

THE LIBERATION OF JERUSALEM

June 7, 1967

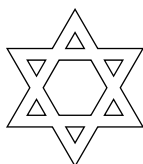


DAN BRUCE

THE LIBERATION *of JERUSALEM*



*Explaining how a 2,500-year-old prophecy in the
Book of Daniel foretold the capture of Old Jerusalem
and the Temple Mount during the Six-Day War*



Dan Bruce

THE PROPHECY SOCIETY

THE LIBERATION OF JERUSALEM 1967

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The expository text provided in this book on pages 3-18 is a verbatim reprint of Chapter One from the author's commentary *Daniel Unsealed*, which fully explains all of the chrono-specific prophecies recorded in the Book of Daniel.

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Abbreviations

AT	<i>The Apocrypha: an American Translation</i>
Au	Author's translation or paraphrase
b.	Born in (<i>with year</i>), e.g., b. 1922
BCE	Before the Common Era (<i>same as B.C.</i>)
BDB	<i>Brown-Driver-Briggs Hebrew and English Lexicon (unabridged in digital format)</i> , published by Biblesoft, Inc.
BHS	Denotes Hebrew (Masoretic) text reproduced verbatim from the <i>Biblia Hebraica Stuttgartensia (Leningrad Codex)</i> published by Deutsche Bibelgesellschaft (German Bible Society)
ca.	Latin <i>circa</i> - about (<i>with year</i>), e.g., ca. 1920
CE	In the Common Era (<i>same as A.D.</i>)
CJB	<i>Complete Jewish Bible</i>
d.	Died in (<i>with year</i>), e.g., d. 1951
ESV	<i>English Standard Version</i>
JPS	Jewish Publication Society
KJV	<i>King James Version</i>
MT	Masoretic Text
NASB	<i>New American Standard Bible</i>
NIV	<i>New International Version</i>
NJB	<i>New Jerusalem Bible</i>
NJV	<i>New Jewish Version</i>
NT	New Testament
NTG	Denotes Greek text reproduced verbatim from <i>Novum Testamentum Graece</i> , 26th ed., 1979; corrected, 1981; Erwin Nestle and Kurt Aland, eds., published by Deutsche Bibelgesellschaft (German Bible Society)
OT	Old Testament
p.	Page or pages (<i>with number or numbers</i>), e.g., p. 62 or p. 62-65
r.	Reigned (<i>with year or years</i>), e.g., r. 519-524
RSV	<i>Revised Standard Version</i>
Strong's	<i>Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary</i> published by Biblesoft, Inc., and International Bible Translators, Inc.
TWOT	<i>Theological Workbook of the Old Testament</i>
UBS	United Bible Societies

WHEN HOPE BECOMES REALITY

For two-thousand years, from the time that the Romans expelled the Jewish people from their homeland in the Land of Israel, Jews around the world have been closing their annual Passover observance by shouting “Next year in Jerusalem!” In that phrase, the yearning of the Jewish people for return to the land of their forefathers, and for the advent of the age of the Messiah, is expressed around Seder tables year after year.

The first part of that hope was realized with the partition of Palestine by the United Nations in 1947, followed by the founding of the State of Israel in 1948. Then, on June 7, 1967, the third day of the Six-Day War, Israeli troops liberated Old City Jerusalem and its sacred Temple Mount from foreign control, an event that brought the longed for Jewish holy sites under sovereign control of an independent Jewish people living in *Eretz Israel*. The dawning of the age of Messiah suddenly started to seem like an imminent possibility.

The capture of Jerusalem by Israel was considered a “miracle” by both Jews and non-Jews back in 1967. The tiny nation of Israel had overcome impossible odds to defeat the armies of five large Arab nations arrayed against it, nations whose Islamic leaders had sworn to push the Jewish people into the sea. With the suddenness of the liberation event and by the scope of the overwhelming victory by Israel over its enemies, many people were convinced that the coming of the age of the Messiah was truly at hand. Israel celebrated its victory with singing and dancing, and much of the world rejoiced with them for a season. Since that day forty-plus years ago, however, the world, including much of world Jewry, has forgotten the euphoria and sense of optimism that surrounded the liberation of Jerusalem and the Temple Mount, and, for many Israelis, Messianic hopes have been dimmed by the reality of coping with daily life in a troubled Middle East.

Even more disheartening is the lack of understanding among both Jews and non-Jews about the transcendent importance of what happened in 1967. The liberation of Jerusalem and the Temple Mount was the fulfillment of an ancient biblical prophecy recorded more than 2,500 years ago in the Book of Daniel, chapter 8, verses 13-14. The prophecy clearly predicted both the liberation event and the time that the liberation event would take place. The interpretation of that amazing Hebrew prophecy is explained in detail in the Chapter One excerpt reprinted from your author’s book, *Daniel Unsealed*, that follows.



