

THEN SHALL THE SANCTUARY BE RESTORED

Daniel 8:1-27

The accurate interpretation of the chrono-specific prophecy found in Daniel, chapter 8, which I refer to as “The Alexander Prophecy” because it begins with the appearance of Alexander the Great on the stage of biblical history, is the key to deciphering and understanding all of the chrono-specific prophecies in the Book of Daniel. The reason why the interpretation of this prophecy is so important is that it extends the efficacy of Bible prophecy from ancient times into modern times. By so doing, it establishes the chronological framework needed for accurately interpreting the remaining chrono-specific prophecies in Daniel, some of which also have post-biblical fulfillments, as will be shown in subsequent chapters of this book. In this chapter, though, the exposition of the prophecy in Daniel, chapter 8, will receive our full attention, since the correct interpretation of that epoch-spanning prophecy is fundamental to understanding the chronology of everything else.

The eighth chapter of Daniel can be divided into three distinct parts (see text on page 9). The first part is comprised of verses 1-12. These verses set forth a prophetic vision predicting the history of the Jewish people for the immediate future—immediate, that is, from the standpoint of a person living in the Achaemenid (Persian) Empire during the reign of Darius III.¹ The vision describes a ram with two horns pushing westward, northward, and southward. The ram is next seen standing still before a river while a he-goat with a notable horn comes against the ram from the west with fury. The he-goat then proceeds to smite the ram and break his two horns. Thereafter, nothing the ram is able to do can stop the he-goat from waxing great and casting the ram to the ground. However, when the he-goat has achieved greatness, his horn is broken, and four notable ones take his place. Out of one of the four notable horns, a little horn comes forth to wax great toward the pleasant land, and this little horn takes away the daily sacrifice, casts down the sanctuary² and hosts to the ground, and prospers. So conclude the events described in the first part. The second part is a parenthesis comprised of verses 13-14, and contains a cryptic chrono-specific prophecy promising that the sanctuary will be restored, or “cleansed” (KJV), in the future. The third part is comprised of verses 15-27. These verses provide a partial interpretation of the prophetic vision recorded in the first part. The ram with two horns is identified in verse 20 as the kings of Media and Persia,³ and the he-goat with the notable horn is identified in verse 21 as the first king of Greece.⁴ The little horn that arises from the four notable horns is not identified by name, but is described as a king of fierce countenance who destroys the holy people. Most Bible expositors agree that

¹ Darius III Codomannus (*r.* 336-330 B.C.E.), last king of the Achaemenid (Persian) Empire.

² a reference to Mount Moriah and the Temple in Jerusalem.

³ a general reference to all Achaemenid kings from Cyrus II the Great (*r.* 559-529 B.C.E.) to Darius III Codomannus.

⁴ Alexander of Macedon (*r.* 336-323 B.C.E.), who unified the Greek city-states under his rule in 336-334 B.C.E.

the fierce-king imagery is referring to the Seleucid king Antiochus IV Epiphanes,¹ and most agree that the term “holy people” in verse 24 is a reference to the Jews living in Judah (Judea) under his rule. A prediction of harsh oppression and persecution of the holy people by the king of fierce countenance closes part three, but that is not the end of the story. Part three also closes with a reminder that the prophecy in part two—the prophecy in verses 13-14 foretelling that the sanctuary will be restored to its rightful status after 2,300 “evening-mornings”²—will most certainly come true. It is the fulfillment of this two-verse prophecy that projects the context of Daniel from ancient times into modern times.

