

# Some Remarks on *tāmîd* in Dan 8

Frank W. Hardy

## Introduction

The syntax of the question of Dan 8:13 is subject to interpretation.<sup>1</sup> Translators routinely assume that there is a privileged relationship between the first two terms (*hehāzôn* and *hattāmîd*). This assumption is based on various syntactic arguments (a construct relationship, apposition, other textual indicators, the Masoretic accents), but the destination of these divergent paths is all the same. We find things like the vision “of” the *tāmîd*,<sup>2</sup> the vision “about” the *tāmîd*,<sup>3</sup> the vision “concerning” the *tāmîd*,<sup>4</sup> or “things in the vision,” “what we see here” and then examples drawn from the remaining terms illustrating what “things.”<sup>5</sup> In each case the first term (“the vision”) is given superordinate status and the second and third terms are subheads under that. The concept is that the vision of 8:13c is the object of inquiry in the angel’s question and that the *tāmîd* and the desolating transgression, as well as the terms that appear in 8:13d, are parts of the vision.

There is broad consensus that the sentence must be analyzed in this way, but the text does not support it. If we take at face value the words Daniel wrote in 8:13c (lit. “the vision, the *tāmîd*, and the desolating transgression”) are simply a list of three syntactically equivalent terms.<sup>6</sup>

Ironically, despite the near universal desire for *hehāzôn* to have a superordinate status, the analysis I propose and its opposing alternatives all require, if we are consistent, the same logical conclusion, i.e., that the *tāmîd* of 8:13c does not extend beyond the vision, i.e., it does not and cannot outlast the 2300 “evening-mornings.” When the *tāmîd* ends it really stops and is not subsequently restored. The focus of any restoration or cleansing after the end of the 2300 “evening-mornings” is not the *tāmîd* (8:13), but the *qōdeš* (8:14).

---

<sup>1</sup> A number of individuals have influenced by thinking in the present paper. First are the members of the Daniel 12 Study Committee, who invited me to be one of the speakers at their symposium in Fallbrook, CA, November, 2014. Hugo Leon and Samuel Núñez, Jr., especially, showed me every courtesy and it hurts me to have to oppose some of what they say, but I must. Jacques Doukhan (Andrews University), Tarsee Li (Oakwood University), and Elias da Souza (Biblical Research Institute) have commented on earlier drafts of the paper. Martin Pröbstle very kindly shared some scans of material, referenced in his dissertation, to which I did not have access. None of these people should be blamed for any remaining errors.

<sup>2</sup> Darby Translation (DARBY), 1599 Geneva Bible (GNV), Jubilee Bible 2000 (JUB), New Jerusalem Bible (NJB), Smith-Goodspeed (SG), Young's Literal Translation (YLT).

<sup>3</sup> Orthodox Jewish Bible (OJB).

<sup>4</sup> American Standard Version (ASV), Contemporary English Version (CEV), English Standard Version (ESV), King James Version (KJV), Lexham English Bible (LEB), New American Bible (Revised Edition) (NABRE), New English Translation (NET Bible), New International Version (NIV), New King James Version (NKJV), New Revised Standard Version (NRSV), Revised Standard Version (RSV).

<sup>5</sup> Good News Translation (GNT), GOD'S WORD Translation (GW), Holman Christian Standard Bible (HCSB), New Century Version (NCV), New Life Version (NLV), New Living Translation (NLT), The Message (MSG).

<sup>6</sup> Literal Translation (LT), Moffat (MOF), New English Bible (NEB), Revised English Bible (REB), Wycliffe Bible (WYC).

## Syntactic Models

### Construct chain

In Dan 8:13c the word *hehāzôn* “the vision” starts with the definite article. In an earlier version of the paper I argued that translating *hehāzôn hattāmīd* as “the vision of the *tāmīd*” (with whatever gloss for *tāmīd*) would be ungrammatical. Waltke and O’Connor succinctly state that, “In a construct chain, the construct can never be prefixed with the article.”<sup>7</sup>

Unfortunately, the above position does not bear scrutiny. There are many passages in the Old Testament where biblical writers use construct chains beginning with the definite article. Friedrich Eduard König documents such usage at length in §303 of his *Historisch-kritisches Lehrgebäude der hebraischen Sprache*,<sup>8</sup> Thirty-four of his examples are listed below. See table 1.

---

<sup>7</sup> Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax* [Winona Lake: Eisenbrauns, 1990], 9.7a, p. 156-57.

<sup>8</sup> Leipzig: Hinrichs, in three volumes, 1881-1897. Reprint, Hildesheim: Olms, 1979. König is cited frequently in Martin Pröbstle, “Truth and Terror: A Text-Oriented Analysis of Daniel 8:9-14” (PhD dissertation, Andrews University, 1996), p. 351, n. 2. I would like to thank Pröbstle for kindly supplying me a copy of König §303 for my work on the present paper.

