

What Is the Relationship Between the Sabbath and the "Daily"?

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Introduction

In this paper I focus on two passages from Daniel (8:11-13; 11:30-31) with respect to what they tell us about the relationship between the Sabbath and the "daily," or *tāmîd*.¹ The word *tāmîd* figures prominently in both passages. The question whether the Sabbath does as well.

Daniel 8:11-13

It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low.¹² Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.¹³ Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled- the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?" (Dan 8:11-13)²

Is Dan 8:11-13 parallel to Isa 58:12?

In the above passage the sanctuary is "brought low" (see vs. 11). Does this take us to Isa 58:12, where there are "fallen walls" (TNK) and a resulting "breach" (KJV)? Some suggest that it does.

Men from your midst shall rebuild ancient ruins, You shall restore **foundations** laid long ago. And you shall be called "Repairer of fallen **walls**, Restorer of lanes for habitation." (Isa 58:12, TNK)

And *they that shall be* of thee shall build the old waste places: thou shalt raise up the **foundations** of many generations; and thou shalt be called, The repairer of the **breach**, The restorer of paths to dwell in. (Isa 58:12, KJV)

Here we have "foundations" and "walls" (TNK), and in KJV the term "breach." And yet extending the idea of a breach in a wall around a building (the sanctuary), to a room in the building (the second apartment), to an object in the room (the ark), to a document in the object (the law), to a paragraph in the document (the Sabbath) seems strained. This line of reasoning

¹ Bible quotations not otherwise marked are from NIV = *New International Version* (Zondervan, 1984). I also use TNK = *The Jewish Bible: Torah, Nevi'im, Kethuvim* (JPS Tanakh 1985) (Jewish Publication Society, 1985).

² A more literal gloss of the last part of vs. 13 would be, "How long will be the vision, the daily [sacrifice], and the rebellion that causes desolation, giving both sanctuary and host [over to be] a trampling ground?"

could be supported by identifying the Sabbath with the sanctuary as a whole, such that breaking the one means breaking the other, or such that casting down the one means casting down the other, but even if the connection between Isa 58:12 and Dan 8:11-12 were straightforward, appealing to it mistakes the half for the whole. Much more than the Sabbath is involved by the sixth century A.D. when the little horn becomes active in history.

The papacy, symbolized by the little horn in Dan 7, was not always able to mount such attacks. It rises by plucking up three other powers, and we know when this series of events occurred in history. Before these three other powers are plucked up, and before they could be plucked up, they themselves had to rise. We know when these things happened. Beforehand, we really can't speak of a little horn power. There was a papacy before the sixth century, but it was not yet the little horn it would later become. And when it arose and became recognizable as the little horn, it was not yet the horrible persecuting power it would later become. These things take time.

The little horn develops becomes capable of aggressive behavior only when it is able to combine religious influence with civil power. This combination is what renders the papacy horn-like, and finally beast-like. But the attack on the Sabbath begins earlier. How much earlier depends on what we feel is included in the attack. If we count from Constantine's Sunday law, it was two centuries earlier. If we count from such church fathers as Justin Martyr, who laid a foundation for Sunday sacredness through their writings, it was four centuries earlier. I personally lean toward the earlier date.

By the sixth century, when the attack on the *tāmîd* finally comes, the entire high priestly ministry of Christ is at issue, with every aspect of the daily service ministered by Christ in heaven being minimized, obscured, contradicted, set aside – not just the Sabbath.