None of the interpretations of verses 13-14 presented in the most widely-used expositions of Daniel allow for a modern-day fulfillment. Instead, most expositors assign the fulfillment event (the restoration of the sanctuary) to the time of Antiochus IV Epiphanes and the Maccabean revolt,³ or they make it an end-time event that will happen sometime in the distant future. In those expositions that assign fulfillment of verse 14 to the time of Antiochus, the 2,300 “evening-mornings” time period is usually assumed to define a period of persecution of the Jews by Antiochus. The starting point for counting the 2,300 “evening-mornings” (assumed to mean 2,300 literal days) usually begins with an unspecified event in 171 B.C.E., and the count ends with the rededication of the Temple by Judah Maccabee, who captured Jerusalem in the third year of the Jewish revolt against Antiochus, reconsecrated the Temple altar, and began offering daily sacrifices once again. From historical records, we know that the rededication happened on the 25th day of the month of Kislev⁴ in the 148th year of the Seleucid Empire,⁵ which is equivalent to the Gregorian date of December 14, 164 B.C.E. However, counting backwards 2,300 days from that date, no significant starting event involving Antiochus or the Jews (one that would allow such an interpretation to fit the text of verses 13-14 exactly) is found in the historical record. So, at best, this interpretation gives an approximate fulfillment, and most proponents of this interpretation admit as much. Other expositors have proposed that the 2,300 “evening-mornings” phrase in verse 14 is referring to the continual sacrifices that were offered twice daily in the Temple. Since there were two such sacrifices offered in each calendar day, one in the morning and one in the evening, they reason that there are only 1,150 actual days needed to complete the count. Those who offer this interpretation usually start their count on the date when Antiochus profaned the Jewish Temple in Jerusalem by placing a statue of Zeus in the Holy of Holies and sacrificing a pig on the sacred altar, an act of desecration according to Jewish ceremonial law that made offering further sacrifices on that altar impossible. From historical records, we know that the desecration of the Temple happened on the 25th day of Kislev in the 145th year of the Seleucid Empire, which is equivalent to December 16, 167 B.C.E.

¹ Antiochus IV Epiphanes (*r.* 175-164 B.C.E.), king of the Hellenistic Seleucid Empire.

² עֶרְבַּב בִּקְרָה (BHS) translated as “*days*” (KJV) or “*evenings and mornings*” in other translations (NASV, NET, CJB, *etc.*).

³ The Maccabees were a priestly family that sparked and led a revolt by Jews in 167 B.C.E. against Antiochus IV, who was attempting to replace Biblical Judaism with Hellenism.

⁴ The Jewish calendar adopted the Babylonian system for naming months during the exile in Babylon; see *p.* 95.

⁵ Josephus, *Antiquities*, 12:7:6; 1 Maccabees 4:52.

Text of Daniel 8:1-27 (KJV)

The Vision

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. **2** And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. **3** Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. **5** And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. **6** And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power. **7** And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. **8** Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. **9** And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. **10** And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. **11** Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. **12** And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The 2,300 Days (Evening-Mornings)

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? **14** And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The Vision Interpreted

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. **16** And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. **17** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. **18** Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. **19** And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. **20** The ram which thou sawest having two horns are the kings of Media and Persia. **21** And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. **22** Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. **23** And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. **24** And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. **25** And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. **26** And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. **27** And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Alternate Translation

verses 13-14 ... Then I heard a holy one speaking, and another holy one said to the speaker, "How long will the events of the vision last, this vision concerning the regular offering and the transgression which is so appalling, that allows the sanctuary and the army to be trampled underfoot?" The first said to me, "Two thousand three hundred evenings and mornings, after which the sanctuary will be restored to its rightful state." (CJB)

in Gregorian reckoning.¹ The count ends with the date of the Temple rededication by Judah Maccabee mentioned previously, which occurred on December 14, 164 B.C.E. A quick look at these historically verifiable starting dates and ending dates reveals a time interval of 1,093¾ days, but not the 1,150 days required to total the 2,300 twice-a-day sacrifices postulated by this interpretative scheme. Once again, the proposed interpretation is a close approximation, but not an exact fulfillment.

The above approaches for interpreting the chrono-specific prophecy in verses 13-14 are typical of schemes used by most expositors over the years. So far, none of their interpretations fit the chronological and textual constraints of the prophecy exactly, at least, not in both ways at the same time. Either the time interval does not equal 2,300 units, or the starting (or ending) date does not match any event mentioned in the biblical text and independently documented by secular history. Considering that the Bible tells us that the chrono-specific prophecies in Daniel were sealed from our understanding until the time of the end, the inability of past expositors to interpret Daniel, chapter 8, with exactitude was to be expected. The prophecy was sealed away from their understanding. However, a recent event—the capture of the Temple Mount in Jerusalem by Israel on June 7, 1967—unsealed the prophecy for our generation. It did so by allowing the prophesied climactic event, the restoration of the sanctuary that was foretold in verse 14, to be identified.² Seven years after this event occurred, during a period of personal spiritual awakening, I recognized the eschatological importance of the modern restoration. My eyes were opened by God to this understanding. Still, I had doubts at the time. I realized that my interpretative scheme postulating a modern-day fulfillment was non-traditional.³ Right away, I recognized that I had to find biblical confirmation for my new insight before I could believe it beyond doubt. As I searched the Bible, I knew that my interpretation had to fit both Scripture and history exactly to be a true interpretation, and that is what I found. Now, I want to share with you the keys that allowed me to interpret the prophecy.

