

## THEN SHALL THE SANCTUARY BE RESTORED

READ DANIEL 8:1-27 ON PAGE 227 | SEE TIME LINE ❶ ON PLATE 1

The interpretation of the chrono-specific prophecy in Daniel, chapter 8, is the key to understanding all of the chrono-specific prophecies in the Book of Daniel. The reason why the interpretation of that particular prophecy is so all-important is that it extends the efficacy of Bible prophecy from ancient times into modern times. By so doing, it establishes the chronological context needed for accurately interpreting the remaining chrono-specific prophecies in Daniel, some of which also have post-biblical fulfillments, as will be shown in the later 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 prophecy is fundamental to understanding everything else.

The eighth chapter of Daniel can be divided into three parts. 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.<sup>1</sup> 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 sanctuary<sup>2</sup> 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 predicting that the sanctuary will be restored (or “cleansed” in 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

---

<sup>1</sup> Darius III Codomannus (*r.* 336-330 BCE), last king of the Achaemenid Persian Empire.

<sup>2</sup> The sacred Temple area (Mount Moriah, *aka* Temple Mount) in Old City Jerusalem.

kings of Media and Persia,<sup>1</sup> and the he-goat with the notable horn is identified in verse 21 as the first king of Greece.<sup>2</sup> 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 the fierce-king imagery is referring to the Seleucid king Antiochus IV Epiphanes,<sup>3</sup> and most agree that the term “holy people” in verse 24 is a reference to the Jews living in Judea under his rule. A prediction of harsh oppression and persecution of the holy people closes part three, but that part closes with a reminder that the prophecy in part two, namely the prophecy in verses 13-14 foretelling that the sanctuary will be restored to its rightful status after 2,300 “evening-morning”(s),<sup>4</sup> will most certainly come true. It is the eventual fulfillment of this two-verse prophecy that projects the context of Daniel from ancient to modern times.

## Interpretive Schemes

Most modern expositors assign the fulfillment event of chapter 8 revealed in verse 14 (*i.e.*, the restoration of the sanctuary) to the time of Antiochus IV Epiphanes and the Maccabean revolt.<sup>5</sup> None of them allow for a modern-day fulfillment. In those expositions that assign fulfillment to the time of Antiochus, two main interpretive schemes are employed, one postulating that the 2,300 “evening-morning”(s) define a period of persecution of the Jews lasting 1,150 days (a calculation based on 2,300 twice-daily morning-and-evening sacrifices for 1.150 actual days) and another saying that the 2,300 “evening-morning”(s) are actual twenty-four-hour days. These two interpretive schemes are popular mainly among conservative expositors who interpret the Bible literally and believe in the reality of predictive prophecy.

One often-quoted conservative expositor, the late Dr. Leon Wood, professor of Old Testament at Grand Rapids Baptist Seminary for many years, correctly rejected the 1,150-day approach in his commentary on Daniel,<sup>6</sup> saying:

---

<sup>1</sup> General reference to all Achaemenid kings from Cyrus the Great to Darius III.

<sup>2</sup> Alexander the Great (*r.* 336-323 BCE), first king of unified Greece (all Greek city-states).

<sup>3</sup> Antiochus IV Epiphanes (*r.* 175-164 BCE), king of the Hellenistic Seleucid Empire.

<sup>4</sup> עֶרֶב בֹּקֶר (BHS) “evening-morning”(s), mistranslated as “*days*” in the KJV and other versions.

<sup>5</sup> The Maccabees were a priestly family that sparked and led a revolt by Jews in 167 BCE against Antiochus IV, who was attempting to replace Judaism with Hellenism.

<sup>6</sup> Leon J. Wood, *A Commentary on Daniel* (Eugene, Oregon: Wipf and Stock, 1998), p. 217-218.

“The angel’s answer is a definite number of time units called ‘evening-mornings’ (*ereb bôqer*), literally, ‘evening-morning.’ Some expositors take the expression to mean 2,300 evenings and mornings totaled together, equaling only 1,150 full days. They find supporting evidence in the mention in the immediate context of regular offerings and the fact that the regular burnt-offerings came every morning and evening, asserting that the true intent is to designate 2,300 occasions of burnt offerings. The commentary on verse eleven [previously discussed in Wood’s book] has shown, however, that all ceremonial observances are in view in the context, not merely the regular offerings.”

