembering God's law	Ps 119:44, 109, 117; Prov 6:21
2	Standing before king	1 Kgs 10:8; 2 Chr 9:7
1	Backs bent in hard labor	Ps 69:24
1	Being loyal to one's own wife	Prov 5:19
1	Blaspheming God	Isa 52:5
1	Fearing the Lord	Prov 28:14
1	Feeling consciousness of sin	Ps 51:5
1	Feeling pain	Ps 38:18

1	Jerusalem's watchmen not silent	Isa 62:6
1	Keeping a cheerful heart	Prov 15:15
1	Living in terror	Isa 51:13
1	Passing by	2 Kgs 4:9
1	Praying, blessing	Ps 72:15
1	Provoking the Lord	Isa 65:3
1	Regular employment	Ezek 39:14
1	Remembering Jerusalem	Isa 49:16
1	Sin of wicked men	Ps 109:19
1	Standing at post of duty	Isa 21:8
1	Waiting for God	Hos 12:7
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Hattamid

5	Adjectival (all in Daniel)	Dan 8:11, 12, 13; 11:31; 12:11
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Other

1	Babylon destroying nations	Hab 1:17
1	Babylon's cruelty	Nah 3:19
1	Jerusalem's desolation	Ezek 38:8
1	Jerusalem's gates stay open	Isa 60:11
1	Noise of one's enemies	Ps 74:23
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At issue

Those who wish to apply Dan 12:11 in the future must be prepared to explain their understanding of *hattāmîd*. In Daniel this is the only form of the word that occurs. In all five cases (8:11, 12, 13; 11:31; 12:11) *tāmîd* has the article (*hattāmîd*), and in all five cases it stands alone without the expected accompanying noun. This fact does not make an adjective into a noun. It merely makes its expected adjectival usage unusual.

There has always been a distinction between the daily service and the yearly service. The one was confined to the court and the first apartment, the other included the second apartment. In the first apartment both common priests and the high priest came and went all year; in the second apartment the only one who could enter was the high priest, and he could only do so on one day of the year. The function of the first apartment was to bring sin in; the function of the second apartment was to take sin out.

Notice that *tāmîd* refers in 45 cases to the sanctuary or to things connected with its services. In 23 cases the reference is to the daily burnt sacrifice - a little less than half of all references (48.9%). Beyond this it also refers to maintaining the fire on the altar, the offering of lambs every morning and evening, the offering of grain offerings, maintaining the consecrated bread, maintaining the lampstand, burning incense, the ministry of the priests, and the ministry of Levites. None of this has anything to do with the second apartment or the Day of Atonement.

There are three references that one could appeal to as possibly having some connection with the yearly service. These have to do with the high priest's garments (breastpiece, turban), and the sounding of trumpets.

The two references to the breastpiece (Exod 28:28, 29) occur in a chapter which describes how to make the various articles of clothing being described. It has nothing to do with the Day of Atonement as such, although the Day of Atonement would certainly be an occasion when such things would be worn. It is just that the verses in question do not make such a connection. The reference to the high priest's turban (Exod 28:38) also has to do with how it should be made, rather than when it should be worn. But notice that the word *tāmîd* argues against anyone who would draw special significance from the fact that the high priest wore this plate of gold on the Day of Atonement. He was to wear it continually. That's what *tāmîd* means.

If Aaron was to wear the breastpiece "always" and the engraved plate "continually," there is a question whether this is consistent with linking these things to the Day of Atonement. Actually, from Lev 16:4 it would appear that when ministering inside the second apartment on the Day of Atonement, that was one of the few times that the high priest did not wear the breastplate, although he did wear the turban on this occasion.

^{NIV} **Leviticus 16:4** He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on.

When the high priest entered the second apartment he wore (a) a tunic, (b) linen undergarments, (c) a linen sash, and (d) a linen turban – four things. This list refers to no color other than white and it does not include the breastpiece. Of the things that the high priest wore into the second apartment on the Day of Atonement only the turban is linked to a use of the term *tāmîd*. So Lev 16:4 does not provide a strong basis for claiming that *tāmîd* has some special association with the Day of Atonement, or with the second apartment.

