

So You Don't Believe in God?

*Here's real-world evidence of God
that cannot be denied, that you can verify
... for yourself*



DAN BRUCE

Author of *The Door to Forever*

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THE PROPHECY SOCIETY
ATLANTA

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*I*NTRODUCTION

(skepticism is invited)

Life is shaped by two intertwined realities: the temporal and the eternal. Most people are keenly aware of the material world—the realm of sight, sound, and touch—which we navigate daily and often take for granted as the primary, if not only, reality. This temporal world, rooted in space and time, feels solid and familiar, providing the framework for our jobs, relationships, and ambitions. Yet just as integral to our existence, though less tangible, is an eternal dimension. This spiritual reality connects each person to something beyond what the physical senses can perceive—a reality of meaning, purpose, and enduring existence that spans beyond the borders of our earthly lives.

The Bible teaches that death is not the end but a passage from the temporal to the eternal. In this view, when the physical body succumbs to mortality and returns to dust, the spirit endures, continuing in an unending existence. This notion—that the essential spirit within each of us transcends the limits of physical life—may seem counterintuitive and, on the surface, unprovable. Yet, it finds an intriguing parallel in the physical laws that govern our world: just as energy is neither created nor destroyed, only transformed, so too, according to the Bible, our spiritual essence is not extinguished by physical death but is set free to continue in an eternal realm.

But why, you may ask, did God create this dual reality of body and spirit, time and eternity? The Bible reveals that God's purpose in creating humans was to form a bond of love—a mutual, reciprocated love between Creator and creation. This love, however, could not be forced; it had to be freely chosen. Therefore, God endowed humanity

with free will between birth and death, allowing each person to choose whether to believe in God and, if so, whether to recognize his sovereignty over all things. This choice is more than a philosophical concept; it is a fundamental decision that shapes our eternal destiny. According to the Bible, our spiritual path—whether toward an everlasting communion with God or forever banished away from his presence—rests on a love that grows through faith.

This faith in God is more than intellectual assent; it is a deeply held belief in his existence, as well as unquestioned trust in his goodness and power. It is a conviction that endures even in the absence of tangible evidence. The Bible reveals that this trust, while it sustains the relationship between humanity and God, was threatened by the very free will that made genuine love possible. With choice comes the potential for doubt, disbelief, and estrangement, all of which may be reflected in the spirit of each person. To mend the inevitable separation between an individual and himself, God provided visible and verifiable signs—prophecies—to demonstrate his ongoing involvement in history and to offer evidence for those who seek assurance.

Prophecies in the Bible come in two primary forms: predictive and descriptive. Predictive prophecies, such as those found in the Book of Daniel, are chronologically specific and detail events in a way that allows for historical verification. Descriptive prophecies, like those describing the life and mission of the Messiah in Isaiah and Jeremiah, provide characteristic details that confirm the identity and purpose of God's chosen agents in history. Together, these prophecies form a compelling body of evidence that invites faith grounded not in blind acceptance but in verifiable events.

Unlike abstract philosophical arguments for God's existence, such as the Cosmological, Teleological, and similar (*see discussions beginning on page 19*) which, while insightful, often feel removed from

everyday experience, the prophecies in the Bible offer something concrete. They provide specific, documented predictions that can be examined over time to verify their fulfillment.

One particularly striking example is a prophecy found in the Book of Daniel, chapter 8, verses 13–14. Written around 550 BCE, the prophecy’s antiquity has been confirmed through carbon-14 dating of Daniel fragments found among the 2,200-year-old Dead Sea Scrolls. This ancient text not only anticipated events of its own era but also pointed to a significant moment in modern history on June 7, 1967, when the Temple Mount in Jerusalem was restored to Jewish sovereignty, exactly as predicted. Witnessed by millions, this event fulfilled the prophecy’s predictions precisely, sparking curiosity and awe among believers and scholars alike.

While a fulfilled prophecy like this does not constitute scientific “proof” of God’s existence, it offers significant historical evidence that testifies to the presence of a supernatural intelligence guiding history. Many scholars, both religious and secular, have examined the Daniel 8 prophecy and found it to present a compelling case for a higher power that is intricately involved in human events. Daniel’s prophecies stand as powerful markers, suggesting that there is indeed a providential force orchestrating events—a God who knows, who acts, and who, by extension, cares about us as individuals.

In the following pages, the Daniel 8 prophecy will be examined and the evidence it offers for God’s existence will be explained. You are invited to scrutinize, question, and consider for yourself the implications of the fulfillment of the prophecy. This journey may lead you to see the Bible not merely as an ancient text, but as a record of God’s active presence in the pageant of human history. The exploration ahead is not just about examining prophecy; it’s about discovering a spiritual reality that has been unfolding throughout history and perhaps, if you are willing, within your own life.



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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 (Reserve) sped toward the Dome of the Rock atop the Temple Mount in Jerusalem during the Six Day War, fulfilling an ancient prophecy recorded in the eighth chapter of the Book of Daniel. To relive that event as it happened, read “Liberation of the Temple Mount and Western Wall” on page 43.

ACT ONE

(main character: Bible Prophecy)

The Bible is unique among the world's sacred texts. It contains predictive prophecies that foretell events that happen long after the events were revealed and written down. Remarkably, the passage of time has shown that these predictions consistently come true, not just approximately but precisely. No other secular or religious tradition offers anything like the Bible's predictive prophecies.

But maybe you're wondering, "That's well and good for you to say, but aren't the Bible's prophecies actually just man-made guesses? If so, why should I trust them?" It's a fair question, and the quality of the prophecies themselves provides an answer. The thing that makes biblical prophecy trustworthy is its 100% accuracy. Also, its symbolic language accurately describes historical events spanning centuries. The prophecies can seem like puzzles at first, but they correspond to people and events you can identify and verify. Some prophecies bridge ancient times to reach into the modern era.

The prophecy in Daniel, chapter 8, is a perfect example of such transcendence. It describes events during the time of Alexander the Great, then spans centuries to culminate in an event in 1967. And since you're reading this book, I'll assume you're open to considering the evidence of transcendence—especially if it can answer skepticism about God's existence. The prophecy in Daniel 8 provides just the kind of evidence that can do so. Its historical precision addresses two common questions you may have about its prophetic transcendence: Was the prophecy and its later fulfillment a product of coincidence only? Or is there something deeper, even supernatural, going on?

To make a believable case that the Daniel 8 prophecy and its fulfillment demonstrate genuine supernatural transcendence, we first need to establish its existence in written form in antiquity. According to the Bible, the prophet Daniel received this prophecy in a vision he saw in the third year of Belshazzar, king of Babylon, which historians identify as the year 550 BCE. Fortunately, as evidence for skeptics, we don't have to rely on the Bible chronology for the claim that the prophecy existed in antiquity. Manuscript fragments containing the texts of Daniel found among the Dead Sea Scrolls have been carbon-14 dated to as early as the 2nd century BCE—proving that the prophecy existed in Israel more than two millennia ago. Carbon-14 dating scientifically confirms the prophecy's existence in antiquity.