The Keys to the Interpretation

The first key to interpreting the prophecy in Daniel, chapter 8, is to understand the full scope of the question being asked in verse 13. I realized that past expositors had underestimated the question, “*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*” (KJV), assuming it to be asking only how long the interruption of the Temple sacrifices and other transgressions against the Temple and the Jews being perpetrated by Antiochus would last. That was not the question being asked, however. The questioner

¹ Josephus, *Antiquities*, 12:5:4, but 1 Maccabees 1:54 gives the date as the 15th day of Kislev.

² See photograph of this prophecy being fulfilled on p. 18.

³ I later discovered that Adam Clarke’s *Commentary on the Bible (1810-1825)* offered the same exposition, but he did not take into account that there was no year “zero” and thus incorrectly calculated 1966 C.E. as the year of sanctuary restoration. Still, it was a quite remarkable feat of biblical insight and exegesis for that day and time.

was seeking to know the duration of the full vision. A more compelling translation of verse 13 is, “*How long will the events of the vision last, this vision concerning the regular offering and the transgression which is so appalling, that allows the sanctuary and the army to be trampled underfoot?*” (CJB). The first phrase of this translation recognizes correctly that the question of duration pertains to the events of the entire vision, from start to finish, a time period that includes the interruption of the daily sacrifices and transgressions by Antiochus, but also includes the earlier events described in verses 1-12. When the scope of the question is understood, it is easy to see that the first action event of the vision, the beginning of conflict between the king of Persia and the king of Greece that is described in verse 6, is the actual starting point for calculating the duration of the entire vision. Verse 14 then states that the events of the vision will end after 2,300 “evening-mornings” have occurred, at which time the sanctuary will be restored to its rightful state. It is generally agreed by almost all expositors that the word “sanctuary” in verse 14 refers to the Jewish Temple, and after the destruction of the Temple by the Romans in 70 C.E., to the area now known as the Temple Mount in Jerusalem. Putting all of this together, I could deduce that the prophecy was predicting that the Temple Mount would be restored after a period of 2,300 “evening-mornings” had occurred, with the count beginning from the time when Alexander the Great first moved against Darius III of Persia, which history records as the Battle of Granicus in 334 B.C.E.

The second key to interpreting the prophecy is to understand the time period meant by the Hebrew phrase **עֶרְבַּ בֹּקֶר** (BHS, Strong’s OT: 1242, 6153), literally “evening-mornings,” used in verse 14. The King James Version renders it as “days,” based on usage in Genesis, chapter 1, verses 5-31, “*the evening and the morning were the [first, second, third, ...] day*” (KJV) where a similar Hebrew phrase is used as equivalent to a day. Expositors adopting that translation have traditionally considered the phrase “evening-mornings” to mean literal 24-hour days, but have been unable to make that interpretation fit history. Other translations render the phrase as “evening **and** mornings,” adding the conjunction “and” which is not found in the best Hebrew manuscripts of verse 14. Expositors using this translation have often gone on to interpret the phrase as a reference to the daily evening and morning Temple sacrifices interrupted by Antiochus. However, I knew that the verses mentioning the daily sacrifices elsewhere in the Bible always described them as “morning and evening” sacrifices, the reverse of the word order used in verse 14. Interpreting “evening-mornings” as “daily sacrifices” would thus be inconsistent. Plus, the proponents of that interpretation have also been unable to make their exposition fit history. At this point, I realized that another interpretation was needed. Knowing that the ending event of the prophecy had occurred in 1967, and now understanding that the starting event had occurred in the year 334 B.C.E., a quick calculation showed that the interval between the two was essentially 2,300 calendar years. Thus, “evening-mornings” seemed to be equivalent to years in time. Still, I could not see how this could be. As was my custom, I turned to the Bible for clarification. The insight and understanding I sought came while reading the passage about the instructions given by God for instituting and observing the Passover, as recorded in Exodus, chapter 12, verses 6-10, 14: “*And ye shall keep it [the Pascal lamb]*

up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it **until the morning** ye shall burn with fire ... And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever” (KJV). In those verses was the answer that I was seeking. The oldest memorial observance of the Jews, the Passover, was an annual evening-until-morning event. I now realized that “evening-morning” did not mean a set period of time, as I had first suspected, but instead meant an event, the Passover night, the reminder of God’s faithfulness to Israel. Thus, 2,300 “evening-mornings” in verse 14 meant 2,300 Passovers.