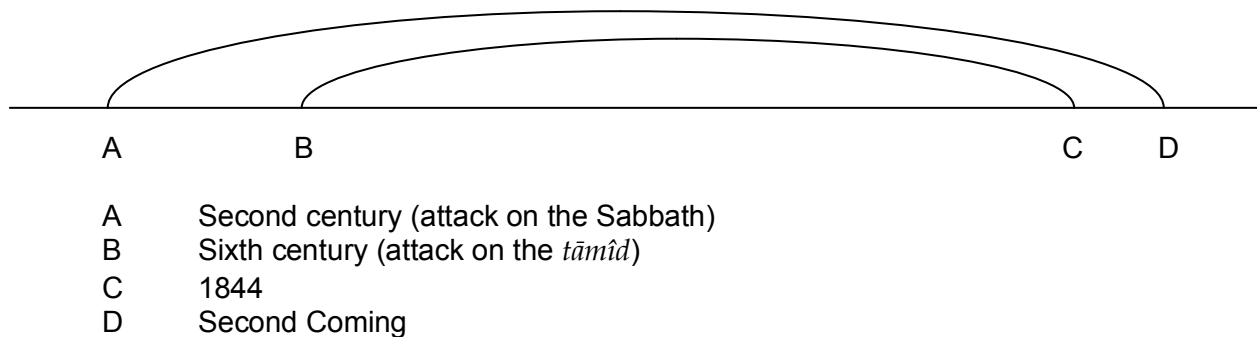


Fig. 1. Comparison of attacks on the Sabbath (AD) and the *tāmîd* (BC).

Summarizing, the attack on the Sabbath begins in the second century (A), reaches full maturity in the fourth century, and does not stop until the second coming (D), whereas the attack on the *tāmîd* begins in the sixth century A.D. (B) and ends, for all intents and purposes, in 1844 (C). Taking place, as they do, at different times, of different durations, I find it hard to argue that these two attacks are one and the same.

Does the word *tāmîd* refer to the Sabbath?

The word *tāmîd* occurs 104 times in a total of 103 verses in the Old Testament. About half of these (50 occurrences in 49 verses) have to do with the sanctuary. See table 1.

Table 1
Uses of *tāmîd* in the Context of the Sanctuary

Book	Sanctuary Services	Other
Exod	25:30; 27:20; 28:29, 30, 38; 29:38, 42; 30:8	
Lev	6:13 (6), 20 (13); 24:2, 3, 4, 8	
Num	4:7, 16; 9:16; 28:3, 6, 10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38	
Deut		11:12
2 Sam		9:7, 10, 13
1 Kgs		10:8
2 Kgs		4:9; 25:29, 30
1 Chr	16:6, 37, 40; 23:31	16:11
2 Chr	24:14	2:3; 9:7
Ezra	3:5	
Neh	10:33 (34), 33 (34)	
Ps	50:8	16:8; 25:15; 34:1 (2); 35:27; 38:17 (18); 40:11 (12), 16 (17); 51:3 (5); 69:23 (24); 70:4 (5); 71:3, 6, 14; 72:15; 73:23; 74:23; 105:4; 109:15, 19; 119:44, 109, 117
Prov		5:19; 6:21; 15:15; 28:14
Isa		21:8; 49:16; 51:13; 52:5; 58:11; 60:11; 62:6; 65:3
Jer		6:7; 52:33, 34
Ezek	46:14, 15	38:8; 39:14
Dan	8:11, 12, 13; 11:31; 12:11	
Hos		12:7
Obad		1:16
Nah		3:19
Hab		1:17

Note: Hebrew verse numberings appear in parentheses where they are different from English verse numberings.

The term *tāmîd* applies to such things as the high priest's breastpiece and the inscribed plate on his forehead, the consecrated bread, burnt offerings, fire on the altar, grain offerings, incense, lamps, and the blowing of trumpets. 2 Chr 2:4 mentions consecrated bread, burnt offerings, and incense, and Neh 10:33 mentions consecrated bread, burnt offerings, and grain offerings. In other words, *tāmîd* refers to virtually every aspect of priestly ministry in the first apartment, and to nothing uniquely identified with the second apartment. See table 2 (below).