Today, scholars vigorously debate the date of composition of the Book of Daniel. Some argue for a 2nd century BCE date, while others say that it originated in the 6th century BCE as stated in the Bible. For our purposes, the academic debate about its date of composition is of no importance. What matters for our discussion is that no one—historian or theologian—can dispute the carbon-14 test results verifying that the prophecy in Daniel 8 has been around in written form for at least 2,200 years. That scientific verification is significant. It proves beyond doubt that the prophecy, which predicted the future return of the Temple Mount to Jewish sovereignty, was documented as existing in the public domain more than two-thousand years before that event came true in 1967.

So, now that the question about whether the prophecy existed in antiquity has been answered in the affirmative, what does the prophecy say? Let's take a detailed look.

ACT TWO

(main character: *The Daniel 8 Prophecy*)

Our search for the meaning of the predictive prophecy in Daniel, chapter 8, begins by focusing on verses 13 and 14. Here is an accurate translation of those verses from the Hebrew Masoretic text: “**13** Then I heard a holy one speaking; and another holy one said unto that certain one who spoke: ‘How long shall be the vision concerning the continual burnt-offering, and the transgression that causeth appalment, to give both the sanctuary and the host to be trampled under foot?’ **14** And he said unto me: ‘Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be victorious.’ (also, see the New King James and Douay-Rheims translations on pages 53-56).

The Daniel 8 prophecy is a prime example of what is called a “chrono-specific” prophecy because it has three precise chronological elements that lay out the relationship of specific events in history. At least two of the three elements will always be revealed directly in the biblical text. Here’s how the three elements are defined:

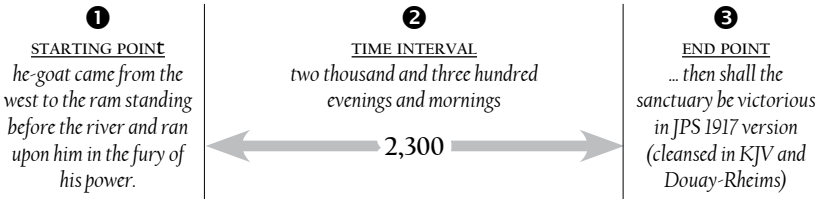
- ❶ STARTING POINT: An event documented in the historical record that kicks off a linear chronology moving forward in time.
- ❷ TIME INTERVAL: A specified number of time units that are counted between the starting and ending points.
- ❸ END POINT: The final event, documented in the historical record, that marks the prophecy’s conclusion in history.

In verses 13 and 14, the last two elements are clearly stated. The ending event is described as the sanctuary being “victorious” (“cleansed” in some translations), and the time interval is 2,300 “evening-mornings” (“days” in some translations).

That leaves only the starting point still undefined. To discover that element, we need to go back to verses 5-7, which give us vivid imagery as follows: “**5** And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground; and the goat had a conspicuous horn between his eyes. And he came to the ram that had the two horns, which I had seen standing before the river, and ran upon him in the fury of his power. **7** And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and broke his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.”

What does all that imagery mean? Fortunately, we don’t have to guess since Daniel 8 interprets itself. Verses 20 and 21 explain the imagery: “**20** The ram which thou sawest having the two horns, they are the kings of Media and Persia. **21** And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king.” The real-life meaning is plain. The ram with two horns standing before a river represents the Medo-Persian Empire, and the goat with a notable horn that moves with choler against that empire represents the first king of Greece. Thus, the starting point of the prophecy is identified as a battle between the armies of Medo-Persia and the first king of Greece, which takes place on the banks of a river.

With the identification of the first element, the three elements of the chrono-specific prophecy in Daniel 8 are now known, and these elements can be displayed graphically as shown below:



ACT THREE

(main character: The Interpreter)

In the previous part, the chrono-specific predictive prophecy in Daniel 8 was analyzed from the standpoint of its language and structure. Three parts were identified, their relationship to one another was revealed, and the meaning of the apocalyptic imagery was made plain by applying the interpretation of its imagery provided in the text itself. The prophecy can be paraphrased as follows:

Starting from the time when the first king of Greece moves against the king of Medo-Persia in a military battle fought on the banks of a river, there will be two thousand and three hundred evening and mornings, after which the sanctuary will be victorious.

Now it's time to look at the three parts of Daniel, chapter 8, and relate them to real events in documented history:

The Starting Point - Verse 6 starts things off by predicting that Alexander the Great, the first king of Greece, would invade the Medo-Persian Empire and defeat the army of its king, Darius III. After crossing the Hellespont from Greece to Asia, Alexander's foot soldiers and cavalry clashed with the forces of Darius 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 disciplined Greek army won a great victory over the numerically-superior Persian forces assembled by Darius to oppose him, and they would go on to defeat the Persian armies 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. (see sources on page 47).

The Time Interval - In verse 13, the question is asked, “What will be the duration of the events in the vision from beginning to end?” Fortunately, we don’t have to guess—the answer is given in verse 14. It specifies a period of 2,300 “evenings and mornings” (two words ערב בקר *‘erev boqer* in the Hebrew Masoretic text but translated as the single word “days” in most Protestant and Catholic versions).

The Hebrew phrase ערב בקר *‘erev boqer* is left undefined as a specific unit of time in the biblical text, leaving the meaning of the 2,300 evening-mornings as a time span open to interpretation. The order “evening and morning” is unusual. Elsewhere in the Hebrew Bible it is typically *boqer ‘erev* (“morning and evening”), a symbolic way of referring to a full day with its morning and evening sacrifices. The uniqueness of the reversed order in Daniel 8:14 has led scholars to hypothesize that it has a specific meaning distinct from the traditional meaning of a “day” as found in other parts of the Bible.

Most Jewish and Christian expositions place the events of the prophecy in the Maccabean period, during which the Seleucid king Antiochus IV desecrated the Second Temple by sacrificing the flesh of swine on its altar. According to this view, the 2,300 evening-mornings are to be counted from the date of the act of desecration on 15 Kislev (a Jewish month) in 167 BCE until the rededication of the Temple altar by Judas Maccabeus on the 25th of Kislev in 164 BCE, some three years after the desecration by Antiochus. This date for the rededication is documented in 1 Maccabees 4:52–59.

A simple calculation using that interpretive approach shows that the number of days between the desecration of the Temple by

Antiochus on 15 Kislev in 167 BCE and its rededication on 25 Kislev in 164 BCE does not yield a total of 2,300 days:

From 15 Kislev 167 BCE to 15 Kislev 164 BCE is three Jewish years. In ancient times, each Jewish year was a lunar year having 354 days, so three years on the Hebrew calendar equals $3 \times 354 = 1,062$ days. From 15 Kislev 167 BCE to 25 Kislev 164 BCE, we need to add an additional 10 days to find the total number of days. Combining these, we get: $1,062 + 10 = 1,072$ days.