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Prophecy being fulfilled for the whole world to see!

On the morning of June 7, 1967, an Israel Defense Forces half track carrying soldiers from the 55th Paratroopers Brigade sped toward the Dome of the Rock atop the Temple Mount during the Six-Day War, fulfilling ancient prophecies recorded in the Book of Daniel. To relive that event as it happened, read “Liberation of the Temple Mount and Western Wall” on page 19.

THEN SHALL THE SANCTUARY BE CLEANSED

READ DANIEL 8:1-27 ON PAGE 25

The interpretation of one particular chrono-specific prophecy in the Book of Daniel, the one found in chapter 8, verses 13-14, is key to understanding all of the chrono-specific prophecies in Daniel. The reason why the interpretation of that prophecy is so all-important is that it extends the efficacy of Bible prophecy from ancient into modern times. By so doing, it establishes the chronological context needed for accurately interpreting the remaining six chrono-specific prophecies in Daniel, some of which also have post-biblical fulfillments, as will be shown in later chapters. 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 in Daniel.

The eighth chapter of Daniel can be divided into three parts. The first part is comprised of verses 1-12. Those 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 Jewish 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 it from the west with fury. The he-goat then proceeds to smite the ram and break its 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, its horn is broken, and four notable ones take its place. Out of one of the four notable horns, a little horn comes forth to wax great toward the pleasant land, and that 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 comprised of verses 13-14, and it contains a cryptic chrono-specific prophecy foretelling that the aforementioned sanctuary will once again be “cleansed” (that is, will be restored to its rightful status; see page 17). The third part is comprised of verses 15-27. Those verses provide a partial interpretation of the prophetic vision recorded in the first part. The ram

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

² The sacred area on Mount Moriah in what is now Old City Jerusalem.

with two horns is identified in verse 20 as the kings of Media and Persia,¹ and the he-goat with the notable horn is identified in verse 21 as the first king of Greece.² 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 little horn is a reference to the Seleucid king Antiochus IV Epiphanes,³ and most agree that the term “holy people” in verse 24 is a reference to the Jews living under his rule. A prediction of harsh oppression and persecution of the holy people is revealed in part three, but that part closes with a reminder that the prophecy in part two—the one in verses 13-14 foretelling that the sanctuary will be cleansed after 2,300 “evening-morning”(s)—will most certainly come true.⁴ It is the eventual fulfillment of that two-verse prophecy in part two that projects the context of Daniel from ancient into modern times.

Interpretive Schemes

Modern expositors usually assign the fulfillment event—the cleansing of the sanctuary predicted in verse 14—to the time of Antiochus IV Epiphanes and the Maccabean revolt.⁵ 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 resulting in 1,150 twenty-four-hour days) and another saying that the 2,300 “evening-morning”(s) are 2,300 normal twenty-four-hour days. Those two competing interpretive schemes are popular primarily among conservative expositors who interpret the Bible literally and believe in 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,⁶ saying:

¹ General reference to all Achaemenid kings from Cyrus the Great to Darius III.

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

³ Antiochus IV Epiphanes (r. 175-164 BCE), king of the Hellenistic Seleucid Empire.

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

⁵ The Maccabees were a priestly family that led a revolt, beginning *circa* 167/166 BCE, against Antiochus IV, who was attempting to replace Judaism with Hellenism.

⁶ 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. 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.”¹

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 instead 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 identifiable historical event at the other end of the count. Furthermore, since both the desecration and rededication dates are recorded in and verifiable from historical records,² 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

¹ 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 4), is found only that once in the entire Bible.

² 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.

interpretation. The result always ends up depending on an approximation of history as the interpretation when using the 1,150-day interpretive scheme, 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-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 is definitely possible*** [emphasis added]. 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.,¹ according to Barnes, who refers to Prideaux [*Samuel Prideaux Tregelles*]. 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 biblically 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-day approach is just as approximate 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, long-time president of Dallas Theological Seminary, who offered the following comments as his exposition of the 2,300-day prophecy:

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

¹ See footnote 2 on page 5 showing that the December 25 date referenced here is incorrect.

the evidence available today 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.”¹

Curiously, Walvoord uses the death of Antiochus IV as the endpoint of the prophecy, an event which has nothing to do with the *terminus ad quem*, which is the cleansing of the sanctuary stipulated by the biblical text in verse 14. Even more surprising, coming from a biblical literalist, are his comments saying that “relatively accurate” is good enough for understanding biblical prophecy.

