

JUNE 7, 1967

The Day God Revealed Himself to Israel



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On the morning of June 7, 1967, an Israel Defense Forces (IDF) 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 the prophecy in Daniel 8:13-14.

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FROM THE AUTHOR: I am a Bible believer who specializes in researching Bible prophecy. I examine what the Bible says in its predictive prophecies, seeking to match the prophetic details with documented history. I report where the details match only if there is a precise match. Approximate is not good enough. For the record, I am an expositor, not a prophet. This means I don't try to foretell or predict the future. Feel free to share this file with others. ~ danbruce.usa@hotmail.com

PART 1

Among the thousands of sacred texts found around the world, the Bible is unique. It contains predictive prophecies foretelling future events that are fulfilled in history at a much later date than when the prophecies were revealed, and they come true 100% of the time. No other sacred tradition has such accurate prophecies. The Book of Daniel features seven such predictive prophecies, but this article will focus on only one, the time-specific prophecy in Daniel, chapter 8 that foretold the events that happened on June 7, 1967, in Jerusalem. Our examination of that prophecy begins with verses 13 and 14, which say (and pay particular attention to the words shown in bold):

KING JAMES (PROTESTANT) VERSION: **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.***

JPS 1917 (JEWISH) VERSION: **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 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.***

The two versions of verses 13 and 14 shown above are faithful English translations of the tenth-century Hebrew Masoretic text on which all modern Bibles are based. The name of the text comes from the Masorettes, Jewish scribes who are legendary for making almost flawless copies of the ancient Hebrew manuscripts. Comparison of the

Masoretic text we have today to the biblical manuscripts that comprise the 2,000-year-old Dead Sea scrolls dating from *circa* 250 B.C. to about 70 A.D. show that the words of Daniel found in our modern Bible have been transmitted down to us essentially unchanged from antiquity.

The prophecy recorded in chapter 8, verses 13-14 that is shown on the previous page is a prime example of the time-specific prophecies found in the Book of Daniel. Such prophecies always have three main elements, which can be identified as follows:

- ❶ a specific starting event that can be documented in history,
- ❷ a set time interval between starting and ending events,
- ❸ a specific ending event that can be documented in history.

All of the time-specific predictive prophecies in Daniel have at least two of those three elements revealed in the biblical text. True to form, verses 13 and 14 specify the second and third of the three required elements. The second element (the time interval between the starting and ending events) is specified in verse 14 as 2,300 *‘ereb bôqer* (Hebrew עֶרֶב בֹּקֶר in the original Masoretic text), translated “days” in the King James version or “evening-mornings” in the Jewish Publication Society 1917 version. The third element (the ending event in history) is specified in verse 14 as the “cleansing of the sanctuary.”

For the first element—the starting event—we have to look to verses 5-7 that appear earlier in Daniel 8. Those three verses identify the starting event in symbolic language as follows:

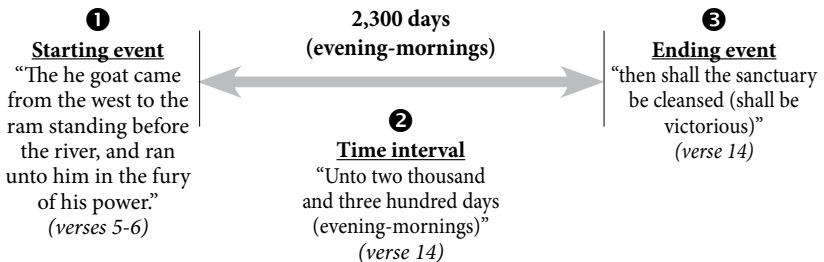
KING JAMES VERSION: 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto 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.

The meaning of the symbolic language in verses 5-7 is explained in verses 20 and 21 of Daniel 8 as follows:

KING JAMES VERSION: 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.*

Verses 20 and 21 tell us that the ram with two horns standing before a river in verse 6 represents the Medo-Persian Empire, and the rough goat with a notable horn that moves with choler against a Medo-Persian king represents the first king of Greece. That equates the starting event of the prophecy with the start of a conflict between a king of Medo-Persia and a king of Greece that occurred in history (the specific event in history will be identified in Part 2).

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



Using the terminology found in the two accurate translations of Daniel, chapter 8, the prophecy can be re-stated in plain English by paraphrasing it as follows:

Starting when the first king of Greece goes against the king of Medo-Persia at a river, there will be a time interval of 2,300 days (evening-mornings), and after that time period ends the sanctuary will be cleansed (shall be victorious).