Table 1  
Article-Initial Construct Chains

Reference	Sect	Hebrew	Gloss
Named Person			
Gen 24:67	303a	<i>hā'oh<sup>e</sup>lā sārā</i>	the tent of Sarah
Jer 38:6	303d	<i>habbôr malkiyyāhū</i>	the well of Malkiyahu
Jer 48:32	303d	<i>haggepen šibmā</i>	the vineyard of Sibma
Unnamed Person			
2 Kgs 9:4	303c	<i>hanna<sup>c</sup>ar hannābī<sup>?</sup></i>	the servant of the prophet
2 Kgs 23:17	303c	<i>haqqeber <sup>?</sup>iš-hā<sup>te</sup>lōhīm</i>	the tomb of the man of God
Named People Group			
Josh 13:5	303b	<i>hā'āreš haggiblī</i>	and the land of the Gebalites
Josh 13:7	303b	<i>haššēbet ham<sup>e</sup>naššeh</i>	the tribe of Manasseh
Ezra 9:1	303f	<i>hā<sup>c</sup>ām yisrā<sup>c</sup>ēl</i>	the people of Israel
1 Kgs 14:24	303c	<i>hattō<sup>ca</sup>bōt haggōyīm</i>	the abominations of the Gentiles
Unnamed Class of People			
Josh 8:11	303b	<i>hā<sup>c</sup>ām hammilhāmā</i>	the people of war
Ps 123:4	303e	<i>halla<sup>c</sup>ag hašša<sup>ra</sup>nannīm</i>	the mockery of those at ease
Jer 25:26	303d	<i>hammam<sup>e</sup>kōt hā'āreš</i>	the kingdoms of the earth
Ezek 45:16	303d	<i>hā<sup>c</sup>ām hā'āreš</i>	the people of the land
Named Place			
Gen 31:13	303a	<i>hā'ēl bēt-<sup>?</sup>ēl</i>	the God of Bethel
Num 34:2	303b	<i>hā<sup>c</sup>āreš k<sup>e</sup>na<sup>c</sup>an</i>	the land of Canaan
2 Kgs 23:17	303c	<i>hammizbē<sup>a</sup>h bēt-<sup>?</sup>ēl</i>	the altar of Bethel
2 Kgs 25:11	303c	<i>hammelek bābel</i>	the king of Babylon
Ezra 8:29	303f	<i>halli<sup>s</sup>e<sup>e</sup>kōt bēt YHWH</i>	the [main] hall of the house of YHWH
Isa 36:8, 16	303d	<i>hammelek <sup>?</sup>aššūr</i>	the king of Assyria
Lam 2:13	303e	<i>habbat yerūšālayim</i>	the daughter of Jerusalem
Other			
Exod 9:18	303a	<i>hayyôm hiwwasdā</i>	the day of [its] founding
Exod 28:39	303a	<i>hakk<sup>e</sup>tōnet šēš</i>	the coats of linen
Exod 39:17	303a	<i>hā<sup>ca</sup>bōtōt hazzāhāb</i>	the cords of gold
Exod 39:27	303a	<i>hakkātōnet šēš</i>	the coats of linen
2 Kgs 16:14	303c	<i>hammizbah hann<sup>e</sup>hōšet</i>	the altar of brass
2 Kgs 16:17	303c	<i>hammisg<sup>e</sup>rōt ham<sup>e</sup>kōnōt</i>	the frames of the stands
Jer 32:12	303d	<i>hassēper hammiqnā</i>	the scroll of purchase
Ezek 7:7	303d	<i>hayyôm m<sup>e</sup>hūmā</i>	the day of confusion
Ezek 40:15	303d	<i>hašša<sup>c</sup>ar hā'itōn</i>	the entry gate
Ezek 41:22	303d	<i>hammizbē<sup>a</sup>h <sup>c</sup>ēš</i>	the wooden altar
Ezek 43:21	303d	<i>happār hahatṭā<sup>?</sup>t</i>	the ox of the sin offering
Ezek 45:14	303d	<i>habbat haššemen</i>	the bath [measure] of wine
Ezek 46:19	303d	<i>halli<sup>s</sup>e<sup>e</sup>kōt haqqōdeš</i>	the [main] hall of the sanctuary

There is a question whether the examples König documents were considered ungrammatical when they were written down and should be considered examples of writers taking grammatical liberties, or perhaps they represent a category of usage that is grammatical for reasons we don't fully understand. In any event, a construct chain analysis of the question in

8:13c is available. This does not mean it would be correct, but it is available within the grammatical constraints passed down to us by biblical writers.

A number of translations imply that the Hebrew contains a construct chain in 8:13c (Darby, GNV, JUB, NJB, SG, YLT) and, as stated, Hebrew grammar does not rule this out. I think good exegesis does rule it out, but grammar in and of itself does not.<sup>9</sup>

## Apposition

Apposition closely resembles a construct analysis, but there is a subtle difference.<sup>10</sup> The two resemble each other in the sense that if we translate “the vision of,” or “the vision concerning,” or “the vision about,” or talk about “the things in the vision” and then give the *tāmîd* and the *peša<sup>c</sup> šōmēm* as examples of what is in the vision, the result appears to be the same. The difference is that apposition requires the two terms in question to be same referential; they are two references to one thing.<sup>11</sup> Thus if *hehāzôn* and *hattāmîd* are in apposition they would have to mean “the vision, i.e., the *tāmîd*, or something on that order. The problem is that *hehāzôn* and *hattāmîd* are obviously not same referential.<sup>12</sup> The conquests of Cyrus, for example, are part of the vision (8:3-4), but they are not part of the *tāmîd*. And the situation becomes bizarre if we extend similar logic to the third term (“the tamid, i.e., the rebellion against the tamid”). The requirement of “a single extra-linguistic referent” does not work well in 8:13c.