More examples of the 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 the prophecy in the eighth chapter of Daniel. So far, none of their various interpretive schemes have produced an interpretation that fits the constraints of the biblical text exactly while matching 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 at all, including the one 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 might have actual fulfillments in history, asserting that the prophecies in Daniel and elsewhere in the Scriptures are merely a telling of history recorded by some unknown scribe after the fact. 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. And, more than a few recent expositors, unable to

¹ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p.190.

decipher the chronology in chapter 8, have simply chosen to remain silent about its chronological aspects. That latter approach, although unsatisfying, is perhaps more honest and certainly not as harmful to faith as denying predictive prophecy.

Exact Fulfillment

That brings us to the interpretive approach employed in this book. It uses the principle of exact fulfillment, which is better than the approximation of history, silence about chronology, or outright denial of predictive prophecy approaches used by most expositors who have expounded the Danielic prophecies in recent years. It can be summed up as follows: The chrono-specific predictive prophecies in Daniel will always have exact, verifiable, and understandable fulfillments located in temporal space and time. Thus, the interpretation of Daniel, chapter 8, offered in this chapter will agree with the biblical text and the historical record exactly. In fairness to past expositors, they had no choice but to offer approximations or silence, since the Bible stipulated that the prophecies in Daniel were sealed until the time of the end. However, that is not the case for expositors today. A modern event, the liberation of the Temple Mount by Israel during the Six-Day War, unsealed the prophecy in chapter 8 for understanding.¹ After the prophesied restoration of the Temple Mount had occurred on June 7, 1967, it was possible for anyone to identify that event as the fulfillment event specified in verse 14. So, seven years after the liberation, your author's eyes were opened to the correlation between that modern event and the biblical text, and, right away, the eschatological importance became apparent. It was a thrilling discovery, of course, because it evidenced God's continuing providence and faithfulness, but he knew that announcing a modern-day fulfillment of an ancient biblical prophecy would not find easy acceptance, even in conservative circles, unless Scriptural validation for such a radical interpretive approach could be found. So, your author began searching the Bible, keeping in mind that the interpretation had to fit both Scripture and history exactly to be true, and that is what he found.² The keys for correctly interpreting the chrono-specific prophecy in chapter 8, verses 13-14, are explained in the section that follows.

¹ See photograph on page 2 showing the prophecy being fulfilled.

² While comparing interpretations of the Danielic prophecies with those in older Bible commentaries, your author checked Adam Clarke's *Commentary on the Bible* (1825) and found that Clarke had interpreted chapter 8 similarly. However, his exposition used a faulty calculation, yielding 1966, not 1967, as the year for the restoration of the sanctuary.

Keys to Interpretation

The first key to interpretation of the prophecy in verses 13-14, is to understand 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). Past expositors have generally misunderstood the scope of the question, assuming it to be asking only how long the interruption of the sacrifices and other transgressions against the Temple would last. That was not the question being asked, however. The questioner was rhetorically asking about the duration of the events of the entire vision itself. Although not perfect, 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). That wording recognizes that the question about duration pertains to all of the 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 (*i.e.*, not under Jewish control) that we now know from history continued in one form or another from the Exile in Babylon until June, 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 moving 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). Putting all of these pieces together, verse 14 is saying that the sanctuary will be restored after 2,300 “evening-morning”(s), with the count beginning from the time when Alexander the Great first moved against Darius III of Persia, *i.e.*, in the Battle of Granicus that took place 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. The King James Version renders that phrase 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 none of them have been able to make that interpretation fit actual historical events. Other translations render the phrase as “evening **and** mornings,” adding the conjunction “and” which is not found in the best Hebrew manuscripts. That has led to expositions that interpret the phrase

as a reference to 2,300 twice-daily evening and morning sacrifices, which they usually postulate were interrupted for a period of 1,150 days between the desecration of the Temple by Antiochus in 167 BCE and its rededication by the Maccabees in 164 BCE. However, none of the proponents of the 1,150-day approach have been able to make their expositions fit the historical record.

Since both the 2,300 full-day and the 1,150 half-day approaches yielded only approximations as interpretations, your author reasoned that a different interpretive approach was needed. Having had his 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 for the first time in 334 BCE, he did a quick calculation that revealed the interval between the two events to be essentially 2,300 years. Thus, an “evening-morning” had to be equivalent to a year in actual time in some way, but, considering the Hebrew words used, how that could be?