Thus, it can be seen that the span of time from the act of desecration of the Temple to its rededication was 1,072 days. If one of the three Jewish years was a leap year, with a 13th month and thus an added 30 days, the total would have been 1,102 days. Neither is 2,300 days. Some have proposed that the 2,300 number might refer to twice a day (morning and evening) sacrifices, which would yield a time span of 1,150 days, but even that interpretation does not result in a match. Another explanation is that the 2,300 refers to the number of days Antiochus IV oppressed the Jewish nation, but there is no ancient document that provides a starting date for the Seleucid oppression, so that creates another expository dilemma. How can one count 2,300 units of anything if you don't know when to start the count?

All traditional interpretations of the 2,300 evening-mornings, those assuming that the events of the vision happened during the Maccabean period, end up as approximations. Either the starting event lacks documentation or the results of the calculations of evening-morning time units don't match the number 2,300 specified in the biblical text, and that is not an acceptable way to interpret a chrono-specific prophecy. Any claim of fulfillment must be exact.

The key for understanding the full chronological meaning of the 2,300 "evening-mornings" in Daniel 8:14 is found in the book of Exodus, chapter 12, verses 6-10 and 14, which stipulate:

“And ye shall keep [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.”

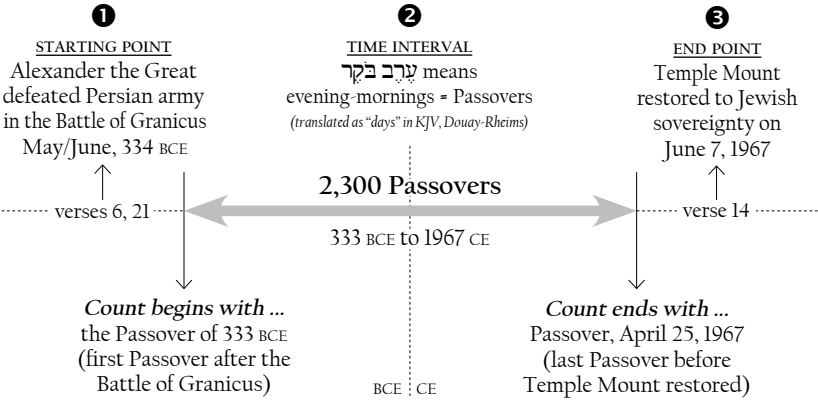
Passover, the memorial festival observed by the Jewish people, is defined as an *evening-until-morning* event to be observed once a year. Thus, “evening-morning” in Daniel 8:14 does not represent a 24-hour day, nor does it have anything to do with the morning and evening Temple sacrifices, although they are referenced as events that will have happened during the evening-morning time span, but instead it means a night. More specifically, it means the memorial Passover night, the annual reminder of God’s redemption of Israel. So, 2,300 “evening-morning(s)” in the prophecy represents two thousand and three hundred Passover nights in history.

Recall that the starting event of the prophecy was the battle that took place on the banks of the Granicus River between the armies of Alexander the Great and Darius III, last king of the Achaemenid Persian Empire. That marks the starting point from which we must count forward the 2,300 Passovers, one each year for 2,300 years.

An exact date for the Battle of Granicus is not known, but the ancient historian Plutarch of Chaeronea recorded in his *Life of Alexander* (section 16, verses 1-3) that the battle took place in the Macedonian month Daesius (late May or early June) in the year 334 BCE. Passover was celebrated in March that year, so it had already occurred before

the battle began. Thus, the next Passover after the starting event of the prophecy, 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. The final Passover in the count, the 2,300th Passover, occurred on April 25, 1967 (*see verification table on page 46*).

The End Point - Forty-three days after the 2,300th Passover in the time interval had been observed by Jews in Israel, soldiers of the 55th Paratroopers Brigade (Reserve) took possession of the Temple Mount platform in Jerusalem on the morning of June 7, 1967, during the Six Day War (*see the photo of that event on page 4 and read the transcript describing the event on page 43*), precisely fulfilling the prophecy in Daniel 8 that foretold more than two-thousand years before it happened that, “Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be victorious [‘cleansed’ in some versions].”



CURTAIN CALL

(main character: You)

Now, you have concrete evidence of God's providential presence in the modern world, provided by the time-specific prophecy in Daniel 8—recorded over two millennia ago and fulfilled precisely as predicted by events that took place in Jerusalem in 1967. The reality of that fulfillment, witnessed by millions, raises questions too compelling to dismiss as mere coincidence.

For centuries, skeptics and scholars have questioned the Bible's reliability, often dismissing its predictions as vague or coincidental. Yet, as you've seen, the details of the Daniel 8 prophecy are specific, rooted in history rather than myth. Its accuracy in predicting an event central to the destiny of the Jewish people—a people scattered, yet brought back to their ancestral land as foretold in the Bible—points to a force beyond human understanding and capability, evidence of an omniscient and omnipotent God who guides and shapes history.

Belief in the Bible and the living God it reveals does not depend on blind faith; rather, it asks for belief grounded in verifiable evidence. The God presented in the sacred pages of Scripture is not hiding from us but instead leaves clear testimony of His presence, particularly in the fulfillment of prophetic promises that address our deepest questions about purpose and existence.

The invitation is open: look deeper into what the Bible says about God. Question, search, and let the evidence from Daniel 8 serve as a stepping stone on your journey. As the prophecy holds true, so does its implication—that there is a God who knows us and invites each of us to seek Him with an open heart and mind.

ARGUMENTS

*Concise summaries of some of the most widely discussed
philosophical arguments for the existence of God.*

COSMOLOGICAL ARGUMENT

The cosmological argument is a philosophical argument that posits the existence of God as the cause of the universe. It is based on the principle of causality, which suggests that every effect must have a cause. The argument primarily aims to explain why anything exists at all and is often formulated as follows, *Premise 1*: Everything that begins to exist has a cause. In our experience, things do not simply come into being without a reason. A house, for example, requires builders, materials, and planning; *Premise 2*: The universe began to exist. Cosmology and physics indicate that the universe had a beginning, often associated with the Big Bang. If the universe began to exist, it must have a cause; *Conclusion*: Therefore, since the universe is not eternal and began to exist, something beyond the universe must have caused it to come into being. This cause, the argument concludes, must be God—a necessary, uncaused, and eternal being who exists outside of space and time.

There are several versions of the cosmological argument, such as the Kalam cosmological argument, which emphasizes the universe's beginning in time, and Aquinas's Five Ways, which includes a version of the cosmological argument that considers God as the unmoved mover or the first cause. Despite its influence, the cosmological argument has faced various criticisms, both philosophical and scientific. Here are some common objections:

Infinite Regress - Some critics argue that if everything must have a cause, why does God not require a cause? If God can exist without a cause, why can't the universe or some part of it be self-existent and eternal? This objection suggests that the chain of causes does not necessarily have to end with God.

The Universe Could Be Eternal - Some propose that the universe could be eternal, without a beginning. If the universe has

always existed, it would not require an external cause. Although the Big Bang suggests a starting point, certain interpretations of quantum physics allow for the possibility that the universe exists in a timeless loop or eternal state.