Wood further dismissed the two-a-day sacrifice approach as follows:

“Moreover, that two half-days are intended by the expression is not likely in view of the order of mention: evening-morning, rather than morning-evening.<sup>1</sup> The order of evening-morning suggests that part of the twenty-four-hour period at which a full day closes and a new one begins—a part which comes only once every twenty-four hours. Twenty-three hundred of these parts would mean the elapse of 2,300 full days.”

On the other hand, Wood fails to point out the most serious flaw in that approach, namely, that counting 1,150 days from the desecration of the Temple by Antiochus IV Epiphanes on 25 Kislev in the 145th Seleucid year (or from the rededication of the Temple by Judah Maccabee on 25 Kislev in the 148th Seleucid year), the usual starting or ending points for those who espouse the 1,150-day approach, does not lead to any significant historical event at the other end of the count. Furthermore, since both the desecration and rededication dates are recorded and verifiable from historical records,<sup>2</sup> a quick calculation shows that the time between them is only 1,093¾ days, not the required 1,150 days, so using those dates as the two end points cannot be accepted as a valid

---

<sup>1</sup> The twice-a-day burnt offerings are always referred to as “morning and evening” sacrifices (cf. 2 Ki. 16:15, 1 Chr. 16:40, 2 Chr. 2:4, 2 Chr. 13:11, 2 Chr. 31:3, Ezra 3:3), *never* as “evening and morning” sacrifices. The Hebrew construct in verse 14, translated literally as “evening-morning” (see footnote 4 on page 8), is found only this once in the entire Bible.

<sup>2</sup> According to Josephus, *Antiquities*, 12:5:4, the desecration of the Temple occurred on the 25th day of Kislev (*1 Maccabees* 1:54 gives the date as the 15th of Kislev) in the 145th year of the Seleucid Empire, which is equivalent to the modern Gregorian date December 13, 167 BCE, and according to Josephus, *Antiquities*, 12:7:6 and *1 Maccabees* 4:52, the rededication of the Temple occurred on the 25th of Kislev in the 148th year of the Seleucid Empire, which is equivalent to December 10, 164 BCE; also, see footnote 1 on page 69.

interpretation, either. When using the 1,150-day interpretive scheme, the result always ends up depending on an approximation of history as the interpretation, which is unacceptable as fulfillment of chrono-specific predictive prophecy.

After reviewing the shortcomings of the 1,150-day approach, Wood then offers his exposition of verse 14 using the 2,300-actual-day approach, as follows:

“How are 2,300 days to be fitted into the history concerned? The answer is that this amount of time was the duration of Antiochus’ period of oppression of the Jews. Historical data available are insufficient for a precise reckoning to the very day, but an **approximation** [emphasis added] is definitely possible. The closing point of this period is indicated in the verse to have been the restoration of the Temple. The date when this was accomplished, under the leadership of Judas Maccabeus, was December 25, 165 B.C.,<sup>1</sup> according to Barnes, who refers to Prideaux. Figuring back from this date 2,300 days brings one to September 6, 171 B.C.; which should be, then, the day when an event occurred that was of sufficient significance to mark it as a beginning of these atrocities, and such an event could easily have occurred on that date.”

Perhaps such an event could have occurred, but if indeed it had occurred and if it had been truly significant, it doubtless would have been recorded by some ancient scribe, yet there is nothing in the historical record to indicate that any such event ever happened. Wood himself does not seem to be bothered by the uncertainty at the core of his interpretation. However, it cannot be ignored, and it means that his 2,300-actual-day approach is just as inaccurate as the 1,150-day approach he rejected. Unfortunately, Wood is not alone in using an interpretive scheme that produces a result that is less than precise. Essentially all modern conservative expositors have based their interpretations on approximations.

Another example of an influential conservative expositor using approximation exegesis to interpret chapter 8 can be found in the commentary written by the late Dr. John F. Walvoord,<sup>2</sup> long-time president of Dallas Theological Seminary, who offered the following comments as his exposition of the 2,300-day prophecy:

“Taking all of the evidence into consideration, the best conclusion is that the twenty-three hundred days of Daniel are fulfilled in the period from 171 B.C. and culminated

---

<sup>1</sup> See footnote 2 on page 9 showing that the December 25 date referenced here is incorrect.

