

The Taking Away of the Daily

What is the daily of Daniel and the vision of the daily sacrifices?

This is a question that has been debated among prophecy students, probably going all the way back until Daniel's day. Many theories have put forth as to what the "daily" is, whether or not translators should have inserted the word "sacrifices", and if/when the daily was taken away already in the past, or if this is yet future. In this article, we will look at the daily, its implications for understanding end-time prophecy, and its importance to believers in their daily lives as we navigate the end of time.

The word translated in Daniel as "daily" is Strong's **H8548** תָּמִיד *tâmîyd*

From an unused root meaning to *stretch*; properly *continuance* (as indefinite *extension*); but used only (attributively as adjective) *constant* (or adverbially *constantly*); elliptically the *regular* (daily) sacrifice: - alway (-s), continual (employment, -ly), daily, ([n-]) ever (-more), perpetual.

Total KJV occurrences: 104

The five uses of H8548 in Daniel are the following verses:

(NKJV)¹ Daniel 8:11: He even exalted *himself*² as high as the Prince of the host; and by him **the daily sacrifices**³ were taken away, and the place of His sanctuary was cast down.

Daniel 8:12: Because of transgression, an army was given over *to the horn* to oppose **the daily sacrifices**; and he cast truth down to the ground. He did *all this* and prospered.

Daniel 8:13: Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be*, *concerning* **the daily sacrifices** and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Daniel 11:31: And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away **the daily sacrifices**, and place *there* the abomination of desolation.

Daniel 12:11: "And from the time *that* **the daily sacrifice** is taken away, and the abomination of desolation is set up, *there shall be* one thousand two hundred and ninety days.

In each of these instances, the word *Tamiyd* appears with the prefix letter "hey", which is the Hebraic method of indicating a definite article (as the word "the" in English, defined as "used before singular or plural nouns and noun phrases that denote particular, specified persons or things."): הַתָּמִיד. The Hebrew word H8548 *tamiyd* is associated with the morning and evening sacrifices a majority of the times that it is used, as found repeatedly in Number chapter 28, so while the word has a broader meaning and is used apart from the daily sacrifices, it appears that when simply "the daily" (without a noun following "daily", as in the above five verses in Daniel) is used, it is in reference to the morning and evening sacrificial

¹ Unless otherwise indicated, all Scripture is quoted from the New King James Version.

² Words in italics within Scripture quotes were put there by the translators to denote words that were inserted by them for clarity.

³ Any words written in bold were done for emphasis by the authors of this paper and are not in bold in Scripture.

times or offerings. This is likely why the translators chose to insert the word “sacrifices” in the above uses.

The first appointed time laid out in Numbers 28 is the Tamiyd, daily. It was the continual, ever-burning sacrifice on the altar, representing our continual need for a Saviour. It is the daily communication with Our Saviour that keeps us in a covenant relationship with Him. In the New Testament, even after Yeshua fulfilled the shadow picture of an animal sacrifice, the daily continued. We still need a sacrifice, daily, more than ever. Yeshua’s blood, along with other sacrifices are laid out post-resurrection: our bodies (Romans 12:1), faith (Philippians 2:17), our support of His ministers (Philippians 4:18), praise (Hebrews 13:15), and prayer (the “hour of prayer, being the ninth hour” – the afternoon daily appointed time, Acts 3:1).

Daniel – Past or Future?

Daniel 8 and 11 have been applied historically, but a careful reading will show that neither one of these two chapters have met their fulfillment in those applications.⁴ In fact, there are interpretations given in these two chapters that do not fit into any known historical applications so we must look for the actual fulfillment yet in the future. We will examine Daniel 8 and 11 in a futuristic context, just as the content of these two chapters demand.

The “daily” of Daniel 8, 11, and 12 has long been a mystery because, according to the prophecies containing the “daily,” their understanding is to be sealed “until the end of time.”

Daniel 8:26: “...Therefore **seal up the vision**, for *it refers to many days in the future*”.