The third key to interpreting the prophecy is to understand how to count the 2,300 Passovers that determined the time span stipulated in verse 14, specifically, to know when to begin and when to stop the count. I knew that the initial Passover in the count had to occur after the first action event of the prophecy, which was the Battle of Granicus stipulated in Daniel, chapter 8, verse 6. This battle was the first time that Alexander the Great met and defeated the army of Darius III of Persia. There is no historical reference to a specific date for the Battle of Granicus except a mention in a work by Plutarch of Charonea,¹ which recorded that the battle took place in the Macedonian month of Daesius in the year 334 B.C.E. This meant that Alexander first moved against Persia in late May or early June. Passover was celebrated on March 26th in 334 B.C.E., so it had already occurred before the battle began, and thus the next Passover, the one celebrated in 333 B.C.E., is the one that must be used to start the count that determines the duration of the time span in verse 14. I also knew that the count had to conclude before the Temple Mount was captured by Israeli army paratroopers on June 7, 1967. This meant that the last Passover in the count, the 2,300th Passover, had to be the Passover of 1967, which occurred on April 25th that year. The big question was whether there were 2,300 Passovers between the Battle of Granicus in 334 B.C.E. and the capture of the Temple Mount during the Six-Day War in 1967. There was only one way to find out, and that was to count the Passovers. So, I did, and you can, too. Table 1.1 (on opposite page) demonstrates how the 2,300 Passovers should be counted. Included in the count are all Passovers

¹ From *Life of Alexander* (section 16, verses 1-3) by Plutarch of Chaeronea: “In the meantime, Darius’ captains, having collected large forces, were encamped on the further bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. The depth of the river, with the unevenness and difficult ascent of the opposite bank, which was to be gained by main force, was apprehended by most, and some pronounced it an improper time to engage, because it was unusual for the kings of Macedonia to march with their forces in the month called Daesius. But Alexander broke through these scruples, telling them they should call it a second Artemisius. And when Parmenion advised him not to attempt anything that day, because it was late, he told him that he should disgrace the Hellespont, should he fear the Granicus.” ... translated by Mr. Evelyn for John Dryden’s *Plutarch’s Lives by Several Hands*, published in 1683.

occurring *after* Alexander the Great led his forces against Persia at the Battle of Granicus in 334 B.C.E., and *before* Israeli army paratroopers captured the Temple Mount on June 7, 1967. The count is initiated with the Passover in 333 B.C.E., which is the first Passover that occurred after the Battle of Granicus. The count ends with the Passover that occurred in 1967. Each Passover in the table is denoted as “P#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Passovers (P1 through P10), which are shown on the top line, Passovers are shown in ten-year increments (so that you can verify the count on your fingers). When you have completed verifying the count for yourself, you will see that there are exactly 2,300 Passovers between the starting event of the vision, the Battle of Granicus specified in verse 6, and the ending event of the vision, the restoration of the Temple Mount specified in verse 14, precisely the time span required for this interpretation to be the exact fulfillment of the chrono-specific prophecy set forth in verses 13-14. In addition, the starting and