Quantum Mechanics and Causality - Quantum physics has introduced the idea that some events, like the appearance of virtual particles, seem to occur without a cause. This challenges the first premise of the cosmological argument that everything must have a cause, as it may not apply at the quantum level.

Why God? - Even if the universe has a cause, some critics argue that the cosmological argument does not necessarily prove that this cause is the God of theism. The cause could be something impersonal, like a law of nature or some other non-conscious entity.

Multiverse Theory - Some scientists suggest the possibility of a multiverse, where our universe is just one of many universes. The cause of our universe might lie within the broader context of a multiverse, which weakens the argument for a singular first cause outside of all physical reality.

The cosmological argument offers a compelling case for the existence of God by appealing to the necessity of a first cause for the universe's existence. However, it remains subject to debate due to challenges from modern physics, alternative theories about the universe's origins, and questions about the nature of the cause itself. While the argument continues to be an important part of theistic philosophy, its conclusions are not universally accepted, making it an ongoing subject of philosophical and scientific inquiry.

TELEOLOGICAL ARGUMENT

The teleological argument for the existence of God, also known as the argument from design, posits that the order, complexity, and purpose observed in the universe imply the existence of a designer. The term “teleological” comes from the Greek word “telos,” meaning “end” or “purpose.” The core of this argument is that the natural world appears to be intricately structured in a way that suggests intentional design rather than random chance. Key components include:

Design in Nature - Proponents of the argument point out that many aspects of the universe exhibit patterns of order and complexity, such as the fine-tuning of physical constants, biological systems (like the human eye), and the laws governing the cosmos.

Improbability of Randomness - They argue that the likelihood of these features arising by chance is astronomically low. For instance, the precise conditions required for life to exist on Earth, including the exact values of physical constants (e.g., gravity, electromagnetic forces), suggest intentional calibration. Random processes, they claim, could not produce such fine-tuning without guidance.

Inference of a Designer - Given the obvious role of design in the universe, the teleological argument concludes that a purposeful designer (God) must be behind it. Just as complex human artifacts require intelligent creators, the argument suggests that the universe, which is far more complex, must also have a designer.

William Paley’s Watchmaker Analogy - One of the most famous versions of the teleological argument comes from William Paley in the 18th century. He likened the universe to a watch. If one stumbles upon a watch, its intricate design would lead them to conclude it had a maker, even if they had never seen the maker. Similarly, when we observe the complexity of the universe, we should conclude that it has a designer, which Paley identifies as God.

Fine-Tuning Argument - The teleological argument is often framed in terms of the “fine-tuning” of the universe. Advocates argue that the precise values of physical constants (e.g., the speed of light, the gravitational constant) are so finely balanced that, if they were slightly different, life could not exist. This fine-tuning suggests the work of an intelligent designer rather than mere chance.

Evolutionary Explanations - One of the most significant challenges to the teleological argument comes from Darwinian evolution. Natural selection provides a mechanism by which complex biological structures can arise over time without the need for a designer. Evolution explains the adaptation and apparent “design” of living organisms as the result of natural processes rather than purposeful creation.

Anthropic Principle - The anthropic principle states that we observe the universe as fine-tuned for life because we exist to observe it. In other words, if the universe were not suitable for life, we wouldn't be here to notice it. Therefore, the fact that the universe is life-permitting may not imply intentional design.

Multiverse Hypothesis - Some argue that the fine-tuning of the universe can be explained by the multiverse theory. This theory suggests that there are infinite universes, each with different physical constants. In such a scenario, it's not surprising that at least one universe, like ours, would have the conditions necessary for life.

The teleological argument presents the apparent design in the universe as evidence of a purposeful creator. While this argument has been a powerful and persuasive reason for belief in God throughout history, especially within the context of natural theology, it faces significant challenges from scientific explanations like evolution and multiverse theory. Nonetheless, it remains a central argument in theistic philosophy and continues to inspire debate about the relationship between science, reason, and faith.

ONTOLOGICAL ARGUMENT

The ontological argument is a philosophical argument for the existence of God that relies on logic and reason rather than empirical evidence. It was first formulated by St. Anselm of Canterbury in the 11th century and has been revisited and revised by philosophers throughout history. The argument is unique because it attempts to demonstrate that God must exist by definition.

The core of the ontological argument can be summarized as follows: God is defined as a being of whom none greater can be conceived. A being that exists in both the mind and in reality is greater than a being that exists only in the mind. If God only exists in the mind, then a greater being could be conceived—one that exists both in the mind and in reality. Therefore, God must exist in reality, because a being that exists in both the mind and reality is greater than one that exists solely as a mental concept. In essence, the argument claims that, once we correctly understand the concept of God, we must conclude that God exists, because the very concept of God as the greatest possible being entails existence. Non-existence would be an imperfection, and since God is perfect, God must exist.

Modern Formulations - The ontological argument has been revised in various forms, most notably by René Descartes and Alvin Plantinga. Plantinga introduced a version called the modal ontological argument, which uses modal logic to argue that God's existence is possible in some possible worlds, and if God exists in one possible world, then God must exist in all possible worlds, including the actual world we live in.

Gaunilo's "Perfect Island" Objection - Shortly after Anselm proposed his argument, the monk Gaunilo objected by offering a parody. He argued that if the ontological argument were valid, one could use the same reasoning to prove the existence of any perfect

thing, such as a perfect island. Just because one can conceive of a perfect island does not mean such an island must exist. This parody challenges the assumption that existence is a necessary attribute of the greatest possible being.

Kant's Critique - The philosopher Immanuel Kant famously critiqued the ontological argument by claiming that existence is not a predicate or a property that can make a being greater. In Kant's view, existence does not add anything to the concept of a being. For example, whether or not a hundred dollars exists does not change the concept of "a hundred dollars." Thus, he argued, one cannot define something into existence by adding existence as a necessary quality.

Questionable Assumptions - Some critics argue that the ontological argument relies on questionable assumptions about what can exist in the mind versus in reality. For instance, just because one can conceive of the greatest possible being does not necessarily mean such a being must exist outside of the mind. Concepts of perfection do not guarantee that they manifest in reality.

The Problem of Defining God - Another common objection is that the ontological argument seems to "define God into existence" by starting with a definition of God that includes existence as a necessary quality. Critics argue that this is circular reasoning, as it assumes what it is trying to prove—namely, that God exists.

Modal Logic and Possibility - Alvin Plantinga's modal version of the ontological argument faces challenges. Critics argue that because God's existence is logically possible in some possible world does not necessarily entail that God exists in all possible worlds, including our own world. The argument hinges on whether the concept of God's necessary existence is truly coherent.

EXPERIENTIAL ARGUMENT

The experiential argument for the existence of God posits that personal experiences of the divine provide compelling evidence for God's existence. This argument emphasizes the subjective nature of human experience, suggesting that encounters with God or the divine can be just as valid as more traditional philosophical or theological arguments. Proponents argue that the richness and consistency of these experiences across cultures and time periods lend credibility to the claim that God exists.