Table 2
Uses of *tāmîd* in the Context of the Sanctuary

Item	Reference
All services	1 Chr 16:37
Breastpiece	Exod 28:29, 30
Burnt offerings (two lambs)	Exod 29:38, 42; Num 28:3, 6, 10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; 1 Chr 16:40; 23:31; 2 Chr 24:14; Ezra 3:5; Neh 10:33 (34); Ps 50:8; Ezek 46:15
Consecrated bread	Exod 25:30; Lev 24:8; Num 4:7; 2 Chr 2:4
Daily (service)	Dan 8:11, 12, 13; 11:31; 12:11
Fire on the altar	Lev 6:13 (6)
Grain offerings	Lev 6:20 (13); Num 4:16; Neh 10:33 (34); Ezek 46:14
Incense	Exod 30:8
Inscribed plate on forehead	Exod 28:38
Lamps	Exod 27:20; Lev 24:2, 3, 4
Trumpets	1 Chr 16:6

Note: Neh 10:33 (34) occurs twice in table 1, under burnt offerings and under grain offerings.

Tāmîd and Sabbath. In three of the verses listed (Lev 24:8; 1 Chr 23:31; 2 Chr 2:4) the words "Sabbath" and *tāmîd* occur more or less together, which raises the question whether one or more of these verses could be used to identify the *tāmîd* with the Sabbath, such that a reference to the one becomes a reference to the other. Here are the three verses.

This bread is to be set out before the LORD regularly [*tāmîd*], Sabbath after Sabbath [*b^oyôm haššabbāt b^oyôm haššabbāt*], on behalf of the Israelites, as a lasting covenant [*huqqat ʿôlām*]. (Lev 24:8)

and whenever burnt offerings were presented to the LORD on Sabbaths [*laššabbātôt*] and at New Moon festivals and at appointed feasts. They were to serve before the LORD regularly [*tāmîd*] in the proper number and in the way prescribed for them. (1 Chr 23:31)

Now I am about to build a temple for the Name of the LORD my God and to dedicate it to him for burning fragrant incense before him, for setting out the consecrated bread regularly [*tāmîd*], and for making burnt offerings every morning and evening and on Sabbaths [*laššabbātôt*] and New Moons and at the appointed feasts of the LORD our God. This is a lasting ordinance for Israel. (2 Chr 2:4)

In the last two passages (1 Chr 23:31; 2 Chr 2:4) the word used is "Sabbaths," rather than "Sabbath," and the context includes New Moon festivals and appointed feasts. So 1 Chr 23:31 and 2 Chr 2:4 might not be the best places to start when connecting the *tāmîd* specifically with the seventh-day Sabbath. In the first passage (Lev 24:8), however, the seventh-day

Sabbath is the only day mentioned. So if it's possible to make the desired connection anywhere, this is the place.

Adverbs and nouns. In Lev 24:8 there's a close syntactic connection between the terms "regularly" and "Sabbath by Sabbath." Hebrew *b'yôm haššabbat b'yôm haššabbat* ("Sabbath after Sabbath," or "Sabbath by Sabbath") is an adverbial expression and of course *tāmîd* is also adverbial in this context. Both modify the same predicate. The two expressions are comparable – not in every way, but in many ways. By saying this have I just yielded the essential point? Before assuming so, consider again what we just said.

If in the present context *tāmîd* is an adverb, it is not also a noun. "Sabbath" is a noun. It is possible to use *tāmîd* nominally, often with the definite article ("the *tāmîd*, Hebrew *hattāmîd*), but this is not what we find here. The fact that "regularly" (NIV) in Lev 24:8 is comparable to "Sabbath after Sabbath," does not make "the *tāmîd*" the same as "the Sabbath." Indeed, if *tāmîd* truly is comparable to an adverbial expression such as "Sabbath after Sabbath," that fact precludes comparing it also with a noun. Thus, correctly understood, *tāmîd* in Lev 24:8 argues against identifying the *tāmîd* with the Sabbath. Adverbs are not nouns.