## Other text-based suggestions

A suggestion proposed by Montgomery is to speak of the relationship between *hehāzôn* and subsequent terms as “epexegetical,” which means that the *tāmîd* adds further explanation to *hehāzôn* without any requirement that the terms be same referential. This is the most appealing of the suggestions mentioned so far. Others have been put forward.

In order to explain the article in *he āzôn*, GKC regards *hattāmîd* as “a subsequent insertion,” whereas König and Lambert argue that the placement of the article with *āzôn* may have been influenced by the occurrences of *āzôn* with the article in vss. 2 (2x), 15, and 17. Davidson finds the text to be seriously faulty. Ewald observes only the phenomenon: “When the first member of the series, which should be in construct state, thus becomes more detached through its assumption of the article, it sometimes even returns to the absolute state. The article may then be likewise repeated with the second word” (*Syntax*, 108 [§290e]). For a number of construct relations in which the *nomen regens* takes the article see König, 3:298-304 (§303).<sup>13</sup>

<sup>9</sup> “All attempts to link התמיד with another word remain unconvincing. The explanation that the two nouns function in a construct relationship fails because of the definite article before x, which despite futile attempts cannot really be accounted for in a construct relationship, except if the article were to be deleted by textual emendation.” (Pröbstle, p. 351).

<sup>10</sup> “So Havernick, 287; von Lengerke, 385; Maurer, 145; Kliefoth, 259; Keil, 301; Meinhold, Daniel, 309; Behrmann, 55; Tiefenthal, 270; Driver, *Daniel*, 118; Charles, 210; Leupold, 351; Hasslberger, 105, 106; Shea, *Selected Studies* (1982), 80 = (1992), 95-96; Collins, *Daniel* (1993), 326, 336. Montgomery uses the term ‘epexegetical’ to characterize the relation between ‘the vision’ and the subsequent items (341)” (Idem, p. 350, n. 2).

<sup>11</sup> Waltke and O’Connor, *Syntax*, 4.4.1b, p. 70.

<sup>12</sup> See Schindele, in Pröbstle, p. 352, n. 3.

<sup>13</sup> Idem, p. 351, n. 2.

## Masoretic accents

The above arguments are all based on the consonant letters of the Hebrew text; the next however, involves accents added later by Masoretic scholars. To illustrate what's involved here we divide the major terms of Dan 8:13c into their morphological components. Let "ha(C)" represent the definite article at an abstract late pre-surface level. Let (C) indicate that any consonant immediately following the article will be geminated if it is not guttural.<sup>14</sup> See table 2.

Table 2  
Morphology of Main Terms in Dan 8:13cd

Ref.	Term 1	Term 2	Term 3
8:13c	ha(C) + hāzôn	ha(C) + tāmîd	w <sup>e</sup> + ha(C) + peša <sup>c</sup> šōmēm
8:13d		qōdeš	šābā <sup>?</sup>

Pröbstle points out that there is no article on the word *qōdeš* in 8:13d,<sup>15</sup> but equally significant is its absence from *šābā<sup>?</sup>*. The author gives each major term in clause (c) the article and withholds it from each major term in clause (d) – under circumstances where we would otherwise expect to see it, since both *qōdeš* and *šābā<sup>?</sup>* are mentioned in earlier verses. In 8:13c each major term has the definite articles; in 8:13d there are no terms with the definite article. See table 3.

Table 3  
Distribution of the Article in Dan 8:13c-d

Ref.	Term 1	Term 2	Term 3
8:13c	ha(C)-	ha(C)-	w <sup>e</sup> + ha(C)-
8:13d	N/A	-	-

In Dan 8:13cd *heḥāzôn* has a conjunctive accent (*mahpāk* or *m<sup>e</sup>huppāk*) and *hattāmîd* has a disjunctive accent (*paštā*). Accents in Hebrew have a purpose similar to that of punctuation marks in English. Accents draw *heḥāzôn* and *hattāmîd* together into a mini word group and separate that one from the following mini word group *w<sup>e</sup>happeša<sup>c</sup> šōmēm*. Thus in terms of Masoretic accents the predicate *ad-māṭay* has two main arguments (*heḥāzôn hattāmîd*, *w<sup>e</sup>happeša<sup>c</sup> šōmēm*), whereas I would prefer to say that it has three (*heḥāzôn, hattāmîd, w<sup>e</sup>happeša<sup>c</sup> šōmēm*). This much has to do with clause (c). In clause (d) the predicate *tēt* has one argument group (*w<sup>e</sup>qōdeš w<sup>e</sup>šābā<sup>?</sup>*), joined by conjunctive accent *mê<sup>r</sup>kâ* to show that *qōdeš* and *šābā<sup>?</sup>* are both equally subject to the trampling indicated by the predicate.<sup>16</sup> We now map these relationships onto table 3 for ease of exposition. See table 4.