As was your author’s custom, he turned to the Scriptures for clarification. The needed insight came while he was reading the passage describing God’s instructions for observing the Passover given 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. Passover, the annual memorial observance of the Jewish people, was defined in the Bible as an evening-until-morning event. Thus, “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 annual 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

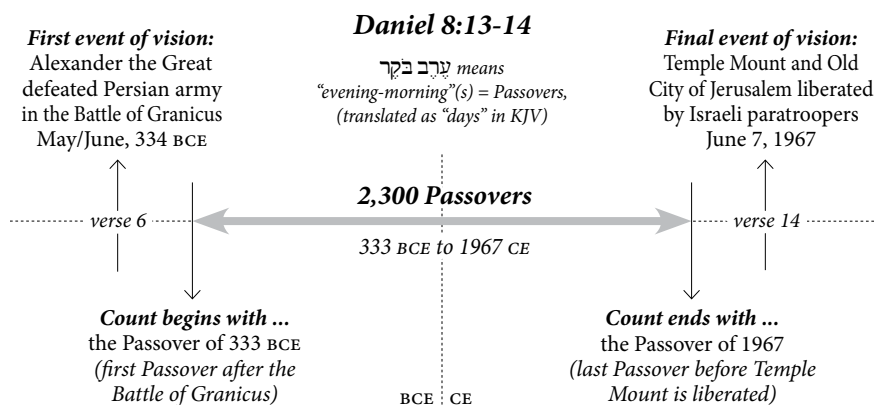


Diagram 1.1 - The 2,300 Passovers

know when to begin and when to end the count. 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 (see Diagram 1.1 above). 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 of Granicus, but a mention by Plutarch of Chaeronea,¹ who 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 that year, so it had already occurred before the battle began. 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

¹ Plutarch of Chaeronea, *Life of Alexander* (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. Equally important, the count has to be concluded before the Temple Mount was liberated by Israeli army paratroopers on June 7, 1967. That means that the last Passover in the count, the 2,300th Passover, has to be the Passover in 1967, which occurred on the 25th of April. 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, your author 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, the first Passover after the Battle of Granicus. The count ends with the Passover that occurred before the start of the Six-Day War. 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 (P-1 through P-10), shown on the top line, Passovers are shown in ten-year increments, which allows you to 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 that 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, between which there must be a count of exactly 2,300 Passovers, can be verified from historical records as being exactly as described in the Bible. That is a major improvement over traditional interpretations mentioned earlier in this chapter, which always fail to identify either a starting event or an ending event that can be identified in recorded history and thus fail as legitimate interpretations of Daniel, chapter 8. The interpretation offered in this chapter, with a count of 2,300 Passovers occurring between the verified Battle of Granicus in late May or early June of 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.

The precise correlation of Bible prophecy with recorded history (see insert on page 15) provides strong evidence for the reality of predictive prophecy and