Structure of the Argument - The experiential argument can be outlined as follows, *Premise 1*: Many people across various cultures and throughout history report profound personal experiences of God or the divine; *Premise 2*: These experiences often lead to transformative changes in individuals' lives, offering them purpose, moral guidance, and a sense of belonging; *Premise 3*: The consistency and prevalence of these experiences suggest that they are not merely psychological phenomena but point toward objective reality; *Conclusion*: Therefore, the existence of God is a reasonable conclusion based on the collective weight of these personal experiences.

Historical Context - Philosophers and theologians throughout history have engaged with the experiential argument. Figures such as William James in his work *The Varieties of Religious Experience* argued that personal experiences of the divine should be taken seriously and can offer insights into the nature of God. James emphasizes that the transformative effects of religious experiences can be a significant indicator of the divine's existence, even if they do not conform to empirical standards of proof. Despite its intuitive appeal, the experiential argument faces several objections:

Subjectivity of Experience - Critics argue that claimed personal experiences of God are inherently subjective and cannot serve as

reliable evidence for God's existence. These experiences can vary greatly among individuals and cultures, leading to conflicting interpretations of the divine. For example, someone may interpret a profound spiritual experience as an encounter with God, while another may explain it in terms of psychological phenomena or cultural influences.

Psychological Explanations - Skeptics point out that any personal experiences attributed to God can be explained through psychological mechanisms. They argue that altered states of consciousness, neurological factors, or social conditioning can account for these experiences without necessitating the existence of a divine being. Research in psychology and neuroscience has shown that religious experiences can be triggered by specific brain activity or environmental factors.

Diversity of Religious Experiences - The diversity of religious experiences across different cultures and belief systems raises questions about their validity as evidence for a singular God. If individuals report experiences of various deities or spiritual entities, how can one claim that these experiences point to the existence of a specific God? This plurality suggests that personal experiences may not correspond to an objective divine reality.

Illusions and Hallucinations - Critics point out that personal experiences can be illusory or hallucinatory. Just because someone feels they have encountered God does not necessarily mean that such an encounter has occurred.

Lack of Consensus: While many people report experiencing God, there is a lack of consensus about the nature of those encounters. Different religious traditions offer contrasting interpretations of what such experiences mean. If the experiences are genuinely indicative of God's existence, one would expect a more unified understanding across various faiths.

ARGUMENT FROM DESIRE

The argument from desire posits that human beings possess inherent desires that point to the existence of a transcendent being, commonly identified as God. This argument suggests that certain fundamental longings within us—such as the desire for meaning, purpose, fulfillment, and eternal happiness—cannot be satisfied by anything in this world. Therefore, these unmet desires imply the existence of something beyond the physical realm that can fulfill them, namely God.

Structure of the Argument - The argument from desire can be articulated as follows, *Premise 1*: Humans have innate desires that are universal and transcendent in nature (e.g., the desire for happiness, love, and ultimate fulfillment); *Premise 2*: Every natural desire corresponds to a real object that can satisfy it (e.g., hunger corresponds to food, thirst to water); *Premise 3*: The innate desires for meaning, eternal happiness, and fulfillment do not have any corresponding objects in the physical world. *Conclusion*: Therefore, these desires imply the existence of a transcendent being or reality—usually called God—who can fulfill them.

Historical Context - The argument from desire is associated with thinkers like C.S. Lewis, who famously stated in his book *Mere Christianity* that “If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.” Lewis argues that our deep longings indicate that we are not only material beings but have a spiritual dimension, which points to the existence of God. This argument resonates with many religious and philosophical traditions, suggesting a fundamental connection between human experience and the divine.

Despite its intuitive appeal, the argument from desire faces several objections, as follows:

Naturalistic Explanations - Critics argue that human desires can be explained through evolutionary biology. From a naturalistic perspective, desires such as the pursuit of happiness or love can be seen as adaptive traits that have evolved to enhance survival and reproduction. These explanations challenge the necessity of a transcendent source for these desires, suggesting they are simply products of biological and social evolution.

Variety of Desires - The vast diversity of human desires across cultures raises questions about their origin and validity as indicators of God's existence. Different cultures express their desires and longings in various ways, which may not point to a single, universal fulfillment found in God. This plurality can be interpreted as evidence against the idea that desires inherently imply a divine source.

Satisfaction of Desires - Critics may argue that many human desires can be, and are, satisfied through earthly means. People find fulfillment in relationships, achievements, and experiences within this world. This observation undermines the claim that certain desires are inherently unsatisfiable and therefore must point to a divine source.

The Problem of Evil - The presence of unfulfilled desires and suffering in the world raises questions about the existence of a benevolent and fulfilling God. If God exists and is capable of providing ultimate fulfillment, why do so many people experience deep longings that remain unmet in this life? This objection challenges the argument's assumption that an inherent longing must indicate the existence of a fulfilling God.

Philosophical Ambiguity - The argument can also be critiqued for its reliance on subjective experience. The interpretation of desires as pointing toward God is inherently personal and may not be universally accepted. This subjectivity raises doubts about the argument's ability to serve as a basis for the existence of God.

AESTHETIC ARGUMENT

The aesthetic argument for the existence of God posits that the existence of beauty and our capacity to appreciate it provide compelling evidence for a divine creator. Proponents argue that the richness of aesthetic experiences, which include art, music, nature, and human creativity, points to a transcendent source. This argument suggests that beauty is not merely a subjective phenomenon but an objective reality that finds its ultimate explanation in God.

Structure of the Argument - The aesthetic argument can be articulated as follows, *Premise 1*: Human beings have a profound experience of beauty, which manifests in art, music, nature, and moral goodness; *Premise 2*: The existence of beauty is not merely a product of evolutionary processes or subjective interpretations; rather, it has an objective quality that suggests an ultimate source; *Premise 3*: The best explanation for the existence and appreciation of beauty is the existence of a transcendent being who embodies perfect and complete beauty; *Conclusion*: Therefore, the existence of beauty points to the existence of God.

Historical Context - The aesthetic argument has been explored by numerous philosophers and theologians throughout history. Figures such as Plato and Kant emphasized the significance of beauty in understanding reality and morality. In contemporary philosophy, the aesthetic argument has been championed by theologians like C. S. Lewis, who suggested that the human longing for beauty is indicative of a divine creator. Lewis argued that our capacity to appreciate beauty aligns with a deeper spiritual reality and serves as a reflection of God's nature. The aesthetic argument faces several objections:

Subjectivity of Beauty - Critics argue that beauty is subjective and varies across cultures and individuals. What one person finds beautiful, another may find appealing to a lesser degree or even

unappealing. This variable subjectivity challenges the notion that beauty points to an objective reality or a divine creator. It raises the question of whether aesthetic experiences can serve as genuine evidence for God.

Naturalistic Explanations - Opponents may assert that the appreciation of beauty can be understood through evolutionary processes. For example, human attraction to beauty may have served adaptive functions, such as mate selection or social cohesion. This perspective posits that aesthetic experiences are rooted in biological and psychological mechanisms rather than divine inspiration.