Even the adverbial connection between *tāmîd* and "Sabbath after Sabbath" that we see in Lev 24:8 can be misunderstood. It is more tenuous than might first appear. If an action is "regular" or "continual," that introduces the probability of repetition.³ Repetition takes place on a cycle, which can be regular or irregular and can occupy greater or lesser amounts of time. The consecrated bread was set out on a weekly cycle ("Sabbath after Sabbath"), as mentioned above. Does *tāmîd* describe only actions that are repeated on a weekly cycle? If not, what is the claim when pointing out the relationship between *tāmîd* and "Sabbath after Sabbath" in Lev 24:8? The two meanings overlap, it is true, but even here they are not identical. Is the link between them strengthened or weakened by comparing other passages?

Times and places. The connection between "regular," "continual," "daily," or whatever and the Sabbath involves other factors not yet introduced, which we will need to consider. In doing this our context is the sanctuary.

The high priest's breastpiece was to be worn whenever the high priest went into the "sanctuary" (Exod 28:29; JB, TNK). Other translations of this verse say "Holy Place" (or "holy place") (NIV, NKJV, NRSV). Translated either way, the focus is not on the second apartment. Burnt offerings were offered twice every day (Exod 29:38, 42). The fire on the altar was trimmed as needed so it would never go out (Lev 6:13). Incense was kept burning in the first apartment (Exod 30:8), just as the fire on the altar of burnt offering was kept burning in the court. The lamps in the first apartment were kept burning at all times (Exod 27:20). A grain offering was included whenever a priest was consecrated (Lev 6:20). How many of these cycles would allow us paraphrase by saying "Sabbath after Sabbath"?

Trumpets were often used in worship. There is a question when and where. It is a question we need to raise, because the word *tāmîd* is used to describe their role in the sanctuary and a first reading would imply that they were played in the second apartment.

³ Some actions, such as buzzing or humming, are continuous in nature, but not many fall in this category. Most actions occupying indefinitely large amounts of time are made up of smaller individual repeated actions. Even buzzing is produced by vibrations, which are repeated smaller individual actions, but we are concerned here with perceptions relating to language use, not with philosophical distinctions.

Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. (1 Chronicles 16:6)

Notice the passage says two priests ministered with trumpets "continually before the ark of the covenant of God." (vs. 6). What's wrong with this picture? When two priests do this, or anything else, they can't both be high priests. And no one other than the high priest could enter the second apartment ever, much less "continually." So when this verse says "before the ark of the covenant of God," where were the trumpets being played? Answer: In the first apartment. Not in the second apartment. Thus, 1 Chr 14:6 offers, not a counter-example, but an illustration of the point being made, i.e., that *tāmîd* never describes activities which take place in the second apartment. The second apartment was a *tāmîd*-free zone. Why is it important to notice this?

By binding *tāmîd* to a specific part of the sanctuary (the first apartment) we bind it to a specific period of time (not while the high priest is in the second apartment). When the high priest entered the second apartment on the day of atonement, all activity in the first apartment came to a halt.

No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel. (Leviticus 16:17)

No one could stand in for the high priest to keep things going while he was unable to be in the first apartment personally. Thus, if the *tāmîd* is associated in some way with the ministry of the first apartment each time it is used in the context of the sanctuary, it follows that when the high priest entered the second apartment the *tāmîd* ceased.

This concept is supported by Dan 8:13, which uses the expression *ʿad mātay* ("until when?"). One part of the reference here is to the *tāmîd*. The meaning of "until when?" is "up to what point?" The focus is on the end of a process and one implication is that the process does not continue beyond its ending point. But we digress.

Other similar terms

"*Lasting covenant.*" The expression "lasting covenant" (*bʿrît ʿôlām*), at the end of Lev 24:8, is similar to *tāmîd* in certain ways. It occurs twelve times, in Gen 9:16; Exod 31:16; Lev 24:8; 2 Sam 23:5; 1 Chr 16:17; Ps 105:10; Isa 24:5; 55:3; Jer 32:40; 50:5; Ezek 16:60; 37:26. These passages have to do with the rainbow in the sky (Gen 9:16), the seventh-day weekly Sabbath (Exod 31:16), the setting out of consecrated bread (Lev 24:8), God's covenant with David (2 Sam 23:5), God's covenant with Abraham, Isaac, and Jacob (1 Chr 16:17; Ps 105:10), God's covenant with mankind that mankind has broken (Isa 24:5), and a renewal of God's covenant with Israel (Isa 55:3; Jer 32:40; Jer 50:5; Ezek 16:60; 37:26).