<sup>2</sup> John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p.190.

in the death of Antiochus Epiphanes in 164 B.C. The period when the sacrifices ceased was the latter part of this longer period. Although the evidence available today [this was published in 1971] does not offer fulfillment to the precise day, the twenty-three hundred days, obviously a round number, is *relatively accurate* [emphasis added] in defining the period when the Jewish religion began to erode under the persecution of Antiochus, and the period as a whole concluded with his death.”

Strangely, Walvoord uses the death of Antiochus IV as his conclusion of the prophecy, an event which has nothing at all to do with the *terminus ad quem*, the restoration of the sanctuary stipulated by the biblical text in verse 14. Even more surprising coming from a biblical literalist, his comments seem to be saying that “relatively accurate” is good enough in this particular case.

More examples of this approximation method of interpreting the chrono-specific predictive prophecy in Daniel, chapter 8, could be provided, but the two examples of approximation exegesis by Wood and Walvoord mentioned above were chosen because they are typical of the many well-received and widely-referenced, but inaccurate, interpretive schemes offered in recent years by conservative expositors to explain chapter 8 in Daniel. So far, none of their various interpretive schemes have produced an interpretation that fits the constraints of the biblical text exactly and matches the historical record exactly, at least not in both ways at the same time. Either the time interval does not equal 2,300 units, or the starting date or ending date does not match any event specified in the biblical text that can be documented in history.

As for the interpretive schemes put forth in recent years by non-conservative expositors, most of whom are ensconced as biblical scholars at institutions of higher learning, their expositions usually deny the possibility of any predictive prophecy in Daniel, including those in the eighth chapter. Instead, they tend to focus on textual and literary aspects rather than the chrono-predictive elements. Consequently, the commentaries of these disbelieving scholars shy away from recognizing that the predictive prophecies recorded in the Bible text might have actual fulfillments in history, asserting that the prophecies in Daniel and elsewhere in the Scriptures are merely a telling of history recorded after the fact by some unknown scribe. Almost uniformly, these scholars ascribe all of the events of chapter 8, and the writing down of the Book of Daniel itself, to the time of Antiochus IV and the Maccabees, and they make a point of denying that anything supernatural was involved. Equally unsatisfying but less harmful to

to faith, more than a few expositors, unable to decipher the chronology revealed in chapter 8 and other chapters in Daniel, have simply chosen to remain silent about the chronological aspects of the prophecies altogether.

## **Exact Fulfillment**

That brings us to the exposition of the chrono-specific Danielic prophecies offered in this book, which employs a better principle of interpretation than the approximation, silence, or disbelief-in-predictive-prophecy methods used by past expositors, and it can be summed up as follows: The chrono-specific predictive prophecies in Daniel will always have exact and understandable fulfillments in real time. Thus, the interpretation of chapter 8 offered in this chapter, as well as the interpretations of the other prophecies set forth in later chapters, will fit the biblical text and the historical record exactly. In fairness to past expositors, they had no choice but to settle for offering approximations or silence (but teaching disbelief is unforgiveable) since the Bible stipulated that the prophecies in Daniel were sealed until the time of the end. Fortunately, that is no longer the case. A modern event, the liberation of the Temple Mount by Israel on June 7, 1967, unsealed the prophecy in chapter 8, verses 13-14, for full understanding by this generation. The restoration of the Temple Mount (sanctuary) to Jewish sovereignty was the fulfillment event specified in verse 14, and it occurred while the whole world was watching during the Six-Day War.<sup>1</sup> Then, seven years after that event had occurred for all to see, my eyes were opened so that I could see its eschatological importance. Right away, I was thrilled at my discovery, but soon learned that my new understanding incorporating a modern fulfillment of an ancient prophecy would not find easy acceptance in traditional circles, at least not until I could find Scriptural validation for such a radical interpretive approach. So, with validation as the goal, I began searching the Bible,<sup>2</sup> keeping in mind that my interpretation had to fit both Scripture and history exactly to be accepted as a true interpretation, and that is what I found. Now, I want to share with you the keys I discovered for interpreting the prophecy with exactitude.

---

<sup>1</sup> See photograph on page 6 showing this prophecy being fulfilled.

<sup>2</sup> While researching Daniel in Bible commentaries for this book, I came across Adam Clarke's *Commentary on the Bible* (1825), and was surprised to find that he had offered the same exposition for Daniel, chapter 8. However, his calculations incorrectly yielded 1966 as the year for the restoration of the sanctuary. Still, it was brilliant exegesis for the time.

