

Daniel Chapter 8 and “The Daily”

We present a verse-by-verse study of these confusing texts, using the original Hebrew meaning for the words which cause the most misunderstanding, and eliminating the translator supplied words which encourage the confusion. The King James Version of the Bible indicates all places where translator supplied words have been added to help explain the meaning of the original words. Since clarification is the goal, why did the translators add the words here in Daniel 8:11-13 which cause so much confusion? Simply because they were unsure of how to translate the Hebrew word *batamid*. Since they lacked a full comprehension of Christ's ministry in the heavenly sanctuary (something that would not be understood until the "time of the end" which began after 1798; cf. Daniel 12:9), the translators felt that adding the word "sanctuary" completed the thought of the phrase used in verses 11-13 (and Daniel 12:11). It was an honest mistake; they were not trying purposely to mislead.

Introduction

The Bible itself gives us the explanation of the first two beasts mentioned in Daniel 8:3-8 (the ram and he-goat; see vs. 20-21). They are Medo-Persia and Greece, nations familiar to Daniel, having been an ambassador to the Medo-Persian court while serving Nebuchadnezzar. These nations were prophesied in Nebuchadnezzar's first dream (see Daniel chapter 2) to rise in succession after Babylon fell from its high position as an earthly power. Just as in Nebuchadnezzar's dream, and the prophecy in chapter seven, here we find a beast rising up after Medo-Persia and Greece that comes with an obscure description. It is a "little horn" that "waxed exceeding great." This description must be taken back to the prophecy in chapter seven for comparison.

Chapter seven, verse 7 tells us that the fourth beast with ten horns, "was dreadful and terrible, and strong exceedingly." This fourth beast also was a persecuting power—"it devoured and brake in pieces, and stamped the residue [a remnant] with the feet of it," and it would "wear out the saints of the most High" (vs. 23 and 25; cf. 8:10).

Just as in the metal statue in the Nebuchadnezzar's dream, the fourth power had two forms (iron and then iron mixed with clay). Here in chapter seven, the first form has ten horns, and the second a "little horn" that pushes itself up among the other ten (vs. 8 and 24). In becoming "exceeding great" (8:9), this power would push against anything that got in its way and overcome it by military might. As the second form of this fourth beast (the "little horn") ascended into power by defeating three of the other horns (vs. 24), and because of self-exaltation (Hebrew: *gadal* means "exceedingly prideful") it would "speak great words against the most High" (vs. 25; cf. 2 Thessalonians 2:3 and 4; and Isaiah 14:13-14).

It is important to remember these points as we study "the daily" of Daniel 8:11-13, as they aid us figuring out the various "characters" in this prophecy.

This document is colour coded to make it easier to recognize the key words. And it is available as a PDF to ensure that text formatting remains accurate.

Text and Comments

⁹And out of one of them came forth a little horn (“one of them” refers to “winds” = “four corners of the earth” = direction; the Hebrew grammar and word gender dictates that this must be the meaning), which waxed exceeding great (gadal), toward the south (Egypt), and toward the east (Macedonia, Persia), and toward the pleasant land (Palestine).

¹⁰And it waxed great (gadal), even to the host of heaven (tsaba = “host” = that which goes forth, army, war, warfare, host; God’s faithful people; when the church is “fair as the moon, and clear as the sun, she is terrible as an army with banners”; Song of Solomon 6:10; cf. Revelation 2:2-3); and it cast down (naphal = to fall, be cast down, to fall [of violent death]) some of the host and of the stars (leaders = Revelation 1:20) to the ground, and stamped upon them (ramac).

NOTE: This “host” is associated with God and His church, and is an entity which is persecuted.

¹¹Yea, he magnified (gadal) himself (supplied word) even to the prince of the host (tsaba—not the same “host” as verse 10; “prince” = military power, this host is an entity that works against God and His church), and by (Hebrew = “from”) him the daily (Hebrew tamiyd = continual)

Daniel here uses this word, not as an adjective as it usually is used throughout the Bible, but with the definite article “the” which means this was a “something”; “the daily” is a noun, not a modifier for/of something else; see Isaiah 52:5 for a contextual use; in Isaiah, “blaspheme” = to spurn, use contemptuously, despise, abhor; see [F.C. Gilbert’s excellent discussion on this topic](#):

sacrifice (a translator supplied word) was taken away (ruwm = lift up, hold up, etc.; exalt; cf. Isaiah 14:13-14), and the place of his sanctuary was cast down (shalak; here meaning to “put in place”, see Daniel 7:9).