Table 1.1 - How to Count the 2,300 Passovers

P-1 333 BCE	P-2 332 BCE	P-3 331 BCE	P-4 330 BCE	P-5 329 BCE	P-6 328 BCE	P-7 327 BCE	P-8 326 BCE	P-9 325 BCE	P-10 324 BCE
P-10 <i>see above</i>	P-20 314 BCE	P-30 304 BCE	P-40 294 BCE	P-50 284 BCE	P-60 274 BCE	P-70 264 BCE	P-80 254 BCE	P-90 244 BCE	P-100 234 BCE
P-110 224 BCE	P-120 214 BCE	P-130 204 BCE	P-140 194 BCE	P-150 184 BCE	P-160 174 BCE	P-170 164 BCE	P-180 154 BCE	P-190 144 BCE	P-200 134 BCE
P-210 124 BCE	P-220 114 BCE	P-230 104 BCE	P-240 94 BCE	P-250 84 BCE	P-260 74 BCE	P-270 64 BCE	P-280 54 BCE	P-290 44 BCE	P-300 34 BCE
P-310 24 BCE	P-320 14 BCE	P-330 4 BCE	P-340 7 CE	P-350 17 CE	P-360 27 CE	P-370 37 CE	P-380 47 CE	P-390 57 CE	P-400 67 CE
P-410 77 CE	P-420 87 CE	P-430 97 CE	P-440 107 CE	P-450 117 CE	P-460 127 CE	P-470 137 CE	P-480 147 CE	P-490 157 CE	P-500 167 CE
P-510 177 CE	P-520 187 CE	P-530 197 CE	P-540 207 CE	P-550 217 CE	P-560 227 CE	P-570 237 CE	P-580 247 CE	P-590 257 CE	P-600 267 CE
P-610 277 CE	P-620 287 CE	P-630 297 CE	P-640 307 CE	P-650 317 CE	P-660 327 CE	P-670 337 CE	P-680 347 CE	P-690 357 CE	P-700 367 CE
P-710 377 CE	P-720 387 CE	P-730 397 CE	P-740 407 CE	P-750 417 CE	P-760 427 CE	P-770 437 CE	P-780 447 CE	P-790 457 CE	P-800 467 CE
P-810 477 CE	P-820 487 CE	P-830 497 CE	P-840 507 CE	P-850 517 CE	P-860 527 CE	P-870 537 CE	P-880 547 CE	P-890 557 CE	P-900 567 CE
P-910 577 CE	P-920 587 CE	P-930 597 CE	P-940 607 CE	P-950 617 CE	P-960 627 CE	P-970 637 CE	P-980 647 CE	P-990 657 CE	P-1000 667 CE
P-1010 677 CE	P-1020 687 CE	P-1030 697 CE	P-1040 707 CE	P-1050 717 CE	P-1060 727 CE	P-1070 737 CE	P-1080 747 CE	P-1090 757 CE	P-1100 767 CE
P-1110 777 CE	P-1120 787 CE	P-1130 797 CE	P-1140 807 CE	P-1150 817 CE	P-1160 827 CE	P-1170 837 CE	P-1180 847 CE	P-1190 857 CE	P-1200 867 CE
P-1210 877 CE	P-1220 887 CE	P-1230 897 CE	P-1240 907 CE	P-1250 917 CE	P-1260 927 CE	P-1270 937 CE	P-1280 947 CE	P-1290 957 CE	P-1300 967 CE
P-1310 977 CE	P-1320 987 CE	P-1330 997 CE	P-1340 1007 CE	P-1350 1017 CE	P-1360 1027 CE	P-1370 1037 CE	P-1380 1047 CE	P-1390 1057 CE	P-1400 1067 CE
P-1410 1077 CE	P-1420 1087 CE	P-1430 1097 CE	P-1440 1107 CE	P-1450 1117 CE	P-1460 1127 CE	P-1470 1137 CE	P-1480 1147 CE	P-1490 1157 CE	P-1500 1167 CE
P-1510 1177 CE	P-1520 1187 CE	P-1530 1197 CE	P-1540 1207 CE	P-1550 1217 CE	P-1560 1227 CE	P-1570 1237 CE	P-1580 1247 CE	P-1590 1257 CE	P-1600 1267 CE
P-1610 1277 CE	P-1620 1287 CE	P-1630 1297 CE	P-1640 1307 CE	P-1650 1317 CE	P-1660 1327 CE	P-1670 1337 CE	P-1680 1347 CE	P-1690 1357 CE	P-1700 1367 CE
P-1710 1377 CE	P-1720 1387 CE	P-1730 1397 CE	P-1740 1407 CE	P-1750 1417 CE	P-1760 1427 CE	P-1770 1437 CE	P-1780 1447 CE	P-1790 1457 CE	P-1800 1467 CE
P-1810 1477 CE	P-1820 1487 CE	P-1830 1497 CE	P-1840 1507 CE	P-1850 1517 CE	P-1860 1527 CE	P-1870 1537 CE	P-1880 1547 CE	P-1890 1557 CE	P-1900 1567 CE
P-1910 1577 CE	P-1920 1587 CE	P-1930 1597 CE	P-1940 1607 CE	P-1950 1617 CE	P-1960 1627 CE	P-1970 1637 CE	P-1980 1647 CE	P-1990 1657 CE	P-2000 1667 CE
P-2010 1677 CE	P-2020 1687 CE	P-2030 1697 CE	P-2040 1707 CE	P-2050 1717 CE	P-2060 1727 CE	P-2070 1737 CE	P-2080 1747 CE	P-2090 1757 CE	P-2100 1767 CE
P-2110 1777 CE	P-2120 1787 CE	P-2130 1797 CE	P-2140 1807 CE	P-2150 1817 CE	P-2160 1827 CE	P-2170 1837 CE	P-2180 1847 CE	P-2190 1857 CE	P-2200 1867 CE
P-2210 1877 CE	P-2220 1887 CE	P-2230 1897 CE	P-2240 1907 CE	P-2250 1917 CE	P-2260 1927 CE	P-2270 1937 CE	P-2280 1947 CE	P-2290 1957 CE	P-2300 1967 CE

Note that there was no year "0" (zero) when going from BCE to CE, so the count in the transition decade from 4 BCE to 7 CE is determined as follows: Passover number 330 in the count (P-330 above) occurred in the year 4 BCE, P-331 in 3 BCE, P-332 in 2 BCE, P-333 in 1 BCE, P-334 in 1 CE, P-335 in 2 CE, P-336 in 3 CE, P-337 in 4 CE, P-338 in 5 CE, P-339 in 6 CE, P-340 in 7 CE.

divine providence. However, most modern Bible scholars, including some conservative scholars, have argued that the chrono-specific prophecies in the Book of Daniel claiming to foretell future events (from Daniel's viewpoint in the sixth century BCE) and later exactly fulfilled are nothing more than a record of events written down by anonymous scribes in the second century BCE, after those events had 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, as just explained, 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 and divine providence, and that assumption underlies the remainder of this book.

