A chrono-specific prophecy in the Book of Daniel specifically predicted that the Jews would regain sovereignty over the Temple Mount on June 7, 1967. The prophecy is recorded in Daniel 8:13-14 as follows (using the King James translation):

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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (KJV).

The Keys to Interpretation

The first key to interpretation of the prophecy is to understand the unit of time meant by the Hebrew phrase אֶטֶרֶבֶּרֶשׁ, literally “evening-morning,” which is used in verse 14. That key is revealed in the Book of Exodus, chapter 12, verses 6-10 and 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).

Thus, the phrase “evening-morning” does not represent a calendar unit, such as a day, a year, etc., nor does it have anything to do with the morning and evening sacrifices as many expositors have incorrectly assumed, but instead it specifically refers to the Passover night, the yearly reminder of God’s redemption of the people of Israel.

The second key to interpretation of the prophecy is to understand how to count the 2,300 Passover nights that determine the time span stipulated in verse 14, to know when to begin and when to end the count. 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 of Daniel, chapter 8, see table on page 3), had occurred. That 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, but Plutarch of Chaeronea recorded that the battle took place in the Macedonian month Daesius (May/June). That reference confirms that Alexander moved against the Persians in late May or early June in the year 334 BCE. Since Passover was celebrated in March that year, it had already occurred before the battle began. So, the next Passover, the one celebrated in the
following year 333 BCE, is the one that must be used to start the count of the 2,300 Passovers specified in verse 14. Counting forward in time, the 2,300\textsuperscript{th} Passover occurred on April 25, 1967, just before the Temple Mount was liberated by Israeli paratroopers during the Six-Day War.

\begin{center}
\textbf{First event of vision:}
Alexander the Great defeated Persian army in the Battle of Granicus May/June, 334 BCE
\end{center}

\begin{center}
\textbf{Daniel 8:13-14}
\begin{align*}
\text{בָּאתָּא} & \text{ means } \text{“evening-morning”(s) = Passovers, (translated as “days” in KJV)} \\
\text{2,300 Passovers} & \text{333 BCE to 1967 CE}
\end{align*}
\end{center}

\begin{center}
\textbf{Final event of vision:}
Temple Mount and Old City of Jerusalem liberated by Israeli paratroopers June 7, 1967
\end{center}

\begin{center}
\textbf{Count begins with ...}
the Passover of 333 BCE (first Passover after the Battle of Granicus)
\end{center}

\begin{center}
\textbf{Count ends with ...}
the Passover of 1967 (last Passover before Temple Mount is liberated)
\end{center}

\section*{Fulfillment in History}

Daniel, chapter 8, encompasses more than twenty-five-hundred years of Jewish history. Verse 6 starts things off by successfully predicting that Alexander the Great, the king of Greece, would defeat Darius III, the king of Persia, in the Battle of Granicus. In the year 334 BCE, after crossing the Hellespont from Greece to Asia, Alexander’s Macedonian army 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 the banks of the Granicus River. Alexander and his 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 333 BCE in the battle at the Issus River, and then in the climactic battle on the 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. On the
### Historical events described in Daniel, chapter 8