<sup>14</sup> "All consonants in BH can be geminated except (a) the gutturals [sic] letters א, ה, ח, ע, and the semi-guttural ר, . . ." (*Encyclopedia of Hebrew Language and Linguistics*, Geoffrey Khan, gen. ed. [Leiden: Brill, 2013], 2:11, s.v. "Gemination").

<sup>15</sup> Pröbstle, pp. 367-68, 418-25.

<sup>16</sup> I am not giving only those details here that pertain to the argument.

Table 4  
Masoretic Analysis of Dan 8:13c-d

Ref.	Term 1	Term 2	Term 3
8:13c	ha(C)-	ha(C)-	w <sup>e</sup> + ha(C)-
8:13d		-	-

With respect to consonant letters, I suggest that w<sup>e</sup>- merely indicates the end of a list and that there are no mini word groups 8:13c; but if there are such groups, the element forming them would be w<sup>e</sup>- and the terms joined would be not 1 and 2, but 2 and 3. See table 5.

Table 5  
Proposed Analysis of Dan 8:13c-d

Ref.	Term 1	Term 2	Term 3
8:13c	ha(C)-	ha(C)-	w <sup>e</sup> + ha(C)-
8:13d		-	-

What the various biblical authors wrote was consonant letters. Vowel pointing and accents are not letters and, in this sense, an argument from accentuation is not a textual argument. Masoretic accents have the same source, age, and authority as vowel points,<sup>17</sup> which is to say that their authority is considerable. My only point here is that they can't take precedence over consonant letters. If the two streams of information diverge (and if there are two streams of information there is always the possibility that this could happen), we must give priority to letters.

In the present case, since all three terms in 8:13c have the article (*heḥāzôn*, *hattāmīd*, *happeša<sup>c</sup> šōmēm*), the article cannot be used to join or separate them. The "and" on *happeša<sup>c</sup>* (*w<sup>e</sup>happeša<sup>c</sup>*) could be used to join *hattāmīd* and *happeša<sup>c</sup> šōmēm*, but this is widely different from arguing that *heḥāzôn* and *hattāmīd* should be joined. In my view the waw of *w<sup>e</sup>happeša<sup>c</sup>* merely shows that the third term is the last element in the series (X, Y, and Z).<sup>18</sup> Similarly, in 8:13d the two main terms are considered equivalent in that they both lack the article.

Rather than joining words horizontally into groups within clauses, I think it is more useful to join words vertically into groups across clauses. The little horn is introduced in vs. 9. Verse 10 describes its horizontal war against the *ṣābā<sup>?</sup>*; vs. 11 describes its vertical war against the *tāmīd* (*w<sup>e</sup>hušlak m<sup>e</sup>kôn miqdāšō* [8:11], *w<sup>a</sup>tašlēk <sup>e</sup>met <sup>a</sup>aršā* [8:12]); and vs. 12 describes how the earthly *ṣābā<sup>?</sup>* and the heavenly *tāmīd* relate to each other in the context of the horn's hostile

<sup>17</sup> Actually some accents might have been applied to the text before the vowel points (Waltke and O'Connor, 1.6.4, pp. 28-30), but the fact that there is a question about this illustrates the point that they are similar to vowel points in age.

<sup>18</sup> See 1:6, 11, 19 ("Daniel, Hananiah, Mishael, and Azariah"), 7 ("Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego"); 2:2 ("the magicians, the enchanters, the sorcerers, and the Chaldeans"); 9:6 ("who spoke in your name to our kings, our princes, and our fathers"), 8 ("to our kings, to our princes, and to our fathers"); 11:24 ("scattering among them plunder, spoil, and goods"); 12:7 ("a time, times, and half a time"). There are a number of other lists in Daniel where "and" is repeated before each item ("fasting and sackcloth and ashes"); 9:24 ("to put an end to sin, and to atone for iniquity, [and] to bring in everlasting righteousness, [and] to seal both vision and prophet, and to anoint a most holy place"); 11:40 ("with chariots and horsemen, and with many ships"), 41 ("Edom and Moab and the main part of the Ammonites").

actions. Both *hattāmîd* (clause [c]) and *qōdeš* (clause [d]) are associated with heaven; both *happeša<sup>c</sup> šōmēm* (clause [c]) and *šābā<sup>?</sup>* (clause [d]) are associated with earth. The *tāmîd* takes place in heaven in the *qōdeš*; the transgression (*happeša<sup>c</sup> šōmēm*) takes place on earth within the host (*šābā<sup>?</sup>*). Thus the authority of the little horn is here shown to operate on both a temporal (horizontal) and a spiritual (vertical) level and the most interesting of the relationships mentioned are those which link 13c to 13d. See table 6.