Table 1.1 - How to Count the 2,300 Evening-Mornings

P1 - 333 B.C.E.	P2 - 332 B.C.E.	P3 - 331 B.C.E.	P4 - 330 B.C.E.	P5 - 329 B.C.E.	P6 - 328 B.C.E.	P7 - 327 B.C.E.	P8 - 326 B.C.E.	P9 - 325 B.C.E.	P10 - 324 B.C.E.
<i>1-10 see above</i>	P20 - 314 B.C.E.	P30 - 304 B.C.E.	P40 - 294 B.C.E.	P50 - 284 B.C.E.	P60 - 274 B.C.E.	P70 - 264 B.C.E.	P80 - 254 B.C.E.	P90 - 244 B.C.E.	P100 - 234 B.C.E.
P110 - 224 B.C.E.	P120 - 214 B.C.E.	P130 - 204 B.C.E.	P140 - 194 B.C.E.	P150 - 184 B.C.E.	P160 - 174 B.C.E.	P170 - 164 B.C.E.	P180 - 154 B.C.E.	P190 - 144 B.C.E.	P200 - 134 B.C.E.
P210 - 124 B.C.E.	P220 - 114 B.C.E.	P230 - 104 B.C.E.	P240 - 94 B.C.E.	P250 - 84 B.C.E.	P260 - 74 B.C.E.	P270 - 64 B.C.E.	P280 - 54 B.C.E.	P290 - 44 B.C.E.	P300 - 34 B.C.E.
P310 - 24 B.C.E.	P320 - 14 B.C.E.	P330 - 4 B.C.E.	P340 - 7 C.E.	P350 - 17 C.E.	P360 - 27 C.E.	P370 - 37 C.E.	P380 - 47 C.E.	P390 - 57 C.E.	P400 - 67 C.E.
P410 - 77 C.E.	P420 - 87 C.E.	P430 - 97 C.E.	P440 - 107 C.E.	P450 - 117 C.E.	P460 - 127 C.E.	P470 - 137 C.E.	P480 - 147 C.E.	P490 - 157 C.E.	P500 - 167 C.E.
P510 - 177 C.E.	P520 - 187 C.E.	P530 - 197 C.E.	P540 - 207 C.E.	P550 - 217 C.E.	P560 - 227 C.E.	P570 - 237 C.E.	P580 - 247 C.E.	P590 - 257 C.E.	P600 - 267 C.E.
P610 - 277 C.E.	P620 - 287 C.E.	P630 - 297 C.E.	P640 - 307 C.E.	P650 - 317 C.E.	P660 - 327 C.E.	P670 - 337 C.E.	P680 - 347 C.E.	P690 - 357 C.E.	P700 - 367 C.E.
P710 - 377 C.E.	P720 - 387 C.E.	P730 - 397 C.E.	P740 - 407 C.E.	P750 - 417 C.E.	P760 - 427 C.E.	P770 - 437 C.E.	P780 - 447 C.E.	P790 - 457 C.E.	P800 - 467 C.E.
P810 - 477 C.E.	P820 - 487 C.E.	P830 - 497 C.E.	P840 - 507 C.E.	P850 - 517 C.E.	P860 - 527 C.E.	P870 - 537 C.E.	P880 - 547 C.E.	P890 - 557 C.E.	P900 - 567 C.E.
P910 - 577 C.E.	P920 - 587 C.E.	P930 - 597 C.E.	P940 - 607 C.E.	P950 - 617 C.E.	P960 - 627 C.E.	P970 - 637 C.E.	P980 - 647 C.E.	P990 - 657 C.E.	P1000 - 667 C.E.
P1010 - 677 C.E.	P1020 - 687 C.E.	P1030 - 697 C.E.	P1040 - 707 C.E.	P1050 - 717 C.E.	P1060 - 727 C.E.	P1070 - 737 C.E.	P1080 - 747 C.E.	P1090 - 757 C.E.	P1100 - 767 C.E.