<table>
<thead>
<tr>
<th>Year BCE</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>559 BCE</td>
<td>Achaemenid Empire began with reign of Cyrus the Great.</td>
</tr>
<tr>
<td>551 BCE</td>
<td><em>(verse 1)</em> The vision of Daniel, chapter 8, was revealed to Daniel in the third year of the reign (coregency) of King Belshazzar.</td>
</tr>
<tr>
<td>539 BCE</td>
<td><em>(verses 3, 4)</em> Cyrus the Great captured Babylon; Achaemenid Persian Empire expanded for the next two-hundred years.</td>
</tr>
<tr>
<td>336 BCE</td>
<td><em>(verse 20)</em> Darius III Codomannus became king of the Achaemenid Persian Empire, <em>(verse 21)</em> Alexander of Macedon became first king of a united Greece.</td>
</tr>
<tr>
<td>334 BCE</td>
<td>Passover was observed on March 26. <em>(verses 5, 6)</em> Battle of Granicus: Alexander the Great, king of united Greece, defeated the army of Darius III of Persia for the first time in battle at the Granicus River (May/June).</td>
</tr>
<tr>
<td>333 BCE</td>
<td><em>(verse 14)</em> Passover #1 in the count was observed on April 14. Battle of Issus: Alexander the Great defeated the army of Darius III for the second time at the Issus River on November 5.</td>
</tr>
<tr>
<td>331 BCE</td>
<td>Battle of Gaugamela: Alexander the Great defeated the army of Darius III for the third and final time at Gaugamela on October 1.</td>
</tr>
<tr>
<td>175 BCE</td>
<td><em>(verses 9, 23)</em> Antiochus IV Epiphanes became king of the Seleucid Empire, Hellenism was made the official religion of Judea.</td>
</tr>
<tr>
<td>167 BCE</td>
<td><em>(verses 10-12, 24, 25a)</em> Antiochus IV Epiphanes banned Judaism, desecrated the Temple by erecting a pagan altar on the sacred altar and placing statue of Zeus atop the new altar, stopped daily sacrifices on December 13; revolt led by the Maccabees began as a result.</td>
</tr>
<tr>
<td>164 BCE</td>
<td>Judah Maccabee captured Jerusalem, rededicated the Temple and consecrated a new sacred altar on December 10 (not on December 25 as some expositors claim), began offering the daily sacrifices again.</td>
</tr>
<tr>
<td>163 BCE</td>
<td><em>(verse 25b)</em> Antiochus IV Epiphanes died in January.</td>
</tr>
<tr>
<td>1967 CE</td>
<td><em>(verse 14)</em> Passover #2,300 in the count was observed on April 25. Israeli army paratroopers liberated the Temple Mount and restored it to Jewish sovereignty on June 7 during the Six-Day War.</td>
</tr>
</tbody>
</table>
third day of the war, in the morning hours of June 7, 1967, 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 was Colonel Mordechai “Motta” Gur, who 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!” 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.”

As for Alexander the Great, there is no historical evidence that he understood the biblical importance of the Battle of Granicus or the role he played in Hebrew prophecy except Josephus’ story of Alexander’s visit to Jerusalem, during which he was supposedly met by the high priest and presented with the Book of Daniel, an account which most scholars believe 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 Israeli history and Jewish identity, 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 end-time significance of what had transpired by the return of Jerusalem’s Old City 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 soon after the 2,300th Passover of the prophecy, the Passover of 1967, had occurred.

So, now that the prophecy in Daniel, chapter 8, has been fulfilled exactly by the return of the Temple Mount to Jewish sovereignty, what are we to make of that restoration? In verse 14, the Hebrew word ונצדק (BHS, Strong’s OT: 6663) has been translated in various ways. The King James translators rendered it as “cleansed,” whereas the JPS 1917 edition of the Tanakh rendered it as “shall be victorious.” Modern translations have been just as diverse: “properly restored” (NASB), “restored to its rightful state” (RSV), “reconsecrated” (NIV), and “restored to its rightful state” (ESV, CJB). 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 the above ideas into consideration, and viewing them in the context of the 1967 chronology dictated by the prophecy, it seems safe to assume that the Hebrew word ונצדק reflects, at the least, a return of the Temple Mount to Jewish possession. Some have argued that the Temple Mount has, in reality, not been restored to Jewish control since, within days of its capture, Moshe Dayan, the Israeli Defense Minister at the time,
delegated administration of the platform area to the Islamic Waqf, and it remains so delegated today. Skeptics correctly point out that Jews and Christians or persons of any faith other than Islam still cannot pray there openly without risk of rioting or worse by young Muslims. But, make no mistake about it, the Temple Mount is under the sovereignty of the State of Israel and has been since its liberation on June 7, 1967. The government of Israel determines who has access, and when, and it will be the Jewish people who will determine its ultimate status. Judging from the turbulent history surrounding the Temple Mount over the centuries, and especially since its recent restoration to Jewish sovereignty in 1967, it seems obvious to your author that the liberation event that took place on that June morning forty-plus years ago was but the beginning event in a progressive fulfillment of biblical prophecy that is daily unfolding before our eyes.

Notes

4 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.’”
5 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), the Neviim (Prophets), and the Ketuvim (Writings).
6 An Islamic Waqf has managed the Temple Mount continuously since the Muslim conquest of the Kingdom of Jerusalem in 1187. On June 7, 1967, soon after Israel had taken control of the area during the Six-Day War, Prime Minister Levi Eshkol assured that “no harm whatsoever shall come to the places sacred to all religions”. Together with the extension of Israeli jurisdiction and administration over east Jerusalem, the Knesset passed the Preservation of the Holy Places Law, ensuring protection of the Holy Places against desecration, as well as freedom of access thereto. Israel agreed to leave administration of the site in the hands of the Waqf ... (excerpted from the Wikipedia article "Temple Mount").