Table 6  
Main Terms in Dan 8:13c-d (Proposed)

Ref.	Neutral	Heaven	Earth
8:13c	heḥāzôn	hattāmîd	happeša <sup>c</sup> šōmēm
8:13d		qōdeš	šābā <sup>?</sup>

Note that the host is not a monolithic entity, but is made up of many different people and, in a historicist model, these would live over a broad expanse of time. In 8:10 and 13 the host is loyal but oppressed, while in 8:12 (and 11:31) its loyalties are compromised.<sup>19</sup> Pröbstle correctly observes that “the host in 8:12a refers to the horn’s host.”<sup>20</sup> The problem is that in 12a the horn’s host *is* the Lord’s host.

## Discussion

If the syntactic device relating the three main terms of 8:13c to each other is a construct chain, the focus of the question is *heḥāzôn* and so the remaining explanatory terms are explanations of *heḥāzôn*, and not of something that extends beyond it. We cannot have it both ways. These additional terms are independent or they are explanatory. If they are independent, the relationship among them is not that of a construct; if they are not independent (i.e., if the construct analysis applies), their scope is confined to what they explain. In the case of apposition, *heḥāzôn* and *hattāmîd* are same referential and, because *hattāmîd* is not different from *heḥāzôn*, it cannot extend farther than *heḥāzôn*. In the case of Montgomery’s epexegetical hypothesis, again, the second and third terms supply further information about *heḥāzôn* and the same logic set forth with reference to apposition will apply.

Thus there is not a scenario in which the *tāmîd* would extend beyond the end of the vision, precisely because the vision is a superordinate term which subsumes the *tāmîd* and the *peša<sup>c</sup> šōmēm* within it in some way. The question is syntactically one and logically one, i.e., How long will the vision last? The vision is then shown to have various internal parts and pieces. When the vision ends, the parts that make up the vision end. All of the terms are coterminous.

In the case of Masoretic accentuation, *heḥāzôn* is not superordinate to *hattāmîd*, but the two are made one by virtue of their accents. If they are one, the end of the one will be the end of the other. They share the same fate because they share the same word group.

Each of the above models is exegetically equivalent in the sense that *hattāmîd* is bound in some way to *heḥāzôn*. The fact that the *ḥāzôn* ends (after 2300 “evening-mornings”) is not an argument that the *tāmîd* continues – nor is it compatible with arguing that the *tāmîd* continues.

<sup>19</sup> We have the same tension in Rev 12:1-6 (a loyal church) and 17:1-6 (a disloyal church) – but in both cases, a church. The timeframe of the two passages is not the same. It takes to fall so far.

<sup>20</sup> Pröbstle, 717.

## A simple list

The analysis proposed here differs from the others with respect to syntax. Clause (c) is viewed as being a simple list of coordinate items. The predicate <sup>c</sup>*ad-māṭay* applies equally to each argument that follows it and the question is syntactically one, but logically three: <sup>c</sup>*ad-māṭay heḥāzôn* (How long is the vision?), <sup>c</sup>*ad-māṭay hattāmîd* (How long is the *tāmîd*?), and <sup>c</sup>*ad-māṭay happeša<sup>c</sup> šōmēm* (How long is the desolating transgression?). In this schema, 8:13c is a main clause and 8:13d is a supporting relative clause.<sup>21</sup>

If we focus on accents, a conjunct accent joins *heḥāzôn* and *hattāmîd* in a mini word group separate from *happeša<sup>c</sup> šōmēm* ([1 2] and 3]). If there is a construct chain, apposition, or an epexegetical relationship, all support this first bracketing. If we focus on consonant letters, the “and” in “and the transgression” (*w<sup>e</sup>happeša<sup>c</sup>*) could be interpreted as binding the second term to the third, thus effectively separating it from the first two ([1 [2 and 3]]). I do not believe this is required, but it would be possible. The alternative I propose is to understand the “and” in “X, Y, and Z” as merely saying there is a series and the third element of the series is its last ([1 2 and 3]). Thus the three main terms of 8:13c are simply a list and the predicate <sup>c</sup>*ad-māṭay* applies equally to each of them.

In this analysis the possibility exists that the three terms, because they are syntactically independent of each other, could end at different times. The syntax does not impose limits on them in this respect. But still we know that the *tāmîd* ends, because of the expression <sup>c</sup>*ad-māṭay*.

## Dan 8:13c-d

My concept of historicist exegesis is not that its primary goal is to exhibit a continuous flow of history. Instead its goal is to reveal Christ in history and His presence there is continuous. He is what makes historicism what it is.

### Overview of time periods

In what we could call the standard model<sup>22</sup> for an Adventist understanding of Dan 8 the vision begins half a millennium before Christ and the transgression begins half a millennium after Christ, with the “time, times, and half a time” (7:25; 12:7), the 1290 “days,” and the 1335 “days” in the middle ages. In this model the vision, the *tāmîd*, and the transgression all have widely different starting points, but end in a tight group in the timeframe of 1844. See fig. 1.