Fulfillment in History

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 Alexander the Great, the king of Greece, would defeat Darius III, the king of Persia, in battle. That prophecy was revealed more than two-hundred years before its fulfillment took place. In the year 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 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 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

Historical events described in Daniel, chapter 8

559 BCE	—	Achaemenid Empire began with reign of Cyrus the Great.
551 BCE	—	(verse 1) The vision of Daniel, chapter 8, was revealed to Daniel in the third year of the reign (coregency) of King Belshazzar.
539 BCE	—	(verses 3, 4) Cyrus the Great captured Babylon; Achaemenid Persian Empire expanded for the next two-hundred years.
336 BCE	—	(verse 20) Darius III Codomannus became king of the Achaemenid Persian Empire, (verse 21) Alexander of Macedon became first king of a united Greece.
334 BCE	—	Passover was observed on March 26. (verses 5, 6) 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).
333 BCE	—	(verse 14) 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.
331 BCE	—	Battle of Gaugamela: Alexander the Great defeated the army of Darius III for the third and final time at Gaugamela on October 1.
175 BCE	—	(verses 9, 23) Antiochus IV Epiphanes became king of the Seleucid Empire, Hellenism was made the official religion of Judea.
167 BCE	—	(verses 10-12, 24, 25a) 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.
164 BCE	—	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.
163 BCE	—	(verse 25b) Antiochus IV Epiphanes died in January.
1967 CE	—	(verse 14) 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.

hundred Passovers later, on April 25, 1967. The Six-Day War began soon after that 2,300th Passover was observed. On the 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!"¹ 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."² As for Alexander the Great, there is no historical evidence that he understood the biblical significance of the Battle of Granicus or the role he played in Hebrew prophecy except for Josephus' story of Alexander's visit to Jerusalem,³ 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 importance 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 modern 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,

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

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

³ 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.'"

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.

Restoration of the Sanctuary

So, now that the prophecy in Daniel, chapter 8, is shown to have been fulfilled exactly by the return of the Temple Mount to Jewish sovereignty during the Six-Day War in 1967, what are we to make of that restoration? In verse 14, the Hebrew word **וְנִצָּחְתָּ** (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*¹ 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' (ASV). 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 word **וְנִצָּחְתָּ** 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 of the Temple Mount to the Islamic Waqf, and it remains so delegated today. The 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 Muslim hotheads. But, make no mistake about it, the Temple Mount is under the 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

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).

the Temple Mount since its restoration to Jewish sovereignty, 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 prophecy that is unfolding daily before our eyes.

Sovereignty over Jerusalem exercised by ...

Jebusites until 1,038 BCE	Latin Kingdom of Jerusalem: 1099-1187 CE
Kingdom of Israel: 1,038-961 BCE	Ayyubid Caliphate: 1187-1229 CE
Kingdom of Judah: 961-597 BCE	Sixth Crusaders-Moslems: 1229-1244 CE
Neo-Babylonian Empire: 597-539 BCE	Tatars-Egyptians-Ayyubids: 1244-1260 CE
Achaemenid Persian Empire: 539-333 BCE	Mongol Empire: April 1260 CE (disputed)
Empire of Alexander the Great: 333-312 BCE	Mamluk Sultanate: 1260-1517 CE
Ptolemaic Kingdom of Egypt: 312-198 BCE	Ottoman Empire: 1517-1625 CE
Seleucid Empire: 198-164 BCE	Mohammed ibn Faroukh: 1625-1627 CE
Hasmoneans-Kingdom of Israel: 164-63 BCE	Ottoman Empire: 1627-1703 CE
Roman Ethnarchy of Judea: 63-40 BCE	Naqib al-ashraf: 1703-1705 CE
Arsacid Parthian Empire: 40-37 BCE	Ottoman Empire: 1705-1825 CE
Roman Empire: 37 BCE-66 CE	Jerusalemite Moslems: 1825-1826 CE
Jewish rebels: 66-70 CE	Ottoman Empire: 1826-1831 CE
Roman-Byzantine Empire: 70 BCE-614 CE	Egyptians-Mohammed Ali: 1831-1840 CE
Sassanid Persian Empire: 614-628 CE	Ottoman Empire: 1840-1917 CE
Byzantine Empire: 628-638 CE	British Empire: 1917-1948 CE
Umayyad-Abbasid Caliphate: 638-973 CE	Hashemite Kingdom of Jordan: 1948-1967 CE
Fatimids-Seljuks-Arab Bedouins: 973-1099 CE	State of Israel: 1967 CE to present