The reader will have noticed that Exod 31:16, in the first list (above), provides a direct statement about the ongoing nature of Sabbath keeping. "The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant" (Exod 31:16). Thus, the Sabbath is described as a "lasting covenant," although in saying this the word *tāmîd* is not used. By contrast, Lev 24:8 does use the word *tāmîd*, but says nothing about the seventh-day

Sabbath being a continuing obligation. "This bread is to be set out before the LORD regularly [*tāmîd*], Sabbath after Sabbath [*b^cyôm haššabbāt b^cyôm haššabbāt*], on behalf of the Israelites, as a lasting covenant" (Lev 24:8). The reference to the Sabbath in this verse is secondary. The author here is talking primarily about bread.

"Perpetual obligation." A second term conceptually similar to "daily" (*tāmîd*) is "perpetual obligation" (*ḥuqqat ʿôlām*). Here *ḥuqqat* ("obligation") takes the place of *b^crit* ("covenant"), but the word indicating duration through time remains the same (*ʿôlām*). The expression *ḥuqqat ʿôlām* occurs sixteen times, in Exod 12:14, 17; 27:21; 28:43; Lev 3:17; 7:36; 10:9; 16:31; 17:7; 23:14, 21, 31, 41; 24:3; Num 15:15; 18:23. These passages have to do with observing Passover (Exod 12:14), observing the Feast of Unleavened Bread (Exod 12:17), keeping the lamps burning continually in the first apartment (Exod 27:21; Lev 24:3), priests wearing linen underwear (Exod 28:43), not eating fat or blood (Lev 3:17), giving priests the breast and thigh of sacrificial animals (Lev 7:36), priests not drinking wine or strong drink when they minister before the Lord (Lev 10:9), observing the Day of Atonement (Lev 16:31), not sacrificing to goat idols ("goat-demons," TNK) (Lev 17:7), not eating of a harvest until after presenting the wave sheaf to the Lord (Lev 23:21), not doing work on the Day of Atonement (Lev 23:31), observing the Feast of Booths (Lev 23:41), aliens offering their sacrifices just as Israelites do (Num 15:15), and leaving the work of the Tent of Meeting to Levites (Num 18:23).

Implications of a *tāmîd*/Sabbath connection regarding time

When does the tāmîd begin? If the *tāmîd* and the Sabbath are to be identified with each other in some way, when do they begin? The Sabbath begins at creation. Does the *tāmîd* begin at creation also? Be careful how you answer here, because we could end up going over some of the same ground Albion F. Ballenger wanted us to cover a century ago.⁴ He wanted the first apartment of the heavenly sanctuary to begin in the timeframe of creation and be active from Eden to the cross, to which the sequel he proposed was that the second apartment would be active from the cross to the second coming.

Ellen White opposes Ballenger's position vehemently.⁵ A moment's reflection will make clear why she does this. Extending the ministry of the heavenly sanctuary back to Eden would destroy our sanctuary theology and remove our reason for existence as a people, because it moves the transition from first apartment to second apartment back almost two thousand years from 1844 to the first century. It is true that Christ pledged His life as a Substitute for sinners before anyone sinned, but this does not mean that the antitypical daily service begins at the fall. The actual ministry of the sanctuary in heaven begins after the cross. There is a reason why this must be. "Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer" (Heb 8:3). What Jesus offers in the sanctuary is His blood. His blood was shed on the cross. Thus, His high priestly ministry must begin after the cross.⁶ However, if the *tāmîd* is the Sabbath (or the covenant sign of Sabbatical

⁴ Roy Adams, *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church* (Berrien Springs: Andrews University, 1981). For Adams' chapter on Ballenger see pp. 95-164, and especially pp. 112-15.