And,

Daniel 12:4: “But you, Daniel, **shut up** the words, and **seal the book** until **the time of the end**; many shall run to and fro, and knowledge shall increase”.

The understanding of these visions is to come at “the end of time”; therefore, any interpretation before the “time of the end” will be incomplete and/or erroneous. Twice within the prophecy of chapter 8 Daniel is told that the taking away of the “daily” by the little horn happens at the “end.”

Daniel 8:17, 19: “So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, ‘Understand, son of man, that the vision refers to the **time of the end**.’ ... And he said, ‘Look, I am making known to you what shall happen **in the latter time** of the indignation; for at **the appointed time the end shall be**.’”

We find the same terminology in Daniel 11:27 and 29: “for the end will still be at the appointed time” and “at the appointed time.” Then in verse 31 we have the “daily” taken away. The question is, what is the “taking away of the daily?” There is no explanation of the meaning of the taking away within chapters 8 and 10-12, at least no obvious explanation. To begin we must look elsewhere for the answer.

⁴ While many teach and believe that Daniel 9’s 70 week prophecy was the start date for Daniel 8:14, their reasoning does not stand up to scrutiny. For a detailed study on this topic, see our article found here: <https://www.endtimesprophecy.com/research/does-daniel-9-reveal-the-start-date-of-daniel-814/>

Changing Times and Law

When the meaning of something within a particular prophecy is unknown, we must look to a parallel prophecy. As mentioned above, twice within the prophecy of chapter 8 Daniel is told that the taking away of the daily is executed by the little horn (Daniel 8:11 “by him the daily sacrifices were taken away”, Daniel 8:12 “an army was given over *to the horn* to oppose the daily *sacrifices*”). The parallel prophecies are Daniel 7, 8, 10-12, Revelation 12, 13 and 17. Let us look into these chapters to see what the little horn’s activities are to see if this can shed light on the “daily.”

Daniel 7:25 states that the little horn targets “times and law.” The term “change times and law” seems difficult to understand, but because of the connection of speaking “pompous words against the Most High” and “persecute the saints of the Most High” this goal of changing “times and law” must have to do with the changing of YHWH’s “times and laws.”

Let us examine Daniel 7:25 carefully. If we use some other translations to help us, the meaning of this text becomes clear:

King James Version

He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and **shall intend to change times and law**. Then the saints shall be given into his hand for a time and times and half a time.

Revised English Version

He will hurl defiance at the Most High and wear out the holy ones of the Most High. He **will have it in mind to alter the festival seasons and religious laws**, and the Holy ones will be delivered into his power for a time, and times, and half a time.

New Revised Standard Version

He shall speak words against the Most High, shall wear out the holy ones of the Most High, and **shall attempt to change the sacred seasons and the law**; and they shall be given into his power for a time, two times, and half a time.

New International Version

He will speak against the Most High and oppress His saints and **try to change the set times and laws**.

New Living Translation

He will defy the Most High and wear down the holy people of the Most High. **He will try to change their sacred festivals and laws**, and they will be placed under his control for a time, times, and half a time.

Catholic Bible

He shall speak against the Most High and oppress the Holy ones of the Most High **thinking to change the feast days and the law**.

Amplified Version

He will speak words against the Most High [God]⁵ and wear down the saints of the Most High, and he **will intend to change the times and the law**; and they will be given into his hand for a time, [two] times, and half a time [three and one-half years].

Contemporary English Version:

This king will speak evil of God Most High, and he will be cruel to God's chosen ones. He **will try to change God's Law and the sacred seasons**. And he will be able to do this for a time, two times, and half a time.

New American Bible

He shall speak against the Most High and oppress the holy ones of the Most High, **thinking to change the feast days and the law**. They shall be handed over to him for a year, two years, and a half-year.

The Scriptures (2009)

and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it **intends to change appointed times*** and law, and they are given into its hand for a time and times and half a time. Footnote: *This is another word for *festivals*.⁶

There are two points that come from this comparison. These verses say:

1. The little horn will not *change* the law, but that he will "intend," "have it in mind," "attempt," "try" or "think to change" the law. The little horn, of course, cannot actually change the law of YHWH.
2. The little horn's attempt to make a change in something is related to YHVH's calendar: "times," "festival seasons," "sacred seasons," "set times," "sacred festivals," "time of sacred feasts and Holy Days" or "feast days."