## Keys to Interpretation

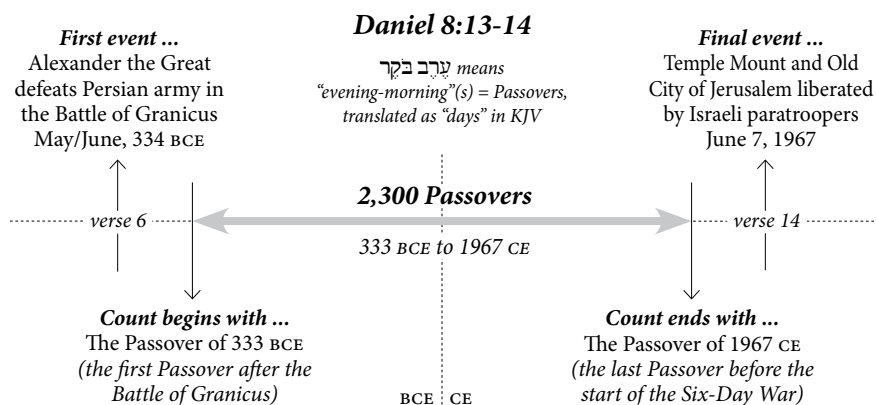
The first key to interpretation of the chrono-specific prophecy found in Daniel, chapter 8, is to understand the scope of the question being asked in verse 13, “*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*” (KJV). I quickly realized that past expositors had underestimated the question, assuming it to be asking only how long the interruption of the Temple sacrifices and other transgressions against the Temple would last. That was not the question being asked, however. The questioner was seeking to know the duration of the entire vision. A better translation of verse 13 reads, “*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). This wording recognizes that the question about duration pertains to the all events in the vision, a time period that includes the events described in verses 1-12 as well as the trampling of the sanctuary underfoot that, we now know, continued from the time of Antiochus until 1967. When the full scope of the question is understood, it is easy to see that the first action event of the vision, the king of Greece going against the king of Persia described in verse 6, is the starting point for calculating the duration of the vision. Verse 14 then states that the final event of the vision will come after 2,300 “evening-morning”(s) with restoration of the sanctuary. Putting all of these pieces together, I understood that the prophecy was saying that the sanctuary would be restored after 2,300 “evening-morning”(s), with the count beginning from the time when Alexander the Great moved against Persia in 334 BCE.

The second key to interpretation of the prophecy is to understand the unit of time meant by the Hebrew phrase עֶרֶב בֹּקֶר (BHS, Strong’s OT: 1242, 6153), literally “evening-morning,” which is used in verse 14. I recalled that the King James Version renders it as “days,” based on similar Hebrew wording in Genesis, chapter 1, verses 5-31, “*the evening and the morning were the [first, second, third, etc ...] day*” (KJV). Expositors adopting that translation have traditionally considered the phrase “evening-morning”(s) to mean literal twenty-four-hour days, as the late Leon Wood did, but I knew that none of them had been able to make that interpretation fit historical events. Other translations render the phrase in Daniel as “evening **and** mornings,” adding the conjunction “and” which is not found in the best Hebrew manuscripts. This has led to expositions

interpreting the phrase as a reference to 2,300 evening-and-morning sacrifices, which they usually postulate were interrupted for about 1,150 days between the desecration of the Temple by Antiochus in 167 BCE and its rededication by the Maccabees in 164 BCE. However, I also knew that none of the proponents of the 1,150-day approach had been able to make their exposition fit the historical record, either. Since both the 2,300 full-day approach and the 1,150 half-day approach had yielded only approximations as interpretations, I reasoned that a different interpretive approach was needed. Having had my eyes opened to the possibility that the ending event of the prophecy had occurred with the liberation of the Temple Mount during the Six-Day War in 1967, and now understanding that the starting event had occurred when Alexander the Great defeated the Persian army of Darius III in for the first time in the year 334 BCE, I did a quick calculation that revealed the interval between the two events was essentially 2,300 years. Thus, an “evening-morning” somehow seemed to be equivalent to a year in actual time, but I could not see from the Hebrew wording how this could be. As was my custom, I turned to the Bible for clarification.