The Problem of Evil and Suffering - The existence of beauty in the world does not negate the presence of suffering, ugliness, and moral evil. Critics may argue that if God exists as the source of beauty, then how can one reconcile the existence of profound suffering and evil? The coexistence of beauty and suffering raises questions about the nature of God and His relationship to the world.

Cultural Relativism - The diversity of aesthetic values across different cultures presents a challenge to the aesthetic argument. Critics argue that if beauty were an objective reflection of God's nature, one would expect a more unified understanding of beauty across cultures. The variations in artistic expression and aesthetic appreciation suggest that beauty may be a social construct rather than a divine attribute.

Philosophical Ambiguity - The argument may be critiqued for its ambiguity regarding the definition of beauty. What constitutes beauty, and how can one measure it objectively? Critics argue that without clear definitions and criteria, the aesthetic argument may lack the rigor necessary to support the existence of God.

MORAL ARGUMENT

The moral argument asserts that the existence of objective moral values and duties is best explained by the existence of God. It is based on the idea that if moral truths are real and binding, they require a transcendent source—God.

The argument follows this line of reasoning, *Premise 1*: Objective moral values and duties exist: Many people believe that certain actions, like kindness or honesty, are objectively good, while others, like murder or theft, are objectively wrong. These moral values and duties are not merely subjective preferences but apply universally, regardless of personal opinion or cultural norms; *Premise 2*: Objective moral values require a transcendent source: If moral values and duties are objective, they must come from something beyond human beings or nature. Without such a transcendent source, morality would be relative, based on human society, biology, or individual feelings. The moral argument posits that God is the best explanation for the existence of these objective moral values and duties; *Conclusion*: Therefore, God exists: Since objective moral values and duties exist, and they require a transcendent source, the conclusion is that God—an eternal, moral lawgiver—exists as the foundation for morality.

The moral argument is often presented as evidence of a personal, moral God who not only created the universe but also imbued it with moral meaning and purpose. The existence of right and wrong, according to this argument, points to a being who defines these moral truths. While the moral argument is persuasive to many, several objections have been raised, especially by those who believe that morality can be explained without invoking God:

Morality Grounded in Secular Ethics - Critics argue that objective moral values can exist independently of belief in God. Secular ethical systems, like utilitarianism or Kantian ethics, provide

frameworks for understanding moral obligations without requiring a divine source and dictates. Human reason, empathy, and social cooperation are seen as sufficient to explain why people develop shared moral principles.

Euthyphro Dilemma - The Euthyphro dilemma, originating from Plato, challenges the idea of God as the source of morality. It asks, “Is something good because God commands it, or does God command it because it is good?” If something is good simply because God commands it, morality could be arbitrary. But if God commands things because they are inherently good, then morality exists independently of God, undermining the argument.

Moral Relativism and Cultural Differences - Some object to the premise that objective moral values exist at all, pointing out that moral beliefs vary widely between cultures and historical periods. For example, practices considered moral in one culture, like arranged marriages or capital punishment, may be seen as immoral in another. This diversity of moral beliefs suggests to some that morality is not objective but shaped by social and cultural contexts.

Evolutionary Explanations for Morality - Another objection comes from evolutionary biology, which suggests that moral behavior evolved as a means of promoting social cohesion and survival. Traits like cooperation, altruism, and empathy may have developed because they increased the chances of survival for individuals and groups. From this perspective, morality is a natural by-product of evolution, not a transcendent truth rooted in God.

Atheists Can Be Moral - Some argue that moral behavior does not require belief in God. Atheists and non-religious people can and do lead moral lives, basing their ethical decisions on such criteria as reason, empathy, and societal norms. This challenges the idea that belief in God is necessary for moral action or for the recognition of objective moral values.

ARGUMENT FROM REASON

The argument from reason is a philosophical argument that posits the existence of God as a necessary foundation for rational thought and human cognition. It asserts that if naturalism—the idea that everything arises from natural properties and causes—is true, then human reasoning is ultimately unreliable and cannot be trusted to yield truth. The argument suggests that the very existence of rational thought and the ability to reason point to the existence of a divine mind or intellect.

Structure of the Argument - The argument from reason can be outlined as follows, *Premise 1*: If naturalism is true, then human cognitive faculties are the result of unguided evolutionary processes. *Premise 2*: If human cognitive faculties are the result of unguided evolutionary processes, then there is no reason to trust our reasoning abilities as a means to acquire truth. *Conclusion*: Therefore, human cognitive faculties cannot be adequately explained by naturalism; hence, it is more reasonable to believe in the existence of God as the source of our rational capacities.

The argument suggests that if we cannot trust our reasoning to lead us to truth under a naturalistic world view, then a theistic perspective, which posits a rational and purposeful God, provides a better explanatory framework for the reliability of human thought.

Historical Context - C.S. Lewis has significantly contributed to the development of the argument from reason. Lewis argues that our ability to think rationally and engage in logical deduction is best explained by the existence of a rational God. Alvin Plantinga has provided a modern defense of the argument, suggesting that naturalism undermines the reliability of our cognitive faculties. Despite its intriguing premise, the argument from reason has faced several objections:

Evolutionary Explanation - Critics argue that evolutionary processes can lead to the development of advanced human reasoning. They suggest that our cognitive faculties have evolved because they are beneficial for survival and reproduction. Just because our reasoning abilities have a naturalistic explanation does not imply they are unreliable.

Circular Reasoning - Some critics argue that the argument from reason presupposes what it seeks to prove: that human reasoning is valid only if it is grounded in God. This circularity undermines the argument's logical rigor and effectiveness, as it does not provide independent justification for the existence of God.

Alternative Epistemologies - The argument from reason rests on the assumption that naturalism cannot provide a satisfactory account of rational thought. However, many philosophers propose alternative epistemologies that do not invoke the existence of God to explain rationality. For example, the theoretical reliability of reason can be understood through the lens of pragmatism or functionalism, which do not require theistic assumptions.

Fallibility of Human Reasoning - Critics may point out that human reasoning is prone to error, regardless of whether one holds a theistic or naturalistic world view. They argue that acknowledging the fallibility of human reasoning does not negate the possibility of rational thought. This perspective maintains that the existence of God is not necessary to account for human reasoning, which can be understood as a product of biological and social processes.

Divine Hiddenness - Some argue that the existence of a rational God does not guarantee the reliability of human reasoning. If God exists but remains hidden or does not reveal truth in a way that is accessible to humans, then it is possible for people to reason incorrectly about fundamental truths. This challenges the idea that belief in God necessarily leads to reliable reasoning.

FINE-TUNING ARGUMENT

The fine-tuning argument for the existence of God posits that certain conditions in the universe are so precisely calibrated that they appear to be “fine-tuned” to allow life to exist. Proponents argue that the specific values of physical constants—such as the gravitational constant, the strength of electromagnetism, and the ratio of protons to electrons—are set within a narrow range that makes life possible. Even slight changes in these values would render the universe inhospitable for any life forms.