⁵ Ellen G. White, *Manuscript Release No. 270*, pp. 15, 23.

⁶ For those, like Desmond Ford, who ridicule the idea of presenting the blood that fell to the ground at the foot of the cross, I answer that the same blood that fell to the ground is still coursing through Christ's living veins now. By presenting Himself, He offers the same blood that was shed on the cross.

worship), and the Sabbath begins in Eden, someone might wish to argue that the *tāmîd* also begins in Eden. Any theory with this premise resurrects the Frankenstein that Ballenger brought to life early in the twentieth century.

When does the tāmîd end? Consider the question of Dan 8:13, *ʿad-māṭay heḥāzôn hattāmîd wʿhappešaʿ šômēm*. This question has three parts which can be approached separately.⁷ The first part is *ʿad-māṭay heḥāzôn?* (lit., Until when the vision? i.e., How long will the vision last?) The last part is *ʿad-māṭay . . . happešaʿ šômēm?* (lit., Until when . . . the desolating rebellion? i.e., How long will the rebellion last?) The middle part is *ʿad-māṭay . . . hattāmîd?* (lit., Until when . . . the *tāmîd*? i.e., How long will the *tāmîd* last?)

The three elements mentioned in the question of vs. 13 begin at different times. The vision begins half a millennium before the cross (457 B.C.), the *tāmîd* begins immediately after the cross, and the rebellion begins half a millennium after the cross (A.D. 538). But even though the three start at widely different times, they end close to each other in a tight group. The vision and the *tāmîd* both end in 1844. The desolating rebellion ends slightly before this in 1798. Thus, 1844 is a point of transition between daily and yearly. The three things that lead up to the cleansing of the sanctuary do not all end in the same year, but 1844 is a cutoff point beyond which none of them continues. That is the end for the things mentioned in this vision.

If the question is, What happens on the day of atonement (a time), that gives one set of answers. In this case we could search Leviticus for indications that daily sacrifices continue being offered on the day of atonement. However, if the question is, Where is Jesus (a place), that gives another set of answers. If Jesus is no longer in the first apartment, the ceremonies associated with that place cannot continue without Him. No one else could take His place, and no one would need to. If Jesus is in the second apartment, that's where mercy is, because "God is love" (1 John 4:8). But the *tāmîd* need not continue endlessly for this to be so. The *tāmîd* is not the reason for God's existence or for the nature of His character. It is merely a term used to describe His work in the first apartment.

When Jesus comes out of the second apartment the only item on His agenda will be to mount the white horse of Rev 19:11 and lead all the angel armies of heaven to the earth. This has not happened yet. He does not return to the first apartment to minister there again. And so the question of whether any daily sacrifices might have been offered on the day of atonement in Leviticus does not arise. Jesus leaves the first apartment to enter the second, and He leaves the second apartment to come to the earth. Thus, by October 22, 1844 the *tāmîd* had run its course. But the Sabbath remains (see Isa 66:23). The two do not end together, nor did they begin together.

Since the Sabbath and the *tāmîd* have different starting points and different ending points, the two cannot easily be identified with each other. One might wish to say that, although they don't begin or end together, the *tāmîd* and the Sabbath do overlap for an extended period of time. It is true that they overlap from the cross to 1844. Does this fact make the two one? See fig. 2.

⁷ Hebrew construct chains are pairs of nouns where only one can have the definite article. And yet *heḥāzôn* and *hattāmîd* both have the article. These are not in construct. They are separate terms in a list.