<sup>21</sup> This rather unadorned concept of the text goes back to Wycliffe: “And Y herde oon of hooli aungels spekyng; and oon hooli aungel seide to another, Y noot to whom spekyng, Hou long the visioun, and the contynuel sacrifice, and the synne of desolacioun, which is maad, and the seyntuarie, and the strengthe schal be defoulid? [And I heard one of [the] holy angels speaking; and one holy angel said to another, I know not to whom speaking, How long the vision, and the continual sacrifice, and the sin of desolation, [or discomfort,] which is made, and the sanctuary, and the host, shall be defouled?”

<sup>22</sup> From, *Prophetic Faith*, 4:855-1185, passim; summary chart 4:847.



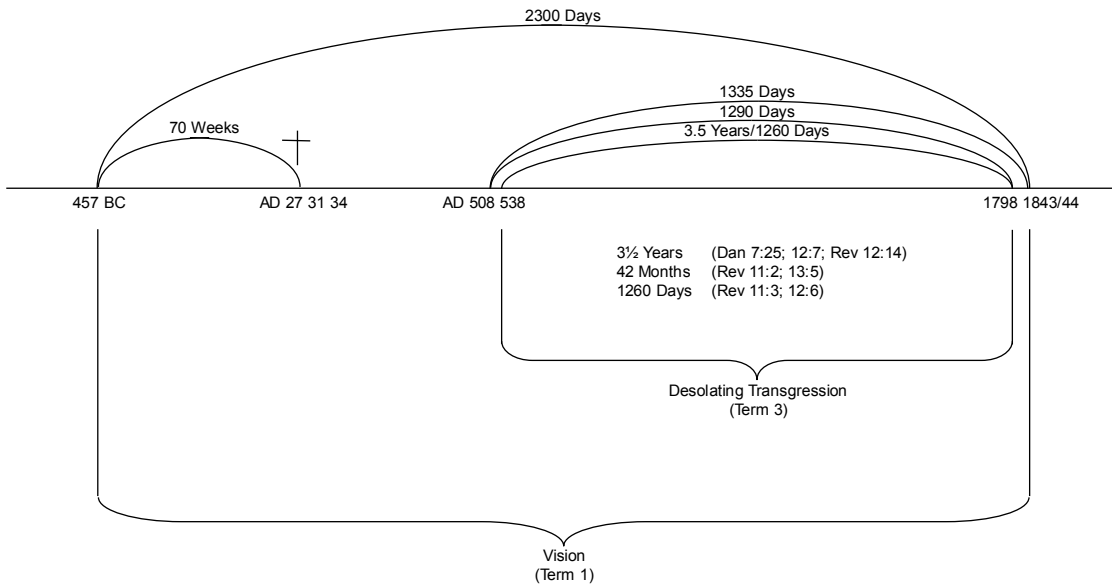


Fig. 1. Standard model of the 2300 evening-mornings, 70 weeks, three and a half times (years), and 1290 and 1335 days (Dan 8:13; 9:24; 12:7, 11-12), with terms 1 and 3 from the question of Dan 8:13 isolated chronologically.

In fig. 1 we treat the vision and the time period as though they were the same, but actually the assumption is inaccurate. The 2300 “evening-mornings” begin in 457 BC with the restoration of Jerusalem<sup>23</sup> and end in 1844, whereas the vision begins almost a century earlier in 550 BC with Cyrus’ conquest of Media (8:3) and ends with the cleansing of the *qōdeš* (8:14) – a process which began in 1844 and has not ended yet. The vision begins before the time period and extends beyond it. See fig. 2.