The improbability of these constants aligning by chance leads to three main explanations for their alignment—physical necessity, chance, or design. *Premise 1:* The physical necessity option suggests that the universe’s conditions could not have been otherwise, but there is no clear scientific evidence supporting this inevitability. *Premise 2:* The chance explanation considers the possibility that the universe’s parameters happened to fall into this life-permitting range by coincidence, though many find this solution statistically implausible. *Premise 3:* The design hypothesis, which suggests that the universe’s fine-tuning is intentional—evidence of a designer or higher intelligence, often understood as God.

The fine-tuning argument is related to the teleological argument but is more specific. Both arguments are versions of the argument from design, suggesting that the order and structure in the universe imply a designer. However, they focus on different aspects of that design.

The teleological argument broadly argues that the complex order and purpose observed in nature (e.g., the complexity of living organisms or the structure of the cosmos) point to an intelligent designer. It traditionally considers biological features, planetary orbits, and other forms of the natural order as evidence for a designer creating a purposeful design.

The fine-tuning argument focuses on the precise narrow range of values of fundamental physical constants and conditions that are necessary for the universe to support life. It suggests that the universe's initial conditions and laws of physics are set within an extraordinarily narrow range necessary for life, implying that this precision is unlikely to be due to random chance. Thus, while the teleological argument appeals to purpose and complexity in a general sense, the fine-tuning argument zeroes in on the specific mathematical and physical parameters that govern the universe's structure.

In essence, the fine-tuning argument is a more modern, physics-based subset of the teleological argument, which has traditionally been more biological and broader in scope.

PRAGMATIC ARGUMENT

The pragmatic argument for the existence of God is rooted in the idea that belief in God can be rationally justified based on the practical benefits it brings, even if we lack conclusive evidence for God's existence. Unlike arguments based on evidence, such as the cosmological or teleological arguments, the pragmatic approach centers on the consequences of belief versus disbelief. It holds that belief in God can be reasonable when it improves one's life, provides comfort, and supports ethical behavior.

Pascal's Wager - One of the most famous expressions of the pragmatic argument is Pascal's Wager. The French philosopher Blaise Pascal argued that, since we cannot know with certainty whether God exists, it is wiser to "wager" on belief in God. His reasoning was based on the following cost-benefit analysis, *Option 1*: If God exists and one believes, the reward is potentially infinite (eternal happiness or salvation); *Option 2*: If God does not exist and one believes, the loss is relatively small (a lifetime of mistaken belief with some personal cost); *Option 3*: If God exists and one does not believe, the potential loss is infinite (separation from God and eternal punishment after the judgement); *Option 4*: If God does not exist and one does not believe, the gain or loss from disbelief is minimal. Pascal concluded that belief is the more rational "bet" in this uncertain situation, as the potential benefits far outweigh the potential downsides.

Psychological-Emotional Benefits - The argument highlights the personal and psychological benefits that belief in God often provides. Studies and observations have shown that belief in a higher power can lead to a greater sense of purpose, resilience in the face of suffering, and a deeper sense of meaning. Many people find that faith helps them cope with existential anxieties, such as the fear of death, and offers comfort during times of loss or hardship. The

sense of hope, security, and purpose that often accompanies belief in God may make life more fulfilling, reducing the impact of mental stressors and promoting emotional well-being.

Moral and Social Benefits - Belief in God encourages ethical behavior and social cohesion, providing a moral framework that individuals and societies can follow. For many, religious belief offers a strong foundation for values like compassion, honesty, and justice, shaping their interactions and relationships. This ethical guidance can foster stronger communities, as shared beliefs and moral expectations can lead to greater trust, cooperation, and support among people. Historically, religious teachings have often been a source of moral rules and social norms, influencing laws and ethical standards.

Practical Rationality and the Role of Faith - The pragmatic argument posits that choosing to believe in God is a form of practical rationality—making a choice that serves one’s interests or needs. For some, faith provides a valuable “anchor” in a chaotic or uncertain world, offering stability and guiding them through challenges. Even in the absence of empirical proof, belief can be a way of addressing life’s big questions and uncertainties, filling gaps that reason or science alone may not satisfy.

Limitations and Criticisms - While the pragmatic argument emphasizes the benefits of belief, it has limitations and faces criticism. One challenge is that belief purely for practical reasons may not be “genuine,” as it could be seen as a form of self-interest rather than true conviction. Critics argue that believing in God solely for potential benefits may lack the sincerity typically associated with faith.

Another critique is that the pragmatic argument does not address which God or religious belief is correct, nor does it necessarily lead to truth. Instead, it leaves room for multiple interpretations, suggesting that people could rationally choose any belief system that offers psychological, moral, or social advantages.

BIBLICAL ARGUMENT

The Bible often approaches the question of God's existence from a perspective grounded in evidence of action rather than abstract reasoning. This approach is somewhat unique compared to purely philosophical arguments and instead emphasizes historical acts and fulfilled prophecy as evidence that God is real and active.

Argument from Fulfilled Prophecy - The Bible frequently uses fulfilled prophecy as a testament to God's existence, presenting it as something only a real, omniscient deity could achieve. For instance, the Book of Isaiah mentions specific events and figures, like Cyrus the Great, by name long before his birth, claiming that such precision can only come from divine foreknowledge (Isaiah 44:28; 45:1). This argument suggests that God's existence is demonstrated through his ability to predict and influence history accurately.

Witness of Creation (Cosmological Argument) - While not identical to the philosophical cosmological argument, the Bible points to the existence and order of the universe as evidence of God's handiwork. Psalms and Romans argue that creation reflects God's nature and is itself a kind of revelation. Psalm 19:1 says, "The heavens declare the glory of God; the skies proclaim the work of his hands." Romans 1:20 builds on this, claiming that God's "eternal power and divine nature" are visible in creation, leaving humanity "without excuse" for not recognizing Him.

Moral Argument - The Bible proposes that humanity's internal moral compass—our awareness of right and wrong—is evidence of God's imprint on creation. In Romans 2:14-15, Paul argues that even those without the law instinctively know God's standards, suggesting a universal moral law that implies a divine lawgiver. This resonates with the philosophical moral argument, though the Bible frames it more experientially and relationally.

Consistency in God's Character - A unique aspect of biblical reasoning is the emphasis on God's faithfulness to keep His promises as evidence of His existence. The Bible narrates God's repeated interventions on behalf of ancient Israel, often for the purpose of fulfilling specific promises. For example, God's covenant with Abraham, which included the promise of a great nation and a land, unfolds in the historical record of Israel's growth, survival, and return from exile, and is again reflected in the Daniel 8 prophecy and its modern fulfillment, showing that God's faithfulness transcends time.

Experiential Testimony and Transformation - Admittedly not a philosophical argument, the testimony of transformed lives is offered as a powerful proof of God's reality. Throughout the Bible, the experiences of believers and their changed lives are presented as signs of divine activity in the hearts and minds of man.

These biblical arguments align with what might be called "evidence-based faith"—offering historical and experiential reasons for belief in God rather than purely abstract ones.

