

KJV Daniel 8:11 . . . and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

For this the Center Column has reference *X* ver. 12,13. Ex 29.38.

Strong's 8548. Tamiyd prop. *continuance* (as indef. *extension*); but used only (attributively as adj.) *constant* (or adv. *constantly*; elliptic. The *regular* (daily) sacrifice:—alway (-s), continual (employment. -ly), daily, ([n-] ever (-more), perpetual.

Note: If as in Strongs how can it be taken away? For whether The ceremonial law prefiguring Christ's ministry for sin in heaven or paganism and its sacrifices all did or will cease! The word sacrifice supplied during translation italicized in the text itself in the KJV has been un-italicized in Strongs and new bible versions. This word sacrifice is not in the original manuscripts being supplied by translators is now by Strongs 2077 and 2076 defined as actually existing. Which of these version does Strongs favor?

NIV Dan. 8:11 . . . it took away the daily sacrifice from the Lord, and his sanctuary was thrown down.

ARV Catholic version Dan.8:11 . . . it took away from him the continual *burnt-offering*, and the place of his sanctuary was cast down.

Note: **WARNING** This method of seeking to know a Bible Verse from or by itself without other Scripture texts Old or New Testaments is fatal to Christianity. Not using all scripture 2Tim. 3:16 on a topic is straining at a gnat Matt. 23:24. This "Taken Away" of the daily had a specific time of occurrence.

Then I saw in relation to the "daily" (Daniel 8:12) that ***the word "sacrifice" was supplied by man's wisdom, and does not belong to the text***, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. EW 74.2

Note: Paganism united with governments Babylon, Medo-Persia, Greece, Rome, converted into a corrupt form of christianity and thus removed.

Isa. 14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers. 6 He who smote the people in wrath **with a continual stroke**, he that ruled

the nations in anger, is persecuted, and none hindereth.

Psa. 74:4 **Thine enemies** roar in the midst of thy congregations; they set up their ensigns for signs. 5 A man was famous according as he had lifted up axes upon the thick trees. 6 But now they break down the carved work thereof at once with axes and hammers. 7 **They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.** 8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

To avoid the application of this prophecy to the Roman power, pagan and papal, the papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay (Romish) Bible on Daniel 7; 8; 11. This application is made by the papists, to save their church from any share in the fulfillment of the prophecy; and in this they have **been followed by the mass of opposers to the Advent faith.** The following facts show that S23D 11.2

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Daniel 9:25; Acts 3:15; Revelation 1:5. But **Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular.** The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and **many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand.** DAR 153.1

“And thunders and lightnings”—another allusion to the judgments of Egypt. (See Exodus 9:23.) The great city is divided into three parts; that is, the **three grand divisions** of the **false and apostate religions** of the world (the great city), **Paganism, Catholicism, and relapsed Protestantism,** seem to be set apart each to receive its appropriate doom. The cities of the nations fall; universal desolation spreads over the earth; every island flees away, and the mountains are not found; and great Babylon comes in remembrance before God. Read her judgments, as more fully described in chapter 18. {1897 UrS, DAR 653.3}