P1110 - 777 C.E.	P1120 - 787 C.E.	P1130 - 797 C.E.	P1140 - 807 C.E.	P1150 - 817 C.E.	P1160 - 827 C.E.	P1170 - 837 C.E.	P1180 - 847 C.E.	P1190 - 857 C.E.	P1200 - 867 C.E.
P1210 - 877 C.E.	P1220 - 887 C.E.	P1230 - 897 C.E.	P1240 - 907 C.E.	P1250 - 917 C.E.	P1260 - 927 C.E.	P1270 - 937 C.E.	P1280 - 947 C.E.	P1290 - 957 C.E.	P1300 - 967 C.E.
P1310 - 977 C.E.	P1320 - 987 C.E.	P1330 - 997 C.E.	P1340 - 1007 C.E.	P1350 - 1017 C.E.	P1360 - 1027 C.E.	P1370 - 1037 C.E.	P1380 - 1047 C.E.	P1390 - 1057 C.E.	P1400 - 1067 C.E.
P1410 - 1077 C.E.	P1420 - 1087 C.E.	P1430 - 1097 C.E.	P1440 - 1107 C.E.	P1450 - 1117 C.E.	P1460 - 1127 C.E.	P1470 - 1137 C.E.	P1480 - 1147 C.E.	P1490 - 1157 C.E.	P1500 - 1167 C.E.
P1510 - 1177 C.E.	P1520 - 1187 C.E.	P1530 - 1197 C.E.	P1540 - 1207 C.E.	P1550 - 1217 C.E.	P1560 - 1227 C.E.	P1570 - 1237 C.E.	P1580 - 1247 C.E.	P1590 - 1257 C.E.	P1600 - 1267 C.E.
P1610 - 1277 C.E.	P1620 - 1287 C.E.	P1630 - 1297 C.E.	P1640 - 1307 C.E.	P1650 - 1317 C.E.	P1660 - 1327 C.E.	P1670 - 1337 C.E.	P1680 - 1347 C.E.	P1690 - 1357 C.E.	P1700 - 1367 C.E.
P1710 - 1377 C.E.	P1720 - 1387 C.E.	P1730 - 1397 C.E.	P1740 - 1407 C.E.	P1750 - 1417 C.E.	P1760 - 1427 C.E.	P1770 - 1437 C.E.	P1780 - 1447 C.E.	P1790 - 1457 C.E.	P1800 - 1467 C.E.
P1810 - 1477 C.E.	P1820 - 1487 C.E.	P1830 - 1497 C.E.	P1840 - 1507 C.E.	P1850 - 1517 C.E.	P1860 - 1527 C.E.	P1870 - 1537 C.E.	P1880 - 1547 C.E.	P1890 - 1557 C.E.	P1900 - 1567 C.E.
P1910 - 1577 C.E.	P1920 - 1587 C.E.	P1930 - 1597 C.E.	P1940 - 1607 C.E.	P1950 - 1617 C.E.	P1960 - 1627 C.E.	P1970 - 1637 C.E.	P1980 - 1647 C.E.	P1990 - 1657 C.E.	P2000 - 1667 C.E.
P2010 - 1677 C.E.	P2020 - 1687 C.E.	P2030 - 1697 C.E.	P2040 - 1707 C.E.	P2050 - 1717 C.E.	P2060 - 1727 C.E.	P2070 - 1737 C.E.	P2080 - 1747 C.E.	P2090 - 1757 C.E.	P2100 - 1767 C.E.
P2110 - 1777 C.E.	P2120 - 1787 C.E.	P2130 - 1797 C.E.	P2140 - 1807 C.E.	P2150 - 1817 C.E.	P2160 - 1827 C.E.	P2170 - 1837 C.E.	P2180 - 1847 C.E.	P2190 - 1857 C.E.	P2200 - 1867 C.E.
P2210 - 1877 C.E.	P2220 - 1887 C.E.	P2230 - 1897 C.E.	P2240 - 1907 C.E.	P2250 - 1917 C.E.	P2260 - 1927 C.E.	P2270 - 1937 C.E.	P2280 - 1947 C.E.	P2290 - 1957 C.E.	P2300 - 1967 C.E.