PART 2

On the morning of June 7, 1967, the whole world watched on television as soldiers from the Israel Defense Forces 55th Paratroopers Brigade entered the walled Old City of Jerusalem and ascended to the Temple Mount platform during the Six-Day War. That was the climactic event of the ancient prophecy predicted in Daniel, chapter 8, verses 13 and 14—the cleansing (restoration) of the sanctuary—that was being fulfilled exactly on time as foretold in the Bible, yet no one back then fully understood what was happening.

The eighth chapter of Daniel was recorded in the year 551 B.C. or thereabouts by the Hebrew prophet Daniel. Carbon¹⁴ dating of manuscripts scientifically verify that the Book of Daniel existed in written form as far back as 250-200 B.C., proving scientifically that its prophecies are indeed ancient.

As we learned in Part 1, the events described in the prophecy began with a battle between the Medo-Persian Empire and the first king of Greece, as revealed in verses 5-7 and explained in verses 20-21. From the writings of the ancient historians Diodorus, Arrian, and Plutarch, we know that the first king of unified Greece was Alexander the Great (*r.* 336-323 B.C.), and the king of Medo-Persia that he battled was Darius III Codomannus (*r.* 336-331 B.C.), the last king of the Achaemenid Persian Empire. Furthermore, we know that the Greek forces of Alexander the Great and the Persian forces of Darius III met for the first time on the banks of the Granicus River (located in modern-day Turkey) in the year 334 B.C.

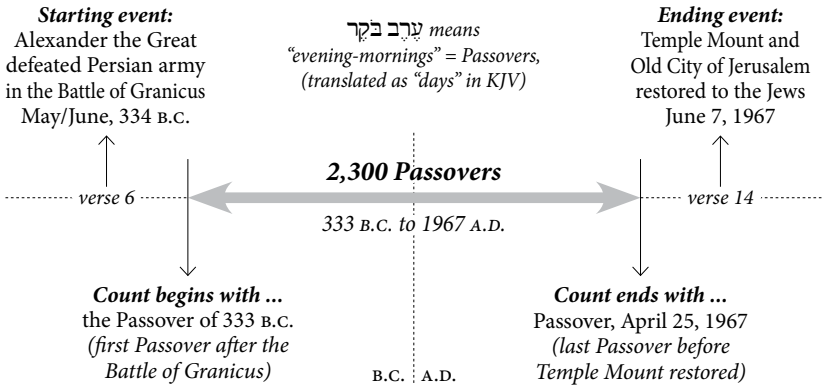
After the Battle of Granicus, when the Greek and Persian armies opposed each other “standing before the river” exactly as stipulated by verse 6, the prophecy states that the battle was followed by a time interval specified in verse 14 as being 2,300 “days” in duration in the King James versions or 2,300 “evening-mornings” in the Jewish Publication Society 1917 version. The two differing time units (“days” vs. “evening-mornings”) can be reconciled by noting that the Hebrew

words עֶרֶב בֹּקֶר *‘ereb bôqer* in the original Masoretic text, literally “evening-mornings,” have been translated as “days” in the King James version. The JPS 1917 version provides the more literal rendering, “evening mornings,” but exactly what does that phrase mean as a unit of time? How can 2,300 “days” or “evening-mornings” represent a time period that stretches for a span of 2,300 years from the starting event of the prophecy, the Battle of Granicus in 334 B.C., to the modern day ending event, the liberation of the Temple Mount by Israel in 1967?

The Hebrew words עֶרֶב בֹּקֶר *‘ereb bôqer* in verse 14 also appear in that exact form in Exodus 27:21a, which says “*In the tabernacle of the congregation without the vail ... Aaron and his sons shall order [the lamps] from evening to morning before the LORD ...*” So, the phrase “evening-morning” means an overnight period, a night. The key to understanding which night equates an “evening-morning” with a year is provided in the Book of Exodus, chapter 12, verses 6-10 and 14, that establish the Passover night as a way to mark the years, as follows:

KING JAMES VERSION: **6** *And ye shall keep [the Paschal lamb tied] up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it **in the evening.*** **7** *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.* **8** *And they shall eat the flesh **in that night,** roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ...* **10** *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 ...* **14** *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. (JPS 1917 version is essentially the same)*

The Israelites were commanded to observe the Passover as an annual memorial, to be observed as an **evening-until-morning** event. Studies of sacred chronology have shown that the scribes who wrote the *Tanakh* (Old Testament) calculated the number of once-a-year Passover observances between events as a way of denoting the span of



The Fulfillment of the Prophecy

time and especially the years in the reigns of the Hebrew kings. Thus, when the prophecy in Daniel 8 specifies in verse 14 that there will be 2,300 “evening-mornings” that will follow the starting event of the prophecy, it is actually saying that there will be 2,300 Passover nights observed between the starting and ending events of the prophecy.