The insight came while reading the passage about the instructions given by God for instituting and observing Passover, as recorded in the Book of Exodus, chapter 12, verses 6-10, 14: *“And ye shall keep it [the Paschal 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. ... 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 Jewish people, Passover, was an annual evening-until-morning event. I now realized that “evening-morning” did not represent a calendar unit, such as a day, a year, *etc.*, nor did it have anything to do with the morning and evening sacrifices, but instead it meant a night. More specifically, it meant the Passover night, the reminder of God’s redemption of the people of Israel. Thus, 2,300 “evening-morning”(s) was understood to represent 2,300 Passovers.

The third key to interpretation of the prophecy is to understand how to count the 2,300 Passovers that determine the time span stipulated in verse 14, to



**Diagram 1.1 - The 2,300 Passovers**

know when to begin and when to end the count (see Diagram 1.1 above). I knew that the initial Passover in the count had to occur after the first action event of the prophecy, the Battle of Granicus stipulated in verse 6, had occurred. This battle was the first time that Alexander the Great met and defeated an army of Darius III of Persia. There is no direct historical reference to a specific date for the Battle of Granicus, but a mention in a work by Plutarch of Chaeronea,<sup>1</sup> which recorded that the battle took place in the Macedonian month Daesius in the year 334 BCE, is sufficient to locate it chronologically. That reference shows that Alexander moved against the Persians in late May or early June. Passover was celebrated in March in 334 BCE, so it had already occurred before the battle began, and thus the next Passover, the one celebrated in 333 BCE, is the one that must be used to start the count that determines the duration of the 2,300-Passover time span

<sup>1</sup> *Life of Alexander* by Plutarch of Chaeronea (section 16, verses 1-3): "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.

specified in verse 14. I also knew that the count had to be concluded before the Temple Mount was liberated 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 in 1967, which occurred on April 25th. Were there exactly 2,300 Passovers between the Battle of Granicus in 334 BCE and the liberation 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 the opposite page) demonstrates how the 2,300 Passovers should be counted. Included in the count are all Passovers occurring after Alexander the Great led his army against Persia at the Battle of Granicus in 334 BCE, and before Israeli army paratroopers liberated the Temple Mount in 1967. The count is initiated with the Passover in 333 BCE, 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), shown on the top line, Passovers are shown in ten-year increments (so that you can count along on your fingers to verify the count). When you have completed verifying the count as demonstrated in the table, 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 concluding event of the vision, the restoration of the Temple Mount specified in verse 14, precisely the time span required for this interpretation to be an exact fulfillment of the chrono-specific prophecy set forth in verses 13-14. In addition, the dates for both the starting and ending events that are used for the count, namely, the Battle of Granicus and the liberation of the Temple Mount by Israel during the Six-Day War,

*Table 1.1 continued from facing page (above)*

P2010 - 1677 CE	P2020 - 1687 CE	P2030 - 1697 CE	P2040 - 1707 CE	P2050 - 1717 CE	P2060 - 1727 CE	P2070 - 1737 CE	P2080 - 1747 CE	P2090 - 1757 CE	P2100 - 1767 CE
P2110 - 1777 CE	P2120 - 1787 CE	P2130 - 1797 CE	P2140 - 1807 CE	P2150 - 1817 CE	P2160 - 1827 CE	P2170 - 1837 CE	P2180 - 1847 CE	P2190 - 1857 CE	P2200 - 1867 CE
P2210 - 1877 CE	P2220 - 1887 CE	P2230 - 1897 CE	P2240 - 1907 CE	P2250 - 1917 CE	P2260 - 1927 CE	P2270 - 1937 CE	P2280 - 1947 CE	P2290 - 1957 CE	P2300 - 1967 CE

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

**Table 1.1 - How to Count the 2,300 Passovers**

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

Table 1.1 continued on facing page (below)

between which there must be a count of exactly 2,300 Passovers, can be verified in history independent of the Scriptures. This is a major improvement over the traditional interpretations mentioned earlier in this chapter, which always fail to identify either a starting event and an ending event that can be identified in recorded history and thus fail as legitimate interpretations of Daniel, chapter 8. The interpretation offered here, with a count of 2,300 Passovers occurring between the verified Battle of Granicus in late May-early June, 334 BCE, and the liberation of the Temple Mount on June 7, 1967, satisfies the textual constraints of Daniel, chapter 8, verses 13-14, exactly.