Clearly, the little horn's plan of attack is to interfere with YHWH's holy appointments with His people.

Daniel 11:29-35: At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant. And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation. Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those of

⁵ Brackets in this version were inserted by the Bible publisher.

⁶ The asterisks and footnote were provided by the Bible publisher, and were not inserted by the authors of this paper.

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

That prophecy gives events connected to 1) the timing, 2) an attack, and 3) the damage done:

1. The Timing: "At the appointed time ..." (Daniel 11:29), "until the time of the end because it is still for the appointed time." (Daniel 11:35) and "At the time of the end ..." (Daniel 11:40).
2. The Attack on the Holy Covenant: The Holy Covenant is YHWH's covenant with His people that the little horn attacks in rage, targeting and doing damage to both the set times (Daniel 7:25) and law of the Holy Covenant.
3. The Taking Away of the Daily Sacrifice: In Daniel 8 and 11 the word "sacrifice" follows "daily". The word "sacrifice" is not in the original text (identified by italics). The translators of the King James Version added it about 2000 years later. The way the translators made sense of these texts was by adding the word "sacrifice" to "daily," thus connecting it to the evening and morning sacrificial offerings. The term "evening and morning" is mentioned twice in Daniel 8; therefore the translators concluded that the word "daily" must signify the daily sanctuary services. However, the word "daily" can stand alone even without reference to the "evening and morning." The evening and morning worship time can be kept without sacrificing a lamb. Daniel seems to indicate that he kept these daily appointments while in exile, as we will examine later. Paul, in the New Testament, states: "Present yourself as a living sacrifice." (Romans 12:1) The death of Jesus brought an end to animal sacrifices, for the true Lamb (to whom all sacrifices pointed) had died for us, but—and this is a big question—did it bring an end to YHWH's appointments with His covenant people, or did it only bring an end to the need for YHWH's covenant people to bring a blood sacrifice before Him at these appointed times?

The taking away of the daily must mean that the little horn institutes a counterfeit system of worship using set times for daily worship which are incompatible with the set times of worship that YHWH gave to His people (Numbers 28). Daniel was very familiar with the "daily." He knew what the "daily" was and how it was connected to the "evening and morning." The "evening and morning" and the "daily" are one and the same. In Daniel 8:13 a holy one asked the question "How long shall be the vision concerning the daily sacrifice?" It would seem that he is asking the question on Daniel's behalf, as our brother Daniel seemed to be speechless. Daniel's question was not "What is the daily?" The question he needed answered was, "How long would this taking away of the 'daily' last?"

Daniel 11 also presented us with two groups of people: 1) The people who know their God, and 2) those who do wickedly against the Holy Covenant (11:32, 33). Those who do wickedly against the Holy Covenant persecute those who know their God. Moreover, the people who know their God are faithful to the Holy Covenant for they find themselves in conflict with those who are against the Holy Covenant. In other words, when the "daily" is taken away, the people who know their God faithfully maintain their connection with Him by meeting with Him at His appointed times (and are stewards to his law). This obedience has a strengthening effect on them, they will not worship at the little horn's appointed times. It has been said that if you want to sever the relationship between two parties, be it a man and his wife or a father and his son for example, just take away their special or intimate times that they spend together. If the appointed times of closeness between two parties is terminated, it will only be a matter

of time before the relationship between those parties terminates. This is what little horn power intends to do to us.