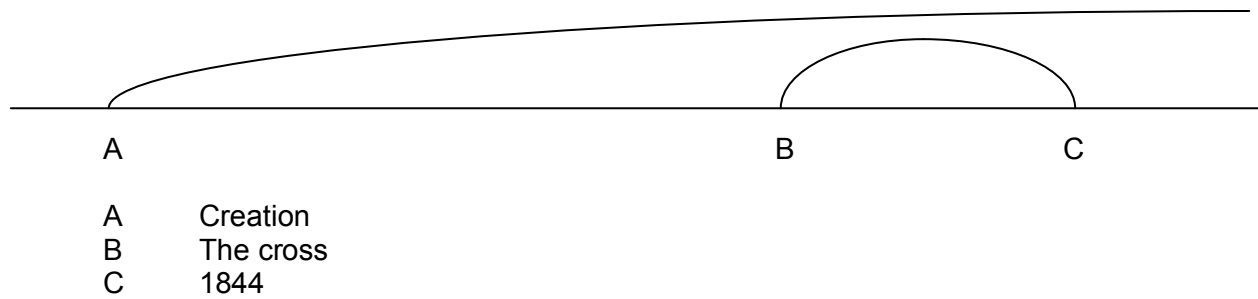


Fig. 2. Comparison of the Sabbath, which begins at creation (A) and does not end even in eternity, and the *tāmîd*, which begins after the cross (B) and ends in 1844 (C).

Implications of a *tāmîd*/Sabbath connection regarding space

I mentioned above that there's also a matter of space. The word *tāmîd* is used in the Old Testament to describe the entire daily service of the ancient sanctuary – everything associated with it (see table 1, above). The daily service described in this way was confined to the court and the first apartment. Nothing having to do with the daily service ever enters the second apartment, and the law containing the Sabbath commandment is never brought into the first apartment. Thus, there's never a time when the two could be said to correspond – never a time when the *tāmîd* meets the Sabbath spatially. The daily service (*tāmîd*) is never in the second apartment, the Sabbath is never in the first. This factor, when added to those mentioned earlier, make it difficult to identify the Sabbath with the *tāmîd*. They are two separate things.

When Christ leaves the first apartment, nothing else happens there. No one could fill in for Him after He leaves, any more than someone could take His place in the second apartment.⁸ After 1844 the focus moves away from first apartment to the second. The Sabbath does not end when this happens. Nor does the attack on the Sabbath end.

Another thing that does not end in 1844 is God's mercy. Recall that one name for the lid covering the ark is the "mercy seat." Why should anyone suppose that mercy is confined to the first apartment? It pertains, not to an apartment of the sanctuary, but to God. When God moves to the second apartment, mercy follows Him there. And yet the question *ʿad-mātay . . . hattāmîd* is not rhetorical. The *tāmîd* does end. Otherwise, what does *ʿad-mātay* mean? We are all aware that the literal meaning of this expression is "until when?" If nothing stops, the word "until" is meaningless. The *tāmîd* is associated not only with a time (before 1844), but with a place (the first apartment). When Christ leaves, the first apartment is left devoid of activity – empty. But God's mercy is not confined to either a time or a place. It derives from God's inherent nature. So mercy continues in 1844, but the *tāmîd* does truly and fairly come to an end. To the extent that our faith follows Christ to the second apartment, we will lose sight of the first.

⁸ See Rev 5:1-5.

No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel. (Lev 16:17)⁹

If Jesus is now in the second apartment, before the mercy seat where the judgment is in session, our faith must follow Him there or we risk losing sight of Him. The only reason why we, as Seventh-day Adventists, have ever directed our faith to any part of the sanctuary is that Jesus is there. His presence gives the sanctuary the only meaning it has ever had. The first apartment was once the center of all His activity, and so it was the rightful focus of human attention. No more. The center of Jesus' activity now is the second apartment. We must show by the topics we raise that we have followed Him there.