Note that there was no year “0” (zero) when going from B.C.E. to C.E., so the count for the Passovers in the transition decade from 4 B.C.E. to 7 C.E. is determined as follows: Passover number 330 in the count (P330 above) occurred in the year 4 B.C.E., P331 in 3 B.C.E., P332 in 2 B.C.E., P333 in 1 B.C.E., P334 in 1 C.E., P335 in 2 C.E., P336 in 3 C.E., P337 in 4 C.E., P338 in 5 C.E., P339 in 6 C.E., P340 in 7 C.E.

ending points used for the count, both of which have times of occurrence that are verifiable in recorded history independent of Scripture, fit the textual constraints of Daniel, chapter 8, exactly.

The Prophecy in History

The events described in Daniel, chapter 8, can be displayed in chronological order as follows:

- 559 B.C.E. | Achaemenid Persian Empire begins with reign of Cyrus II the Great.
- 551 B.C.E. | Daniel, chapter 8, is revealed to Daniel in third year of King Belshazzar (*verse 1*)
- 539 B.C.E. | Cyrus the Great captures Babylon; the Achaemenid Persian Empire expands westward, northward, and southward for the next two-hundred years. (*verses 3, 4*)
- 336 B.C.E. | Darius III Codomannus becomes king of the Achaemenid Persian Empire. (*verse 20*)
- 336 B.C.E. | Alexander of Macedon becomes king of Greece. (*verse 21*)
- 334 B.C.E. | March 26: Passover is observed.
- 334 B.C.E. | May/June: Battle of Granicus; Alexander the Great defeats the forces of Darius III of Persia for the first time in battle at the Granicus River. (*verses 5, 6*)
- 333 B.C.E. | April 14: Passover #1 of the 2,300 Passovers is observed. (*verse 14*)
- 175 B.C.E. | Antiochus IV Epiphanes become king of Seleucid Empire. (*verses 9, 23*)
- 167 B.C.E. | December 16: Antiochus IV Epiphanes desecrates the Temple altar by sacrificing a pig, sets up statue of Zeus in the Holy of Holies, stops the daily sacrifices, seeks to destroy Judaism. (*verses 10-12, 24, 25a*)
- 167 B.C.E. | Maccabean revolt begins.
- 164 B.C.E. | December 14: Judah Maccabee captures Jerusalem, rededicates the Temple and consecrates a new sacred altar, begins offering the daily sacrifices again.
- 164 B.C.E. | Antiochus IV Epiphanes dies, date uncertain. (*verse 25b*)
- 1967 C.E. | April 25: Passover #2,300 of the 2,300 Passovers is observed. (*verse 14*)
- 1967 C.E. | June 7: Israeli army paratroopers restore the Temple Mount to Israel. (*verse 14*)

Daniel, chapter 8, verse 6, successfully predicted¹ that the first king of Greece, Alexander the Great, would defeat the king of Persia, Darius III Codomannus. This prophecy was made more than two-hundred years before the actual event took place in history. Soon after crossing the Hellespont from Greece to Asia in 334 B.C.E., Alexander's disciplined foot soldiers and cavalry clashed with the forces of Darius III near the site of the ruins of Troy, in what history records as the Battle of Granicus because

¹ Scholars through the ages have argued that prophecies in the Book of Daniel claiming to foretell events are really nothing more than a record of events written down by scribes *after* those events had already occurred in history. The justification for their attitude of skepticism is that they reject outright the concept of predictive prophecy. The 1967 fulfillment of the predictive prophecy in verses 13-14—verses that even the most skeptical scholar will agree were written down no later than the second century B.C.E.—should settle the argument in favor of the reality of predictive prophecy in Daniel.

it took place on the banks of the Granicus River.¹ Alexander won a great victory over the numerically-superior Persian forces assembled by Darius² to oppose him, and he would go on to defeat the army of Darius two more times, in the battle at the Issus River in 333 B.C.E. and then in the climactic battle on the plains of Gaugamela in 331 B.C.E. The latter battle brought the Persian Empire to a close politically. From a biblical standpoint, though, the earlier Battle of Granicus in 334 B.C.E. was the event in history that set into motion the coming conflict between Hellenism and Judaism that would directly shape the history of the Jewish people for many hundreds of years into the future.

The Battle of Granicus was the signal to begin the count prescribed in Daniel, chapter 8, verse 14. As we now know, the count ended twenty-three hundred Passovers later, on April 25, 1967. The Six-Day War began soon after that 2,300th Passover was observed. In the early morning hours of June 7, the third day of the war, soldiers from Israel Defense Forces 55th Paratroopers Brigade were poised to fight their way through the Lion's Gate into the Old City of Jerusalem. Their commander, Colonel Mordechai "Motta" Gur, exhorted his troops with these words: "Soon we will enter the city, the Old City of Jerusalem, about which countless generations of Jews have dreamed, to which all living Jews aspire. To our brigade has been granted the privilege of being the first to enter it ... Now, on, on to the gate!"³ Within the hour, they had captured the walled Old City and sacred Temple Mount. Five days later, on June 12, the men of Brigade 55 assembled in parade formation atop the Temple Mount to commemorate their victory and remember their fallen comrades. They were again addressed by Colonel Gur, who told them, "You have been privileged to restore to the people of Israel their capital and their sanctuary."⁴ As for Alexander the Great, there is no historical evidence that he ever understood the biblical importance of the Battle of Granicus or the role he played in the fulfillment of Hebrew prophecy. Most scholars consider Josephus' story of Alexander being shown the Book of Daniel by the high priest on a visit to Jerusalem to be based on a fable.⁵ Likewise, there is no historical evidence that Colonel "Motta" Gur and his men recognized the exegetical significance of their heroic deeds during the Battle for Jerusalem in 1967. They realized that what they had done was significant within the context of Jewish identity and Israeli history, but perhaps not that their actions were the literal fulfillment of a specific biblical prophecy. They were not alone,