YHVH's Times and Law

These appointed meeting times are a part of the covenant that the Lord made with His people. These sacred times are first listed in Leviticus 23, then expanded on in Numbers 28:1 through 29:40. Numbers 28:1 begins with the command from YHWH to Moses telling him to command the children of Israel to be careful to offer their offerings at their appointed time. The Lord was very specific about the time of His appointments. These two chapters begin with the daily, weekly, and monthly appointments: the Tamiyd daily (morning and evening), the weekly appointment (Sabbath), and the monthly appointment (New Moon). From there, it continues with the annual sabbaths: the two during the Feast of Unleavened Bread (early spring appointments); Pentecost (late spring appointment 50 days later); the Feast of Trumpets, the Day of Atonement and two bookending the Feast of Tabernacles (fall appointments). Each of the seven annual Sabbaths typified a different phase of the plan of salvation.⁷

These times formed a religious timetable for YHWH's people, an organized calendar throughout the year. These set times were intended to maintain YHWH's close connection with His people, their connection with each other, and to teach them through annual rehearsals of the plan of salvation. In Leviticus 23, these holy days are referred to as the "feasts of the Lord." They were created from the beginning, first mentioned in Genesis 1:14:

(KJV+ Strongs): And God ^{H430} said, ^{H559} Let there be ^{H1961} lights ^{H3974} in the firmament ^{H7549} of the heaven ^{H8064} to divide ^{H914} ^{H996} the day ^{H3117} from ^{H996} the night; ^{H3915} and let them be ^{H1961} for signs, ^{H226} and for seasons, ^{H4150} and for days, ^{H3117} and years: ^{H8141}

H4150, moed (plural: moedim), is defined by *Brown-Driver-Briggs Hebrew and English Lexicon* in part as:

- 1) appointed place, appointed time, meeting
- 1a) appointed time
- 1a1) appointed time (general)
- 1a2) sacred season, set feast, appointed season

The sacred times, including the daily (morning and evening) were part of the pre-fallen creation. There glimpses of festival types prior to the Exodus account which can be seen before Sinai. Although they are not mentioned by name, these foreshadow festival fulfillment in many accounts found throughout Genesis.⁸ They are a continual reminder through the year that the LORD was their:

1. Daily Sacrifice (morning and evening)
2. Creator (Sabbath)
3. Tree of Life (New Moon)
4. Redeemer and Justifier (Passover)
5. Sanctification (Unleavened Bread)

⁷ See our books *Reclaiming God's Festivals* (written for non-SDAs) and *Restoration of God's Festivals* (written for SDAs) for detailed teachings on the festival calendar and how it reveals YHVH's plan of salvation.

⁸ See if you can find festival types or components in some of these events: Genesis 3:21 (compare with 1 Corinthians 5:7; Revelation 13:8); 14:18; 18:6-8; 19:3; 22:8.

6. Resurrection (Firstfruits)
7. Latter Rain outpouring of His Spirit (Pentecost)
8. Sentinel (Trumpets)
9. Judge and Advocate (Day of Atonement)
10. Light, Water, Shelter, Provider and Saviour from this world (Tabernacles or Feast of Harvest).

His promise to them was that if they would honor Him, then He would honor them with His presence.

Prophetic implication: Our understanding of YHWH's set times and laws might be the key to understanding end times prophecy.

In Daniel 7:25 it is prophesied that the little horn power would change YHWH's divine appointments with His people. Why would it do this? The little horn would change these "times and laws" for the sole purpose of breaking YHWH's connection with His people. The fact that YHWH's enemy replaces proper worship with his own leads one to conclude that there must be a counterfeit, a new set of times or sacred times or feasts. You can be sure that the little horn will have a replacement set of appointed times: out with the old, in with the new. The little horn power, by setting up a new set of sacred times would, in reality, create a new religious calendar contrary to YHWH's will as expressed in His calendar. This is why, in the prophecy, it states that the little horn intends (or thinks, tries, attempts, has it in mind, etc.) to alter times and law, for you can only think to change something that you have no power to change. This is also why the prophecy says that the little horn speaks pompous words against the Most High. The little horn is working against the will of YHWH by attempting to change these times and laws.

Within the Christian Church worldwide, there are ongoing investigations into the idea of whether the Biblical sacred times terminated at the cross of Christ or not. The discoveries indicate that they did not cease at the cross, but continued to be kept well after the cross by the early Christian church. Furthermore, there is no scriptural evidence of their cessation at the cross; in fact, there are scriptures that refer to the appointed times and further scriptures indicating that these sacred times continued to be observed.