What about the blowing of trumpets? We know that trumpets were sounded on the first day of the seventh month (Lev 23:24) and on the tenth day (25:9), which was the Day of Atonement. So naturally, knowing that 1 Chr 16:6 connects the word *tāmîd* with the blowing of trumpets, we would want to know if the trumpets in this passage have anything to do with the Day of Atonement. They do not. The context is one of dedicating the tent to which David brought the ark of the covenant.

So that's the complete list. Of the 45 examples that have to do with the sanctuary there is precisely one (in Lev 16:4) that could serve as a link to the Day of Atonement. With twenty-three references to burnt offerings, however, no one can question that there is a very direct and strongly established connection between *tāmîd* and the services of the sanctuary during the rest of the year.

Actually this is a point that deserves further comment. The connection with the services of the first apartment is stronger than the above list would imply. The reason for this is that, in a number of verses, *tāmîd* refers grammatically to the animal used as burnt offering, but there is also a reference to such things as drink offerings, grain offerings, or oil. These things also fall within the scope of what happens continually. Consider the following verses.

Exhibit 2
Additional References

Drink offering	Num 28:10, 15, 24; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38
Grain offering	Num 28:31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; Neh 10:33
Lamb	Ezek 46:15
Oil	Ezek 46:15

So if these additional references are included, which I could not do in exhibit 1 (above), because what I was counting there was examples of *tāmîd* rather than references to the sanctuary as such, we would have 13 new references to drink offerings, 16 references to grain offerings (not 4), three references to lambs (not 2), and one new reference to oil. All of this has the cumulative effect of strengthening the association of *tāmîd* to the daily service and of weakening its association with the yearly.

It is true that the normal morning and evening sacrifices were offered on the Day of Atonement, just as they were on other days, but this does not transform the yearly service into a daily service, nor does it change the daily service into a yearly service. Neither change is required. Desmond Ford projected the yearly service back into the daily,¹ and now those who wish to apply the time prophecies of Dan 12 in the future project the daily service forward into the yearly.² Let the daily be the daily, and let the yearly be the yearly. Neither type of reinterpretation takes us anywhere. There is nothing useful in either view.

If the "daily" extends up to 1844 and then beyond it, what exactly does 1844 contribute? How can we say that the Day of Atonement is unique enough to justify giving it a separate name if there is no difference between happens then and on every other day? I submit that the yearly service was different from the daily service and that any reference to the "daily" automatically indicates a timeframe somewhere between Christ's ascension to heaven and 1844. To apply the term "daily" before 1844 and also after 1844 shows a fundamental misunderstanding of every aspect of the sanctuary and its services.

Notice also that since *tāmîd* is associated with so many different features of the daily service, it really is inaccurate to interpret *hattāmîd* as "the daily [sacrifice]." The sacrifice itself is only one part of what was included in the scope of this term. Ellen White points out the word "sacrifice" does not belong to the text and objects to its use (*EW* 74). People were arguing that the "sacrifice" in question was literal and took place in the distant past. Grammatically, however, a noun of some sort must be supplied – the purpose of adjectives is to modify nouns and here none is present – but the missing noun is not "sacrifice." Instead I would suggest "the daily [service]" – in all its aspects – and this in turn would stand in contrast with the yearly service or Day of Atonement.

¹ For Desmond Ford's affirmation that the Day of Atonement does indeed apply in the last days see, *Daniel* (Nashville: Southern, 1978), p. 305. For his corresponding denial that this is the case see, *Daniel 8:14, the Day of Atonement, and the Investigative Judgment* (Washington, DC, 1980), pp. 284,357,399, 412-13, A-73 to A-77, *Abomination of Desolation in Biblical Eschatology*, p. 122. For discussion see Alberto Timm's discussion online at <http://www.adventistbiblicalresearch.org/documents/desmondfordtheology.htm>.

² Ford himself does not rule out this possibility. Referring to Dan 12:11-12 he writes, "And it may well be that prophecies which have been fulfilled in years during the Christian age will have yet a final apotelesmatic fulfillment in days" (*Daniel*, p. 283). Once we collapse the distinction between the first and second apartments, it does not matter what form the change takes.