### **Fulfillment in History**

The exact correlation of Bible prophecy with recorded history (see facing page) provides strong circumstantial evidence for the reality of divine providence. However, most modern Bible scholars, including more than a few conservative scholars, have argued that prophecies in the Book of Daniel claiming to foretell events that will happen in the future (from Daniel's viewpoint in the seventh century BCE) and later fulfilled exactly are nothing more than a record of events written down by anonymous scribes in the second century BCE, after those events had already occurred. The reason for their attitude of skepticism is that they reject outright the concept of predictive prophecy, and, in many cases, they reject the concept of divine revelation of the Bible as well. The interpretation of Daniel, chapter 8, offered in this exposition shows the fallacy of that approach. The 1967 fulfillment of the predictive prophecy in verses 13-14, verses that even the most skeptical Bible scholar will have to agree were written down no later than the first or second century BCE (based on radiocarbon dating of the Dead Sea Scrolls), should settle the argument in favor of the reality of predictive prophecy once and for all, and that assumption underlies the remainder of this book.

The chrono-specific predictive prophecy in Daniel, chapter 8, encompasses more than twenty-five-hundred years of Jewish history. Verse 6 starts things off by successfully predicting that the king of Greece (Alexander the Great) would defeat the king of Persia (Darius III) in battle. This prophecy was revealed more than two-hundred years before its fulfillment took place. In 334 BCE, after crossing the Hellespont from Greece to Asia, 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 it took place on

### Historical events in Daniel, chapter 8

- 559 BCE — Achaemenid Empire begins with reign of Cyrus the Great.
- 551 BCE — Daniel, chapter 8, is revealed to Daniel in the third year of the reign (coregency) of King Belshazzar. (*verse 1*)
- 539 BCE — Cyrus the Great captures Babylon; Achaemenid Persian Empire expands for the next two-hundred years. (*verses 3, 4*)
- 336 BCE — Darius III Codomannus becomes king of the Achaemenid Persian Empire (*verse 20*), Alexander of Macedon becomes first king of a united Greece. (*verse 21*)
- 334 BCE — (March 26) Passover is observed.  
(May/June) Battle of Granicus: Alexander the Great defeats the army of Darius III of Persia for the first time in battle at the Granicus River. (*verses 5, 6*)
- 333 BCE — (April 14) Passover #1 in the count is observed. (*verse 14*)  
(November 5) Battle of Issus: Alexander the Great defeats the army of Darius III for the second time at the Issus River.
- 331 BCE — (October 1) Battle of Gaugamela: Alexander the Great defeats the army of Darius III for the third time at Gaugamela.
- 175 BCE — Antiochus IV Epiphanes become king of the Seleucid Empire, Hellenism made the official religion of Judea. (*verses 9, 23*)
- 167 BCE — Antiochus IV Epiphanes bans Judaism, desecrates the Temple on December 13 by erecting altar to and statue of Zeus on the sacred altar, stops the daily sacrifices (*verses 10-12, 24, 25a*); revolt led by the Maccabees begins as a result.
- 164 BCE — (December 10) Judah Maccabee captures Jerusalem, rededicates the Temple and consecrates a new sacred altar, begins offering the daily sacrifices again.
- 163 BCE — (January?) Antiochus IV Epiphanes dies. (*verse 25b*)
- 1967 CE — (April 25) Passover #2,300 in the count is observed. (*verse 14*)  
(June 7) Israeli army paratroopers liberate the Temple Mount and restore it to Jewish sovereignty. (*verse 14*)

the banks of the Granicus River. Alexander and his Greek army won a great victory over the numerically-superior Persian forces assembled by Darius III to oppose him, and they would go on to defeat the armies of Darius two more times, in the battle at the Issus River in 333 BCE and then in the climactic battle on the

flat plains of Gaugamela in 331 BCE. The latter battle brought the Achaemenid Persian Empire to a close. From a biblical standpoint, though, the earlier Battle of Granicus in 334 BCE was the event in history that set into motion the conflict between Hellenism and Judaism that would profoundly 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 Passover 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 (IDF) 55th Paratroopers Brigade were poised on the Mount of Olives, ready 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!"<sup>1</sup> Within the hour, they had captured the walled Old City and liberated the 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."<sup>2</sup> As for Alexander the Great, there is no historical evidence that he ever understood the biblical importance of the Battle of Granicus or the significant role he played in the fulfillment of Hebrew prophecy. Most scholars consider Josephus' story of Alexander's visit to Jerusalem,<sup>3</sup> during which he was

---

<sup>1</sup> Mordechai Gur, *The Battle for Jerusalem* (New York, New York: Popular Library, 1974), p. 354.