¹ Kocabaş River in northwestern Turkey on modern maps.

² Darius III was not present in person at the Battle of Granicus. The Persian forces were led by three of his satraps, Arsites of Hellespontine Phrygia, Arsamenes of Cilicia, and Spithridates of Lydia and Ionia.

³ Mordechai Gur, *The Battle for Jerusalem* (New York, New York: Popular Library, 1974), p. 354.

⁴ Amos Alon, *Jerusalem: City of Mirrors* (London, England: Flamingo, 1996), p. 91.

⁵ From Josephus, *Antiquities*, 11:8:5 (Whiston translation): "When asked by one of his generals why he welcomed this group [the high priest and his entourage], Alexander replied: 'I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a dream, in this very habit [garment], when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius [Darius III], and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.'"

though, since no one else at the time recognized the exact prophetic significance of what had transpired. Nevertheless, Gur and his men had carried out the fulfillment of the prophecy set forth in Daniel, chapter 8, verses 13-14, which foretold that the restoration of the Temple Mount to God's people Israel could take place as soon as the Passover of 1967, the 2,300th Passover, had occurred.

The Restoration of the Sanctuary

So, now that the chrono-specific prophecy in Daniel, chapter 8, has been fulfilled by the return of the Temple Mount to Jewish sovereignty in 1967, what are we to make of this restoration? In verse 14, the Hebrew word *שׁוֹבֵר* (BHS, Strong's OT: 6663), which I have been rendering as "*restored to its rightful state*" (CJB), has been translated in various ways over the years. The King James translators rendered it as "*cleansed*," whereas the translators of the JPS 1917 edition of the Tanakh¹ rendered it as "*shall be victorious*." Modern translations have been just as diverse in their renderings: "*put right again*" (NET), "*properly restored*" (NASB), "*restored to its rightful state*" (RSV), "*reconsecrated*" (NIV). The UBS Old Testament Handbook says this: "Then the sanctuary shall be restored to its rightful state literally 'and the sanctuary will be justified.' The verb form used here is unique in all the Old Testament, and its precise meaning is uncertain. Some take it to mean 'purified' or '*cleansed*' (NJV). Others have the idea of rededication; NIV reads '*reconsecrated*.' Still others have a more general statement: '*then shall the wrongs of the sanctuary be righted*' (AT) or '*have its rights restored*' (NJB)." Taking all of these approaches into consideration, it seems safe to say that the word reflects a change in status of the Temple Mount that sets things right with respect to God's will. By coming under the control of the Jewish people, the Temple Mount was restored to its rightful legal status as the God-given possession of the people of Israel. Others have ventured the opposite opinion, arguing that the Temple Mount has not been restored to Israel since, within days after it was captured by Brigade 55, administrative control of the platform area and the Islamic structures on it was turned over to the Waqf, an Islamic board similar to a trust in English law, and its administration remains so delegated today. But, make no mistake about it, the Temple Mount is under sole sovereignty of the State of Israel, and has been since June 7, 1967. The government of Israel determines who has access to the Mount, and when, and it is the Jewish people who will eventually determine its final status in the years to come. Judging from the turbulent history surrounding the Temple Mount since its capture, it seems obvious to me that the restoration event that occurred on that June morning forty-plus years ago was but the beginning event in a progressive restoration that is unfolding right before our very eyes.



¹ Tanakh (also Tanach) is the English name for the Jewish Bible, a name resulting from the acronym TNK formed by the initial letters of its three main sections, the Torah (Five Books of Moses), Neviim (Prophets), and Ketuvim (Writings).

That completes Chapter One.
Chapters Two through Seven explain the remaining
chrono-specific prophecies in Daniel