The date for the Battle of Granicus, the starting event of the prophecy, was recorded for history by Plutarch of Chaeronea, in his *Life of Alexander* 16:1-3. He records that the battle occurred in the Macedonian month Daesius, equivalent to May/June, as follows:

“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.” ... translated by Mr. Evelyn for John Dryden’s Plutarch’s Lives by Several Hands, published in 1683.

Since the starting event of the prophecy ... the battle between Alexander the Great and Darius III at the Granicus River ... occurred in May/June of 334 B.C., which was *after* Passover had occurred that year, the count of the 2,300 Passover nights has to begin with the Passover in the following year, the one observed in 333 B.C. From the chart on page 9, which shows how to count the 2,300 Passovers that are stipulated in the prophecy, the 2,300th Passover is identified as the one that occurred on April 25th, 1967.

As foretold in the prophecy, something significant was predicted to happen to the sanctuary (a word that the Masoretic text uses to refer to both the city of Jerusalem and the Temple Mount area) after the 2,300th Passover had been observed. The Hebrew word נִצְדָּקָה *nitzdaq*, translated in verse 14 as “cleansed” in the King James version, has been translated in various ways by scholars over the years. The King James and the New JPS translators rendered it as “cleansed,” whereas the JPS1917 edition of the Jewish Bible rendered it as “*shall be victorious.*” Modern translations have been just as diverse: “properly restored” (NASB), “restored to its rightful state” (RSV, ESV, CJB).

The United Bible Society 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, it seems safe to assume that the word נִצְדָּקָה reflects, at the least, a return of the Temple Mount to its historical status under Jewish control. History shows that is precisely what was accomplished on the morning of June 7, 1967. Soldiers of the Israel Defence Forces restored Old City Jerusalem and the Temple Mount to Jewish sovereignty. Five days later, as IDF troops assembled in parade formation atop the Temple Mount to commemorate the victory, they were addressed by their commander, Colonel Mordechai “Motta” Gur, who told them, “You have been privileged to restore to the people of Israel their capital and their sanctuary.”

Some have argued that the Temple Mount has not been restored to Jewish control since no Jewish Temple has been rebuilt and Muslims are still worshipping there. Both observations are true. Within days of its capture, Moshe Dayan, the Israeli Defense Minister at the time, delegated day-to-day administration of the Temple Mount to an Islamic waqf (a type of Islamic trust), and it remains so delegated today. Skeptics also correctly point out that individuals or groups of any faith other than Islam cannot pray on the Mount's platform openly without risk of rioting or worse by intemperate Muslim hotheads. Sadly, that too is true. It must be noted, however, that the prophecy in Daniel, chapter 8, verses 13-14, did not say that a new Jewish sanctuary would be built on the Temple Mount. It merely said that the Mount would be cleansed (restored to possession and control by its rightful, *i.e.*, God-ordained, owners), and that is exactly what happened.

Make no mistake about it, the Temple Mount platform is under the sovereignty of the State of Israel and has been since June 7, 1967. The government of Israel alone determines who has access, and when, and it will be the Jewish people who will determine its ultimate status in the years to come. So, the chrono-specific prophecy in the eighth chapter of Daniel has indeed been exactly fulfilled after more than two-thousand years, no doubt about it. The prophecies and promises of the God of Israel are eternal!

How to Count the 2,300 Passovers

P - PASSOVER (FOLLOWED BY ITS NUMBER IN THE COUNT)

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

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

KING JAMES VERSION

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 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. **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.

The King James Version is now a document in the public domain.

JPS 1917 VERSION

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

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.

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About the Author: Dan Bruce is a researcher, chronologist, and longtime student of both ancient and modern Jewish history. He was raised in a Baptist home in the 1950s, but nowadays prefers to be classified as a Bible-believer who is non-denominational in faith and practice. He currently resides in a small suburban hamlet near Atlanta, Georgia.

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