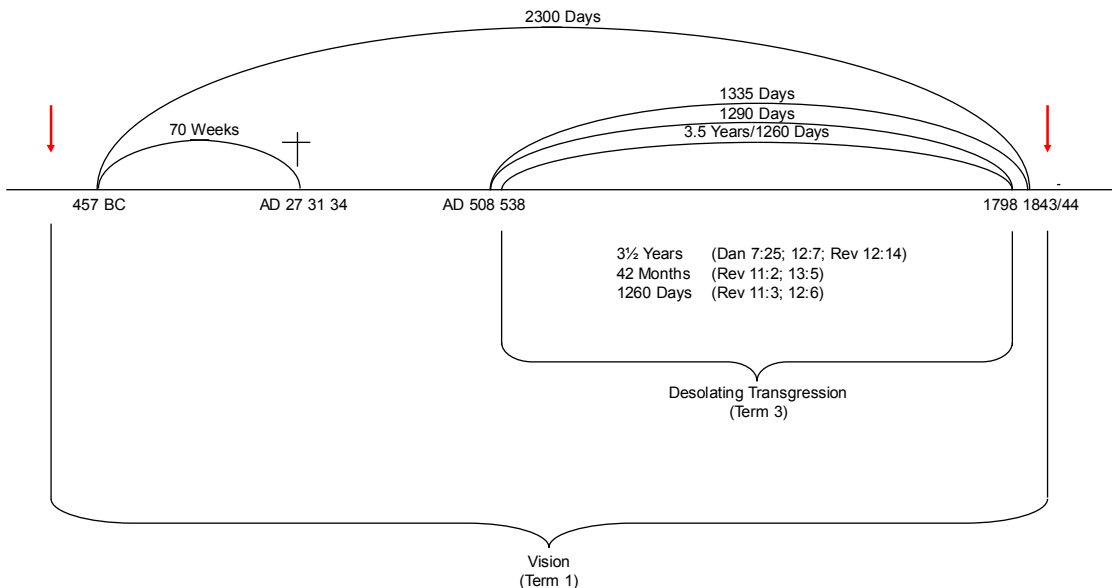


Fig. 2. Extended standard model of the 2300 evening-mornings, 70 weeks, three and a half times (years), and 1290 and 1335 days (Dan 8:13; 9:24; 12:7, 11-12), with a refinement involving when the vision begins and ends.

In fig. 2 we see two potential problems. (a) The transgression ends a bit before 1844 and the vision ends a bit after, so if neither the vision nor the transgression ends in 1844, there is a question what does. That is one point; the second is that, (b) with reference to starting points, nothing is keyed to the cross. The vision starts 500 years before the cross and the transgression starts 500 years after. These problems arise only because the second of the three terms in 8:13c (*hattāmîd*) has not yet been introduced. Midway between half a millennium before Christ and half a millennium after Christ is the cross. Here is the beginning of the *tāmîd*. Christ begins His work as High Priest as soon as He has something to offer (His blood [Heb 8:3]) and gets to the only place where it could be ministered (the sanctuary in heaven [Heb 8:1]). See fig. 3.

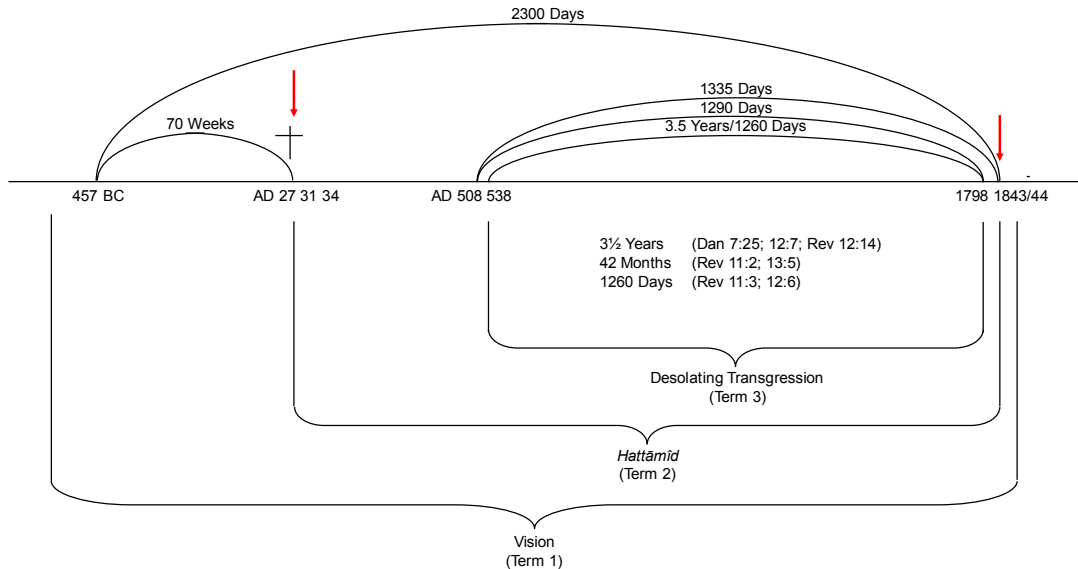


Fig. 3. Extended standard model of the 2300 evening-mornings, 70 weeks, three and a half times (years), and 1290 and 1335 days (Dan 8:13; 9:24; 12:7, 11-12), with a refinement involving when the vision begins and ends and all three terms of 8:13c present.

This arrangement is cohesive, but as noted, the time period is not coterminous with the vision, the vision is not coterminous with the *tāmîd*, and the *tāmîd* is not coterminous with the desolating transgression. These things are related, but distinct. Notice that the answer of 8:14 doesn't directly address any part of the question of 8:13 and that each part of the question is distinct from every other part. I find this fact intriguing. This is why 8:13c cannot be considered a construct chain, or an apposition, or epexegetical, because in each case there is a relationship of some sort between or among the parts of the clause. It is not that the wrong relationship has been proposed. The point is there is no relationship. There is nothing that makes subgroups out of any two or all three of the terms in the question. It is simply a list.