Here are some examples:

- And we sailed away from Philippi after the days of unleavened bread ... (Acts 20:6)
- Now when much time was spent, and when sailing was now dangerous, because the fast (Day of Atonement) was already past ... (Acts 27:9)
- Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (1 Cor. 5:8)
- I will tarry at Ephesus until Pentecost. (1 Cor. 16:8)

Any effort to make a change in the sacred times is a direct attack on YHWH's appointed times, as well as on His Ten Commandments:

Leviticus 23:1-2: And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* **My feasts**."

Exodus 20: 8 – 11: "**Remember the Sabbath day**, to keep it holy. Six days you shall labor and do all your work, but **the seventh day is the Sabbath of the LORD your God**. *In it* you shall do no

work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

The Holy Covenant

Earth's end-time conflict is all about YHWH's Holy Covenant with His people. If possible, Satan would try the patience of the saints to lead to disobedience to their covenant relationship with God.

About The Holy Covenant in Deuteronomy:

Deuteronomy 4:13-14: "So He declared to you **His covenant which He commanded you to perform, the Ten Commandments**; and He wrote them on two tablets of stone. And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess."

About The Holy Covenant in Revelation:

Revelation 12:17: "And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, **who keep the commandments of YHWH and have the testimony of Jesus Christ.**"

Also,

Revelation 14:11-12: "And they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name. Here is the patience of the saints; **here are those who keep the commandments of God and the faith of Jesus.**"

These verses in Revelation parallel Daniel's vision in chapter 11 perfectly. The scriptures warn us in Daniel 11 of the little horn's success, this time starting a verse earlier and ending a verse later:

Daniel 11:28-36: While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land. At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant. And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation. Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time. Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

History to be Repeated

The book of Daniel is an apocalyptic book, but also recorded are some highlights of Daniel and his friends' experience in Babylon. Two accounts in Daniel detail a direct attack on YHVH's people being able to worship freely according to their conscience. Chapter 3 tells the events of a false image with a command to bow and worship it. When Daniel's three friends refused to do so, they were thrown into the fiery furnace. Chapter 6 tells the story of Daniel being thrown into the lion's den. Legislated forms of false worship have happened before and Daniel's prophecies tell us that they will happen again. This taking away of freedom to worship YHVH at His appointed times represent a future taking away of the daily.

How that will play out will become clear as prophetic events continue to unfold. Our book *The Wise Shall Understand: Daniel and Revelation* lays out the scenario on how this will happen based on Daniel's three prophecies (Daniel 7, Daniel 8, Daniel 10-12).

These prophecies point to the world situation just prior to the Second Coming of Christ. It should not surprise us to learn that, also recorded within the book, is the method that the little horn power uses to attack YHWH's people during the end of time. History will be repeated. The key to understanding how the attack on YHWH's people will come is contained in the first six chapters. The "daily" can be understood by an experience that Daniel had. In Daniel 6 we find an interesting story of how Daniel rose to prominence primarily because of his faithfulness to his God. This caused jealousy among those around him, which led to them forming a law restricting Daniel in regard to his "daily" custom of worship and prayer to his God.

Daniel 6:1-10: "It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that the king would suffer no loss. Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king gave thought to setting him over the whole realm. So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him. Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God. So these governors and satraps thronged before the king, and said thus to him: 'King Darius, live forever! All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.' Therefore King Darius signed the written decree. Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days."

In verse 10, we read that that same day Daniel went to his home and had prayer "as his custom was since his early years."