NOTE: it is impossible to link this host with the host in verse 10 merely on the basis of the use of the same word in both verses. The use of the word must be examined in context. The host in this verse does “take away” something from the “prince” but we must answer three important questions:

1. What is “taken away”?
2. What does “take away” really mean? and
3. Who is the “prince” here referred to?

What was taken away is the religious forms of paganism [*ha tamid*]. The Hebrew word **ruwm**

literally means “lift up” or “exalt.” Paganism as a worship form was taken from pagan Rome and Gnosticism and exalted and incorporated as ritualism by the Roman Christian church and became papalism. Through threat of excommunication and usurpation, the pagan military powers were controlled by the papal power (see pages on History of the Christian Church). As the “princes” of the ancient European tribes submitted to the bishop at Rome (the pope at Rome), they recognized the pope as having “divine right” to dictate to them in matters of church and state. For more on the history of this transformation, [please access the PDF](#) which contains extensive quotes from James Freeman Clark's Ten Great Religions, pp. 349-354.

Never can it be said that Christ, as Prince of the heavenly host, ever possessed any elements of paganism, so how can paganism be “taken away” from Him? Paganism was “taken away” [**ruwm = exalted; lifted up; magnified**] when the papal system exalted the pagan worship practices and incorporated them into the worship system of the fledgling Roman Catholic Church—it literally “baptized” paganism and made it “Christian.” For a reference where the word “prince” is used to mean a pagan military leader, see Daniel 9:26, where the reference clearly is speaking prophetically of the destruction of Jerusalem by Titus in AD 70. For a more detailed discussion on this point see [Have We Followed Cunningly Devised Fables?](#)

¹²And an **host** (**tsaba = literally means “fight” or “armies;”** must be understood in the context of the usage; this “host” is an evil force which works in rebellion against God, “casting down” the truth) **was given him against** (‘al = usually used as a preposition or conjunction; means upper, over, against, high, higher, or most high; it is sometimes used as an epithet for Baal) **the daily**(**tamiyd**) **sacrifice** (supplied word) **by reason of transgression** (**pesha` = transgression, trespass, sin, rebellion**), **and it cast down** (**shalak**) **the truth to the ground; and it practised**,(**asah = to do or accomplish deeds**) **and prospered** (**tsalach = to succeed, to accomplish satisfactorily what is intended; see verse 24**).

¹³Then I heard **one saint** (“saint” = holy being; the word is used to mean angels, people of God, and here Christ Himself; see Deuteronomy 33:2; Psalm 68:17; 1 Thessalonians 3:13; and Mark 8:38) **speaking, and another saint** (Gabriel, see verse 16) **said unto that** **certain saint** (**palmonee = Wonderful Numberer = Christ, the giver of messages, i.e. the Word of God**) **which spake** (Gabriel is asking the question), **How long shall be the vision concerning the daily** (**hatamiyd**) **sacrifice** (supplied words in italics), **and the transgression** (**pesha`**) **of desolation** (**shamem = destroy, desolate, desolation, make waste; see Matthew 24:15; 2 Thessalonians 2:3-10**), **to give both the sanctuary and the host** (since this “host” is connected with the sanctuary, i.e. God’s work, it must be the same “host” called the “heavenly host” in verse 10) **to be trodden under foot?** (**mirmac = tread down, tread, trodden under foot**)

^{14a} And He said unto me, **Unto two thousand and three hundred days** (prophetic time—see Numbers 14:34, Ezekiel 4:6, and Daniel 4:32; for a Biblical explanation of how God uses a day to represent a year in prophecy. History records that Nebuchadnezzar wandered as a madman, eating grass for seven literal years before being restored by God, just as this prophecy foretold).

NOTE: If this time period in verse 14 is interpreted to mean 2300 *literal* days it amounts to 6 years and 4 months; there is nothing in history which fulfills the prophecy if it is limited to the literal interpretation. Neither is there any justification for rendering the 2300 prophetic days into 1150 literal days as do some interpreters—see Genesis 1:5 for an example of how the Bible uses the “evening morning” phrase, as a 24 hour solar period of time. To fully understand what this “2300 days” prophecy means, we must read Gabriel’s explanation in Daniel 9:24-27.

^{14b} then shall the sanctuary be cleansed (tsadaq = to be just, be righteous [in conduct and character], this word cannot properly be translated to mean “rededicated” or “reconsecrated” as some Bible translations render it. It must be “cleansed” of the defilement of sin by our High Priest in His final day of atonement ministry (see our study charts on the 2300 days, [S.N. Haskell](#) and [F.C. Gilbert](#)).

NOTE: For a correct understanding of the prophecy, we must also determine *what* sanctuary is here being discussed, and why it needs to be made “right.” For example: Consider what the condition was of the sanctuary in Jerusalem at the time when Daniel was given this vision. Then study Daniel 9:24-27 for the explanation that the angel Gabriel gave to the aged prophet. See also our discussion on Futurism as a method of prophetic interpretation.

Originally written:
August 15, 2002