Above list partially based on data from Jerusalem Besieged by Eric H. Cline (U. of Mich. Press: Ann Arbor, 2004)

Liberation of the Temple Mount and Western Wall during the Six-Day War - June 7, 1967

*A Hebrew-to-English transcript of the Israel Defence Forces (IDF) radio traffic on the morning of June 7, 1967, recorded live as the 55th Paratroopers Brigade liberated the Temple Mount and Western Wall during the Six-Day War, is reproduced below. The following people are featured: **Col. Motta Gur** commanded the 55th (Reserve) Paratroopers Brigade, the primary military unit deployed for the capture of the Temple Mount and Western Wall; **Gen. Uzi Narkiss** commanded the IDF central Region, which included Jerusalem, and was charged with defending against Jordanian aggression; **Commander 89** was unidentified by name; **Yossi Ronen** was an IDF radio reporter; **Rabbi Gen. Shlomo Goren** was the Orthodox Zionist (Ashkenazi) Chief Rabbi of the Israeli army ...*

Colonel Motta Gur [on loudspeaker]: All company commanders, we're sitting right now on the ridge [Mount of Olives] and we're seeing the Old City. Shortly we're going to go in to the Old City of Jerusalem, that all generations have dreamed about. We will be the first to enter the Old City. Eitan's tanks will advance on the left and will enter the Lion's Gate. The final rendezvous will be on the open square [of the Temple Mount] above ...

Sound of applause by the soldiers ...

Yossi Ronen: We are now walking on one of the main streets of Jerusalem towards the Old City. The head of the force is about to enter the Old City ...

Gunfire ...

Yossi Ronen: There is still shooting from all directions; we're advancing towards the entrance of the Old City ...

Gunfire and sound of running soldiers' footsteps ...

Yelling of commands to soldiers ...

More running soldiers' footsteps ...

Yossi Ronen: The soldiers are keeping a distance of approximately five meters between them ... It's still dangerous to walk around here; there is still sniper shooting here and there ...

Gunfire ...

Yossi Ronen: We're all told to stop ... we're advancing towards the mountainside ... on our left is the Mount of Olives ... we're now in the Old City opposite the Russian church ... I'm right now lowering my head, we're running next to the mountainside ... We can see the stone walls ... They're still shooting at us ...

Gunfire ...

Yossi Ronen: Israeli tanks are at the entrance to the Old City, and we're going ahead, through the Lion's Gate. I'm with the first unit to break through into the Old City ... There is a Jordanian bus next to me, totally burnt; it is very hot here ... We're about to enter the Old City itself. We're standing below the Lion's Gate, the Gate is about to come crashing down, probably because of the previous shelling. Soldiers are taking cover next to the palm trees ...

Gunfire ...

Yossi Ronen: I'm also staying close to one of the trees ... We're getting further and further into the City ...

Gunfire ...

Colonel Motta Gur [on the army wireless]: The Temple Mount is in our hands! I repeat, the Temple Mount is in our hands! ... [see photo on page 2]

Gunfire ...

Colonel Motta Gur [on the army wireless]: All forces, stop firing! This is the David Operations Room. I repeat, all forces, stop firing! Over ...

Commander 89: Commander eight-nine here, is this Motta talking? Over ...

Inaudible response on the army wireless by Motta Gur ...

Gen. Uzi Narkiss: Motta, there isn't anybody like you. You're next to the Mosque of Omar ...

Yossi Ronen: I'm driving fast through the Lion's Gate all the way inside the Old City ...

Command [on the army wireless]: Comb the area, discover the source of the firing. Protect every building, in every way. Do not touch anything, especially in the holy places ...

Lt.-Col. Uzi Eilam blows the Shofar ...

Soldiers are singing 'Jerusalem of Gold' [a patriotic song written by Naomi Shemer in 1967 and introduced at the Israel Song Festival just before the war] ...

Gen. Narkiss: Tell me, where is the Western Wall? How do we get there? ...

Yossi Ronen: I'm walking right now down the steps towards the Western Wall. I'm not a religious man, I never have been, but this is the Western Wall and I'm touching the stones of the Western Wall ...

Soldiers [reciting the 'Shehechianu' blessing]: Baruch ata Hashem, elokeinu melech haolam, she-hechianu ve-kiemanu ve-hegianu la-zman ha-zeh. [Translation: BLESSED ART THOU LORD GOD KING OF THE UNIVERSE WHO HAS SUSTAINED US AND KEPT US AND HAS BROUGHT US TO THIS DAY] ...

Rabbi Shlomo Goren: Baruch ata Hashem, menachem tsion u-voneh Yerushalayim. [Translation: BLESSED ARE THOU, WHO COMFORTS ZION AND BUILDS JERUSALEM] ...