<sup>2</sup> Amos Alon, *Jerusalem: City of Mirrors* (London, England: Flamingo, 1996), p. 91.

<sup>3</sup> From Josephus, *Antiquities*, 11:8:5 (Whiston): "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 [III], and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.'"

supposedly met as he approached the city by the high priest who showed him the Book of Daniel, to be based on a fable. Likewise, there is no historical evidence that Colonel “Motta” Gur and his troops recognized the exegetical significance of their heroic deeds during the Battle for Jerusalem in 1967. They obviously 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, though, since no one else at the time recognized the prophetic significance of what had transpired by the return of the Old City of Jerusalem and Temple Mount to Israeli sovereignty. 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 would take place as soon as the 2,300th Passover of the prophecy, the Passover of 1967, had occurred.

## Restoration of the Sanctuary

So, now that the prophecy in Daniel, chapter 8, has been fulfilled exactly 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 *קִדְּשָׁתוֹ* (BHS, Strong’s OT: 6663), which I have been rendering as “restored to its rightful state” (ESV, CJB), has been translated in various ways. The King James translators rendered it as “cleansed,” whereas the JPS 1917 edition of the Tanakh<sup>1</sup> rendered it as “shall be victorious.” Modern translations have been just as diverse: “properly restored” (NASB), “restored to its rightful state” (RSV), “reconsecrated” (NIV). The UBS Handbook says: “Then the sanctuary shall be restored to its rightful state, literally ‘and the sanctuary will be justified.’ ... 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 ideas into consideration, and viewing them in the context of the 1967 chronology dictated by the prophecy, it seems safe to assume that the word *קִדְּשָׁתוֹ* reflects a return of the Temple Mount to Jewish possession. Some have argued that the Temple Mount has, in reality, not been restored to Jewish ownership since, within days

---

<sup>1</sup> 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).

***Sovereignty over Jerusalem exercised by ...***

Jebusites until 997 BCE	Byzantine Empire: 628-638 CE
Kingdom of Israel: 997-931 BCE	Umayyad-Abbasid Caliphate: 638-973 CE
Kingdom of Judah: 931-597 BCE	Fatimids-Seljuks-Arab Bedouins: 973-1099 CE
Neo-Babylonian Empire: 597-539 BCE	Latin Kingdom of Jerusalem: 1099-1187 CE
Achaemenid Persian Empire: 539-333 BCE	Ayyubid Caliphate: 1187-1229 CE
Empire of Alexander the Great: 333-320 BCE	Sixth Crusaders-Moslems: 1229-1244 CE
Ptolemaic Kingdom of Egypt: 320-198 BCE	Tatars-Egyptians-Ayyubids: 1244-1260 CE
Seleucid Empire: 198-164 BCE	Mongol Empire: April 1260 CE (disputed)
Hasmonean Kingdom of Israel: 164-63 BCE	Mamluk Sultinate: 1260-1517 CE
Roman Ethnarchy of Judea: 63-40 BCE	Ottoman Empire: 1517-1825 CE
Arsacid Parthian Empire: 40-37 BCE	Jerusalemite Moslems: 1825-1826 CE
Roman Empire: 37 BCE-66 CE	Ottoman Empire: 1826-1917 CE
Jewish rebels: 66-70 CE	British Empire: 1917-1948 CE
Roman-Byzantine Empire: 70 BCE-614 CE	Hashemite Kingdom of Jordan: 1948-1967 CE
Sassanid Persian Empire: 614-628 CE	State of Israel: 1967 CE to present

after it was captured, the administration of the platform area was delegated back to the Islamic Waqf, and it remains so delegated today. The skeptics correctly point out that Jews (and Christians or persons of any other faith) still cannot pray openly there without risking rioting or worse by young Muslim hotheads. But, make no mistake about it, the Temple Mount is under the sole sovereignty of the State of Israel and has been since June 7, 1967. The government of Israel determines who has access, and when, and the Jewish people will determine its ultimate status. Judging from the turbulent history surrounding the Temple Mount since its liberation, 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 daily before our eyes.