*A*PPENDIX

Jewish sovereignty over the Temple Mount is restored on 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, 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 4*]

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 [*overcome with emotion, reciting the 'Shehechianu' blessing*]: Baruch ata Hashem, elokeinu melech haolam, she-hechianu ve-kiemanu ve-hegianu

a-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 ...

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 ha-am 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 ha-rahamim, yastirem beseter knafav le-olamim. Ve-yitsror be-tsror ha-hayim et nishmatam adoshem hu nahlatam, ve-yanuhu be-shalom al mishkavam 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!]

How to Count the 2,300 Passovers

P = PASSOVER (FOLLOWED BY ITS NUMBER IN THE COUNT AND GREGORIAN YEAR)

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 see above	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

SOURCES FOR BATTLE OF GRANICUS

The Battle of Granicus, fought in the month of Daesius in 334 BCE between Alexander the Great and the Achaemenid Persian Empire, was recorded by several ancient historians, though none were eyewitnesses.

Lucius Flavius Arrianus: Writing in the 2nd century CE, Arrian is considered one of the most reliable sources for Alexander's campaigns. His *Anabasis of Alexander* is based largely on the accounts of Alexander's generals, especially Ptolemy and Aristobulus, who were present at the battle.

Plutarch: In his *Life of Alexander*, part of *Parallel Lives*, Plutarch provides a biographical account of Alexander's life, including a description of the Battle of Granicus. Plutarch lived in the 1st century CE and relied on various earlier sources, blending historical detail with moralistic storytelling.

Diodorus Siculus: In *Bibliotheca historica*, Diodorus, writing in the 1st century BCE, covers Alexander's campaigns and describes the Battle of Granicus. Although Diodorus was not always as precise as Arrian, his work offers valuable insights and additional context from earlier sources.

Quintus Curtius Rufus: In his *Histories of Alexander the Great*, Curtius Rufus, a Roman historian from the 1st century CE, provides a detailed, narrative of Alexander's campaigns. His account includes events at Granicus, though some historians question the reliability of aspects of his work.

SOURCES FOR SIX DAY WAR

Mordechai Gur *The Battle for Jerusalem* (New York, New York: Popular Library, a unit of CBS Publications, 1974), p. 354.

Michael B. Oren *Six Days of War: June 1967 and the Making of the Modern Middle East* (New York, New York: A Presidio Press Book published by The Random House Publishing Group, 2003), p. 240.

Amos Alon Jerusalem: *City of Mirrors* (London, England: Flamingo, an imprint of Harper Collins Publishers, 1996), p. 91.

SCRIPTURE

JPS 1917 Version (Jewish)

New King James Version (Protestant)

Douay-Rheims Version (Catholic)

DANIEL 8:1-27

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 the vision; now it was so, that when I saw, I was in Shushan the castle, which is in the province of Elam; and I saw in the vision, and I was by the stream Ulai. *3* And I lifted up mine eyes, and saw, and, behold, there stood before the stream 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; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. *5* And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground; and the goat had a conspicuous horn between his eyes. *6* And he came to the ram that had the two horns, which I saw standing before the stream, and ran at 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 broke his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. *8* And the he-goat magnified himself exceedingly; and when he was strong, the great horn was broken; and instead of it there came up the appearance of four horns 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 beautiful land. *10* And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. *11* Yea, it magnified itself, even to the prince of the host; and from him the continual burnt-offering was taken away, and the place of his sanctuary was cast down. *12* And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it wrought, and prospered. *13* Then

Daniel 8 (JPS 1917)

I heard a holy one speaking; and another holy one said unto that certain one who spoke: 'How long shall be the vision concerning the continual burnt-offering, and the transgression that causes appalment, to give both the sanctuary and the host to be trampled under foot?' **14** And he said unto me: 'Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be victorious.' **15** And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man. **16** And I heard the voice of a man between the banks of Ulai, who 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 terrified, and fell upon my face; but he said unto me: 'Understand, O son of man; for the vision belongeth to the time of the end.' **18** Now as he was speaking with me, I fell into a deep sleep with 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 latter time of the indignation; for it belongeth to the appointed time of the end. **20** The ram which thou sawest having the two horns, they are the kings of Media and Persia. **21** And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king. **22** And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. **23** And in the latter time of their kingdom, when the transgressors have completed their transgression, there shall stand up a king of fierce countenance, and understanding stratagems. **24** And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do; and he shall destroy them that are mighty and the people of the saints. **25** And through his cunning he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in time of security shall he 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 evenings and mornings which hath been told is true; but thou, shut thou up the vision; for it belongeth to many days to come.' **27** And I Daniel fainted, and was sick certain days; then I rose up, and did the king's business; and I was appalled at the vision, but understood it not.

*The Holy Scriptures According to the Masoretic Text
(Philadelphia: Jewish Publication Society, 1917)*

EW KING JAMES VERSION

DANIEL 8:1-27

1 In the third year of the reign of King Belshazzar, a vision appeared to me—to me, Daniel—after the one that appeared to me the first time. *2* I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai. *3* Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. *4* I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great. *5* And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes. *6* Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. *7* And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. *8* Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. *9* And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. *10* And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. *11* He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. *12* Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered. *13* Then I heard a holy

Daniel 8 (KJV)

one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?" **14** And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." **15** Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. **16** And I heard a man's voice between the banks of the Ulai, who called, and said, "Gabriel, make this man understand the vision." **17** So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision refers to the time of the end." **18** Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright. **19** And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be. **20** The ram which you saw, having the two horns—they are the kings of Media and Persia. **21** And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. **22** As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power. **23** "And in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise, having fierce features, who understands sinister schemes. **24** His power shall be mighty, but not by his own power; he shall destroy fearfully, and shall prosper and thrive; he shall destroy the mighty, and also the holy people. **25** "Through his cunning he shall cause deceit to prosper under his rule; and he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; but he shall be broken without human means. **26** "And the vision of the evenings and mornings which was told is true; therefore seal up the vision, for it refers to many days in the future." **27** And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.

New King James Version (Nashville: Thomas Nelson, 1982)

OUAY-RHEIMS VERSION

DANIEL 8:1-27

I In the third year of the reign of king Baltasar, a vision appeared to me. I Daniel, after what I had seen in the beginning, *2* Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai. *3* And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. *4* Afterward I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great. *5* And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes. *6* And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength. *7* And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand. *8* And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven. *9* And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength. *10* And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them. *11* And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary. *12* And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper. *13* And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual

Daniel 8 (Douay-Rheims)

sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot? **14** And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed. **15** And it came to pass when I Daniel saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man. **16** And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision. **17** And he came and stood near where I stood: and when he was come, I fell on my face trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled. **18** And when he spoke to me I fell flat on the ground: and he touched me, and set me upright, **19** And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end. **20** The ram, which thou sawest with horns, is the king of the Medes and Persians. **21** And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king. **22** But whereas when that was broken, there arose up four for it: four kings shall rise up of his nation, but not with his strength. **23** And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences. **24** And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints, **25** According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand. **26** And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days. **27** And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

Douay-Rheims Version (Baltimore: John Murphy Company, 1899)

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