Soldiers: Amen! ...

Soldiers sing “HaTiqvah” next to the Western Wall [“HaTiqvah” is Israel’s national anthem, see lyrics and comments on next page] ...

Rabbi Goren: We’re now going to recite the prayer for the fallen soldiers of this war against all of the enemies of Israel ...

Soldiers weeping ...

Rabbi Goren: El male rahamim, shohen ba-meromim. Hamtse menuha nahona al kanfei hashina, be-maalot kedoshim, giborim ve-tehorim, kezohar harakiya meirim u-mazhirim. Ve-nishmot halalei tsava hagana le-yisrael, she-naflu be-maaraha zot, neged oievei yisrael, ve-shnaflu al kedushat Hashem hamam ve-ha’arets, ve-shichrur Beit Hamikdash, Har Habayit, Hakotel ha-ma’aravi veyerushalayim ir ha-elokim. Be-gan eden tehe menuhatam. Lahen ba’al harahamim, yastirem beseter knafav le-olamim. Ve-yitsror be-tsror ha-hayim et nishmatam adoshem hu nahlatam, ve-yanuhu be-shalom al mishkavam [soldiers weeping loud]ve-ya’amdu le-goralam le-kets ha-yamim ve-nomar amen! [Translation: MERCIFUL GOD IN HEAVEN, MAY THE HEROES AND THE PURE BE UNDER THY DIVINE WINGS, AMONG THE HOLY AND THE PURE WHO SHINE BRIGHT AS THE SKY, AND THE SOULS OF SOLDIERS OF THE ISRAELI ARMY WHO FELL IN THIS WAR AGAINST THE ENEMIES OF ISRAEL, WHO FELL FOR THEIR LOYALTY TO GOD AND THE LAND OF ISRAEL, WHO FELL FOR THE LIBERATION OF THE TEMPLE, THE TEMPLE MOUNT, THE WESTERN WALL AND JERUSALEM THE CITY OF THE LORD. MAY THEIR PLACE OF REST BE IN PARADISE. MERCIFUL ONE, O KEEP THEIR SOULS FOREVER ALIVE UNDER THY PROTECTIVE WINGS. THE LORD BEING THEIR HERITAGE, MAY THEY REST IN PEACE, FOR THEY SHALT REST AND STAND UP FOR THEIR ALLOTTED PORTION AT THE END OF THE DAYS, AND LET US SAY, AMEN!] ...

Soldiers weeping ...

Rabbi Goren sounds the shofar ...

Sound of gunfire in the background ...

Rabbi Goren [holding Torah scroll]: Le-shana HA-ZOT be-Yerushalayim ha-b’nuya, be-yerushalayim ha-atika! [Translation: THIS YEAR IN A REBUILT JERUSALEM! IN THE JERUSALEM OF OLD!]

HaTiqvah

As long as deep in the heart,
The soul of a Jew yearns,
And towards the East,
An eye looks to Zion,
Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land,
The land of Zion and Jerusalem.

Hebrew Transliteration

כל עוד בלבב פנימה	Kol 'od balleivav penimah
נפש יהודי הומיה	Nefesh yehudi homiyah,
ולפאתי מזרח קדימה	Ul(e)fa'atei mizrach kadimah,
עין לציון צופיה	'Ayin letziyon tzofiyah;
עוד לא אבדה תקותנו	'Od lo avdah tikvateinu,
התקנה בת שנות אלפים	Hatikvah bat shnot alpayim,
להיות עם חפשי בארצנו	Lihyot 'am chofshi be'artzeinu,
ארץ ציון וירושלים	Eretz-tziyon (v)'Y(e)rushalayim.

HaTiqvah (literally “The Hope”) is the national anthem of Israel. The words were written by Naphtali Herz Imber, a secular Galician Jew from Zolochiv (today in Lviv Oblast, Ukraine), who moved to Palestine in 1882. The music was written by Samuel Cohen, an immigrant from Moldavia, who based the melody on a musical theme in Smetana’s “Moldau.” The anthem’s theme revolves around the nearly 2000-year-old hope of the Jewish people to be a free and sovereign people in *Eretz Israel*, a national dream that would eventually be realized with the founding of the modern nation of Israel. When the State of Israel was established in 1948, HaTiqvah was adopted by most Israelis as their unofficial national anthem. It was made the official national anthem by the Knesset in November, 2004.

Lyrics and comments courtesy of the Ministry of Foreign Affairs, State of Israel

SCRIPTURE



KING JAMES VERSION

BOOK OF DANIEL

Chapter 8

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. **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 [restored (Au)]. **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.

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