Daniel 11:30-31

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. ³¹ "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. (Dan 11:30-31)

In Dan 11 we again face problems relating to time. I mentioned earlier that the beginning of Satan's attack on the Sabbath precedes the beginning of his attack on the *tāmîd* – by two centuries if we count from Constantine's Sunday law of 321, by four if we count from such early patristic sources as the *Epistle of Barnabas* (2, 15),¹⁰ Justin (*First Apology*, 37, 67; *Dialogue*

⁹ "Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's [261] message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." {EW 260.1}

¹⁰ "Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this,] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on

with Trypho, 12,¹¹ 19, 21, 23,¹² 47), and Clement of Alexandria (*The Stromata, or Miscellanies*, 6.16). The *Epistle of Barnabas* was written in the late second century. Justin's *First Apology* might have been written a bit earlier, Clement of Alexandria a bit later. The apostasy was not universal at this time. There were still some voices in favor of, or at least not in opposition to, the seventh-day Sabbath of God.¹³ But in the second century Sunday sacredness was already being asserted aggressively.

In Dan 7 the little horn rises to power by uprooting three earlier powers. We know which powers these are (Vandals, Ostrogoths, Heruls) and when they disappear from history (sixth century).¹⁴ Before they disappear the little horn cannot be said to have risen, because it rises by uprooting them (see Dan 7:8). So prophetically these events are tied to a specific and rather narrow moment of history in the early/mid sixth century.

Consider the fourth century, midway between the second and sixth. In the fourth century people had been talking about Sunday sacredness for two hundred years. And then, only ten years after the Edict of Toleration (311), it was made the law of the land (321), at least in towns. So this part of Satan's attack was fully formed by the fourth century. And yet the rise of the little horn – which would eventually attack the *tāmîd* – was still two centuries away. Constantine's Sunday law was a very prominent part of Satan's attack on the Sabbath, but the little horn was nowhere in sight then. The events that some wish to connect in this way didn't happen at the same time.

Conclusion

The *tāmîd* and the Sabbath begin at different times and end at different times. (The Sabbath doesn't end.) The attack on the Sabbath starts in the second century and continues until Jesus comes. The attack on the *tāmîd* starts in the sixth century and continues until the *tāmîd* itself ends in 1844. I say that the *tāmîd* ends when it does because Christ (the only One

which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens" (*Barnabas*, 15).

¹¹ "The new law requires you to keep perpetual sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you: and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true sabbaths of God. If any one has impure hands, let him wash and be pure" (*Dialogue*, 12).

¹² At the same time Justin appears to argue against the Sabbath without reference to any replacement for it: "For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham" (*Dialogue*, 23).

¹³ Athanasias (*To Autolycus*, 12) appears to support, or at least not to resist, Sabbath rest. Irenaeus gives a similar impression: "These are [to take place] in the times of the kingdom, that is, upon **the seventh day, which has been sanctified, in which God rested from all the works which He created, which is the true Sabbath of the righteous**, which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes" (Irenaeus, *Against Heresies*, 5).

¹⁴ All three groups are associated with Justinian's general, Belesarius, in one way or another. The Vandals and Ostrogoths fought against him, the last of the Heruls to remain in Italy fought with him as part of his personal guard.

who could perform its ceremonies) leaves the first apartment (the only place where those ceremonies could be performed). It is not coincidental that the Sabbath becomes prominent again when He enters the second apartment. Thus, the *tāmîd* pertains to the first apartment, the Sabbath to the second apartment. Both are significant for God's people in whatever degree they have to do with Jesus, but they contrast in both time and space. In view of these facts I think it would be difficult to maintain a very close connection – and impossible to maintain an identity relationship – between the Sabbath and the "daily" or *tāmîd*.

There is a context for my remarks in this paper. Consider Dan 12:11 ("From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days"). If we accept the above safeguards and allow Scripture to warn us away from applying Dan 12:11 to a time yet future, because this verse's reference to the "daily [sacrifice]" is only admissible prior to 1844, we will save the church a lot of grief. If, on the other hand, we feel that our model is so forceful and so convincing in other ways that future time is required here, and if this one inconvenient detail becomes insignificant by comparison, and if we sweep it away, that is equivalent to a train jumping its tracks. We do this at our peril. The word *tāmîd* in the Hebrew of Dan 12:11 is like a red warning flag. I urge my readers not to ignore it.