We could ask, why was this his “custom”? It was his “custom” for the same reason that in the book of Luke we are told Mary and Joseph went up to Jerusalem at the time of the Passover, “according to the custom of the feast” (Luke 2:41-42). Also, Jesus went into the synagogue on the Sabbath day “as His custom was” (Luke 4:16). It was the “custom” to do these things because these observances were part of the Covenant of the Lord. Naturally, they would become customs for the people of God for it was a requirement in the book of the law. But instead of a legal requirement as it is looked upon by many today, it was actually a privilege for the people of God, for these sacred times were divine appointments with the Lord God of the universe. If a prominent world leader made an appointment with you for fellowship, would you be excited about being there? It was God’s purpose to have a close connection with His people so that they would look forward with great anticipation to meeting with Him at His appointed times. The Bible says that Daniel’s “daily” prayer time was his custom from his youth; it was probable his parents had instructed him in obedience to the requirements of the Covenant of the Lord God of Israel.

The Daily of the Covenant

Daniel’s “daily” prayer life was customary to him just as Mary and Joseph went customarily up to the Passover, and as Jesus went customarily to the synagogue on the Sabbath. In the book of Acts, we see another interesting record, “Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour⁹.” (Acts 3:1) This was and is one of the times of the “daily” prayer, the other being the third hour. Peter’s famous address on the Day of Pentecost was delivered at the time of morning worship, “But Peter, standing up with the eleven, lifted up his voice and said unto them ... For these are not drunken, as ye suppose, seeing it is but the third hour of the day.” (Acts 2:14-15)

God is on time – all the time. These times had become customs for the people of God, for these observances were part of the covenant the Lord made with His people. Daniel’s parents, being covenant-keeping people of God, taught Daniel from his youth to honor God by keeping his appointments. Daniel had a custom of daily prayer at set times according to the law of God. This could be why, in another chapter, we see Daniel in prayer at “about the time of the evening offering.” (Dan. 9:21). This text does not prove that he kept this “daily” set time but it does prove that he was still, after many years of captivity, conscious of the time of the evening offering.

Elijah’s confrontation with the 450 plus prophets of Baal culminated with Elijah’s prayer at the time of the evening offering.

1 Kings 18:36:38: And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, “LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. “Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again.” Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

⁹ In Israel, sunrise is very near to 6:00 a.m. most of the year. The daylight hours are calculated from that point forward. Therefore, the third hour is 9:00 a.m., and the ninth hour is 3:00 p.m. These are the times of the morning and evening sacrifices. For those who wish a deeper study to highlight the importance of these appointed times, a search of the Scriptures will reveal many major events happening at these times.

Let us go back to Daniel. After the enemies of Daniel could find no fault in Daniel concerning the laws of the land, they would condemn him another way. The only hope they had to see him condemned was to have a law instituted that went against the law of his God. Therefore, they made a law that struck at the heart of Daniel's relationship with his God: his daily prayer life. We must notice that the law that was made was in opposition to the law of God. It was that anyone who petitioned any god, except the king for thirty days would be killed. This was a carefully orchestrated plan to bring Daniel into condemnation in regard to the law of the land. Daniel was forced to either obey God or the law of the land. We see here that the law goes against a law of God, which calls for daily morning and evening prayer as specified in Numbers 28:3. In this situation, Daniel had experienced first hand the "daily" being taken away, a privilege which he had practiced from his youth. Again, his question in Daniel 8 was not "What did the daily represent?" but "For how long would the 'daily' be taken away?" There was no question as to what "daily" was. His concern was for the people of God who would be living when the "daily" would be taken away as mentioned in Daniel 8 and 11.

The Little Horn takes away The Daily

You might be thinking that there is no way the little horn of Daniel (the same entity as the harlot of Revelation) could force the world to worship each day at set times. If this is the case, I would like to encourage you to reread the prophecies regarding the events just before Christ returns. This world will be reeling in chaos. This world, according to Jesus' own words, is going to enter a storm the likes of which it has never seen.

Matthew 24:21-22 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened no flesh would be saved."

This sounds a lot like a passage from Daniel,

Daniel 12:1 "At that time Michael shall stand up, the great prince who stands watch over the sons of your people, and there shall be a time of trouble, such as never was since there was a nation; even to that time. And at that time your people shall be delivered. Everyone who is found written in the book"

Another verse describes conditions at the end:

Luke 21:25: And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken"

A number of years ago, I spent a summer working on a fishing boat, and nearly lost my life. We went through an all-night storm out on the open Pacific Ocean that nearly buried the crew in a watery grave. I want to tell you, that night I learned how to pray, and no one had to force me. I want to assure you that the world will bow if the circumstances are right. Prayer will seem like the only way out for this world.