If each argument is governed by one and the same predicate (*°ad-māṭay*), the question is syntactically one, but logically three (*°ad-māṭay hehāzôn*, *°ad-māṭay hattāmîd*, *°ad-māṭay happeša° šōmēm*). We have said that the focus of the predicate is on the end of a period (“until when?”), which is different from asking about beginning points. The time when *hehāzôn* begins is not what the angel is asking about, nor is the beginning of the *tāmîd* or of the *peša° šōmēm*. These beginning points are in fact all widely different from each other, as discussed above. The terms end, not together but in close proximity, in the timeframe of 1844 – one slightly before (*happeša° šōmēm*), one after (*hehāzôn*). And one of the terms ends within 1844 (*hattāmîd*). In saying this we could emphasize “1844,” or we could emphasize “ends.” Saying that the *tāmîd* ends in 1844 is not the same as saying that it extends beyond 1844. But if it does, what meaning does that give to the expression *°ad-māṭay*?

## Discussion

Whether we argue that the syntax of Dan 8:13 represents a construct chain, an apposition, an exegetical relationship, a place to apply the Masoretic accents, or a list, the *tāmîd* ends in Dan 8:13-14. In the first four cases (construct chains, apposition, Montgomery’s exegetical hypothesis, and accentuation), the *tāmîd* ends because it is in some type of relationship with the vision. The vision is the main thing and when the vision ends, those things that are associated with the vision end.

In the case of a list, the vision is not the main thing, but only one of three things – each distinct from the others. Here also the *tāmîd* ends, but not because it is part of the vision, but because the predicate which governs it (*°ad-māṭay*). This predicate describes a process (*°ad*) that ends (*māṭay*). The nature of the question it asks is up to what point? “Up to” implies a process; “point” implies an end.

Arguing that the *tāmîd* of Dan 8:13 does not end, or ends but becomes active again afterward, brings a number of unintended and undesirable consequences. One of these is that anything which transfers the *tāmîd* to the earth casts the truth about Christ’s role in the *tāmîd* to the ground. It obscures the fact that He is the Antitype – the ultimate application – of every aspect of sanctuary typology. When we do something for ourselves on earth, even for the glory of God, that’s not the same as Him doing something for us in heaven. In this context, any talk of restoring the *tāmîd* through something we do should set off all kinds of very loud alarms. The thought behind doing this might be benign in itself, but in some way – perhaps a way we do not intend – the effect will be harmful.

Some have discussed the *tāmîd*-like qualities of Sabbath keeping in the context of the Seventh-day Adventist mandate to restore the Sabbath after centuries of neglect.<sup>24</sup> But Sabbath keeping is not something Christ does for us; it is something that we do for ourselves at His command here on earth. Once we break the connection between Christ and the *tāmîd*, we are at sea both theologically and exegetically. When the little horn transferred the *tāmîd* to the earth

---

<sup>24</sup> Dr Hugo Leon has done quite an impressive amount of research on the Sabbath in the Spirit of Prophecy, exploring the possibility of a connection with the *tāmîd*. I regret having to disagree with him on this because the Sabbath is clearly God’s test of loyalty for all people in the end time and I don’t want anything I say about the relationship between Sabbath and *tāmîd* to weaken what he says about the importance of the Sabbath in and of itself.

before 1844, the real heart of the problem was that his activity severed the connection between Christ and the *tāmîd*. We could do the same thing today. It would be possible. What we are dealing with is not just an alternative way to think about Sabbath keeping, but a potentially severe theological problem involving the question of what it means for an application to be antitypical and for Christ to be the antitype of every aspect of sanctuary typology. Thus ultimately we are not dealing with a question about the sanctuary, but a question about Christ.

## Conclusion

There is only one way through these difficulties. Let Christ minister the *tāmîd*. Let Him do it in the first apartment of the heavenly sanctuary. Let Him do it in the years leading up to 1844. And let Him stop doing it when He leaves the first apartment and enters the second. There is no biblical basis for asserting that Christ's *tāmîd* ministry in heaven became inactive during the middle ages. The idea that it was is perilously similar to the theology of the little horn. On the other hand, acknowledging that Christ is the Antitype of all sanctuary typology contradicts and reverses the work of the little horn. It removes the possibility of a substitute ministry ever arising on earth by focusing all attention on what Christ does for us in heaven. And the result of redirecting or restoring all attention to Him is precisely the needed end time restoration – not a restoration of the *tāmîd*, but a restoration of the *qōdeš*.

The ability to agree with each point made in the previous paragraph is not enough. We must go beyond this to assert that, if Christ did what the types require, He completed His first apartment ministry in 1844 and suggesting that more needs to be done there than He Himself does, does not speak well for Him. If we feel that what he stopped doing needs to be continued, and that something we do here could represent a continuation of it, that leaves us in a very awkward position theologically. The fact is, Christ left the first apartment in 1844. We know He left the first, because He entered the second. Thus He cannot minister the *tāmîd* at the present time and if we attempt to supply a *tāmîd* on earth which He cannot supply for us in heaven, we represent His work as being insufficient and what we are reenacting is not the *tāmîd* itself but the process by which it was removed during the middle ages.

Such a reversal would not be a useful contribution to Seventh-day Adventist sanctuary theology or eschatology. On the other hand, restoring the focus of all attention, at every level, to what Jesus Himself does for us in heaven would be an entirely useful contribution and it is desperately needed now as we live our daily lives in the end time and await Christ's return.