Revelation 13:8: "All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world"

At the right time, Satan will inspire laws to be formed, laws regarding daily prayer and worship, that for the most part will be readily accepted by the heads of state just as in Daniel's day. This will be a direct attack on the covenant-keeping people of God, exactly as outlined in the prophecies. Remember, the book of Daniel is the pattern.

With reference to the "daily," we will look at the Hebrew word "tamiyd", which means "continual" as it is translated other places in scripture. The New King James Version uses the word "regular" instead of "continual." In several passages of scripture, it is used in combination with morning and evening offering, as in Numbers,

Numbers 28:3-4: "And you shall say to them, 'This is the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. The one lamb you shall offer in the morning, the other lamb you shall offer in the evening.'"

The idea here is that this regular offering to God was to be made day by day at the appointed time without fail. The "daily" morning and evening appointed time is when God's people were to formally connect with Him. This was to keep His people conscious of Him throughout the day as they went about their business. This is symbolized in the smoke that was to rise all day from the burning of the morning and evening offering. The daily morning and evening offering was to be observed as a continual reminder of the blessings of God, and how He (Yeshua) always (continually) "lives to make intercession for them" (Heb 7:25). This offering was not a sin offering, but it is significant that a lamb had to die in this morning and evening service. This reminds us that we need a sacrifice just to approach God because we are sinful human beings; we need the merits of the blood of Yeshua continually whether we think so or not.

One hundred years ago, this interpretation of the "daily" would have seemed preposterous, but recent studies have shown that, in the past, our interpretation of certain portions of scripture has not been correct. One example of this is Colossians 2:16. Of late there has been a keen interest in the study of the sacred times of the Lord. This study has crossed denominational boundaries worldwide, and it has brought many things to light. Current studies in scripture and history seem to indicate that God's holy days were not "nailed to the cross" as has been assumed by most of Christendom for several centuries. The Biblical holy days continued to be celebrated by the disciples after the cross, and the early Christian Church observed these holy days for several centuries. The change came largely from a desire by the Christian Church in Rome to dissociate itself from the Jews. The Jews were under tremendous persecution which is why the Roman Christian church changed these times. To distance themselves from the Jews, the Christian Church adopted a calendar of holy days that resembled paganism rather than Judaism. Could this discovery of truth be a part of what the Angel spoke to Daniel:

Daniel 12:4: "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

Conclusion

Daniel understood the importance of the "daily." That is why he continued to practice it even though he was in a foreign land. Morning and evening prayer was an important part of Daniel's life; it was his daily appointment with God.

The little horn of Daniel's visions is the same power as the harlot of Revelation 17. This power will change the appointed meeting times which God has set for His people by instituting a new system complete with its set times for worship. The "daily" morning and evening is the set time specifically mentioned in Daniel 8 and 11. This sacred time is probably the most sacred of all set times because it relates to one's "daily" walk with God. If Satan can break this connection that God has with His people, the other sacred times will become meaningless. If one has not a daily experience with God, all the other appointments will become only a formality. By changing the set times for worship, Satan will have shifted the focus from God to himself, exactly as recorded in the book of Isaiah.

Isaiah 14:12-14: "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.'"

Morning and evening worship is a vital part of the experience of every child of God. This special time is when the Christian makes his or her connection with the Most High God: YHWH. This connection sustains him or her through the day; its effect is continual. As the smoke for the morning sacrifice arose until the evening sacrifice, the effect of the morning worship sustains the Christian until he meets with his God in an intimate way at the evening worship. If you desire a closer walk with the Almighty, try the "daily" and "taste and see that the LORD is good." The time approaching is a time in which our daily connection with our God will be vital.

In this world of hustle and bustle that we live in, God knew what we needed to help us keep Him in focus, thus saith the LORD: continually.