

# **The Genesis of History** **The Fourth Kingdom**

*SDA Edition*



***Past, Present and Future***

*“Those who forget history are bound to repeat its errors.”*  
- Anon

*“We learn from experience that we never learn from experience.”*  
- George Bernard Shaw

*“There is nothing new in the world except the history you do not know.”*  
--- Harry S. Truman, 33rd US President (1945-1953).

*Study Revelation in connection with Daniel, for history will be repeated... We, with all our religious advantages, ought to know far more today than we do know. {TM 116.3}*

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## ***Foreword***

At some point in our lives all of us have noticed intriguing parallels between historical events in the past. For example, the remarkable similarities between the assassinations of US Presidents Lincoln and Kennedy or the fact that Jerusalem was destroyed on the same day of the year on both occasions in 587 BC and 70 AD. Often we wonder if these parallels are anything more than just curiosities, but, for lack of time, knowledge or inclination, take this thought no further. They appear to us as isolated incidents mysteriously linking two otherwise unrelated moments in time yet hinting that that there may be another dimension to history.

The great sages of the past admonish us that history repeats, yet apart from the general cycle of the rise and fall of nations we notice few if any parallels between the histories of nations. Yet is it possible that history is more than just a random assortment of events? Could it be that history follows a specific repeating pattern from which we are unable to escape; that our destiny is forged by our inability to change human nature? If this is true why then has this pattern of behaviour, as expressed in the history of nations, not been detected? Mathematicians tell us that it is not possible to discover repeating patterns, if they do indeed exist, unless we consider appropriate time frames. With the wrong timeframes we simply won't be able to see the entire pattern, just odd glimpses here or there, like looking at a passing train going in the opposite direction and only noticing a blur except for the one spot we focus our attention on. If the speed of passage unexpectedly changes we lose focus and end up with the same result. Perhaps this is precisely why other than noticing a few isolated coincidences here and there no one has been able to detect a repeating pattern in history. If there is a pattern its defining events are not readily distinguishable from the general background noise of history. While these events might leave similar footprints in the sand of history detecting these events is made the more difficult because the spacing between them may be irregular and history never repeats every detail in exactly the same way.



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## ***History Repeats***

During the time that the Zhou Dynasty ruled China, a sage called Kong Fuzi arose in 551 BC that would deeply influence Chinese, Korean, Japanese, and Vietnamese thought for over two thousand years and is still revered by billions today. The westernised name of that man comes down to us as Confucius. His penetrating wisdom led him to observe that one should “Study the past if you would define the future.” (The Confucian Analects, p.18). This was not a new idea since the proverbial king Solomon had set it out five centuries earlier:

*The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. **Ecc 1:9***

An official from the Shang province once asked Confucius if he was a sage. “‘A sage!’ replied Confucius. ‘How could I venture to think so? I am only a man with a wide range of learning and information...’ ‘Why, who is there, then,’ cried the Minister, much astonished, ‘that is really a sage?’ The expression of Confucius’ countenance changed, and he replied after a pause: ‘Among the people of the West a true sage dwells. He governs not, yet there is no disorder. He speaks not, yet he is naturally trusted. He makes no reforms, yet right conduct is spontaneous and universal. So great and incomprehensible is he that the people can find no name to call him by. I suspect that this man is a sage, but whether in truth he is a sage or is not a sage I do not know.’” (Book of Lieh-Tzū, BOOK IV: Confucius, by Lionel Giles 1912) We ask which man lived in the west, contemporary to Confucius whose fame and wisdom was known throughout the world, whose writings defined the course of history, whose tomb in Susa in modern Iran is still revered today and whom Confucius could find no name to call him by.

The historian Josephus tells us that when Alexander the Great came to attack Jerusalem in 333 BC, Juddua, the High Priest, went out to meet him and showed him a copy of the book of Daniel written two hundred years earlier where Alexander’s future defeat of Persia was described. (Ant. 11.337). This so impressed him that, instead of destroying Jerusalem as he had intended, Alexander worshipped at the temple and

granted Jerusalem many favours and the freedom to live under their own laws. As a contemporary of Confucius, we can think of no other than Daniel that meets his specifications for the “true sage” that lived in the west. Even after two and a half thousand years, the writings of the prophet Daniel are as relevant today as when they so deeply impressed Alexander the Great that they turned the course of history.

We know for a fact that the book of Daniel was written hundreds of years before Jesus Christ. Not only does Josephus attest to its existence in 331 BC but it formed part of the canon of the Old Testament since the time it was closed by the Great Synagogue circa 456 BC. Other evidence to its antiquity is that it formed part of the Greek Septuagint translation (LXX) of the Old Testament believed to have been written around 285 BC in Alexandria and that Daniel was mentioned by his contemporary Ezekiel (Eze 14:14,20; 28:3). Three separate manuscripts containing large portions of the book of Daniel were also found among the Dead Sea Scrolls dating to at least 100 BC. Finally Jesus Christ testified that Daniel was a true prophet (Matt 24:15). Yet in spite of all this evidence of its veracity, the undisputed accuracy with which the book of Daniel describes the events of history of the first centuries before the Christian era has led many to view it as fraudulent. It is little wonder that Daniel tells us “only the wise shall understand” (Dan 12:10). Yet even many of those who accept the authenticity of the book have failed to recognise that under the symbolism of the four kingdoms Daniel described not just the history of the world before the Christian era but also the events leading up to and including our own day in detail.

The prophet Daniel (c. 600 BC) was a statesman that served in both the neo-Babylonian and Medo-Persian Empires. While his uncannily accurate description of the events of the first centuries BC has led skeptics to reject his writings as a first century fraud, it is known for a fact that the book of Daniel was written at least five centuries years before Jesus Christ. Ezekiel, his contemporary mentioned Daniel in his own writings (Eze 14:14,20; 28:3). The historian Josephus attested to its existence in 331 BC. It formed part of the canon of the Old Testament from the time of the Great Synagogue, circa 456 BC. It also formed part



of the Greek Septuagint translation (LXX) of the Old Testament believed to have been written in Alexandria around 285 BC. Three separate manuscripts containing large portions of the book of Daniel were found among the Dead Sea Scrolls dating to at least 100 BC. Finally, Jesus Christ is recorded to have testified that Daniel was a true prophet (Matt 24:15).

One of the problems that modern scholars have had with the book of Daniel is deciding how it should be interpreted. Until the reformation of the sixteenth century it had always been interpreted as both a record of the past and as a description of current events. This approach to interpretation is today called Historicism because those fulfilments are now all in our past history. During the counterreformation another two methods were developed called Preterism and Futurism to counteract Historicism and the conclusions it led to. These removed the immediacy and relevance of Daniel's prophecies to those living at that time by ascribing their fulfilments to the distant past (Preterism) or sometime way in the future (Futurism). Neither provided consistent and systematic interpretations for the entire book of Daniel leaving many sections unexplained. As such both of these methods had little acceptance for two hundred years.

Yet while the preterists, the historicists and classical futurists all denounce each other's interpretations as wrong, in some ways they are all correct in that Daniel's vision does have applications to the past, the present and the future. What has been unrecognised until now is that in the form of four symbolic kingdoms Daniel described an approximately fifteen hundred year long historical cycle that has already been fulfilled twice in the past and is being fulfilled again in our day. Just as Confucius and Solomon recognised that history repeats, Daniel, who had studied the writings of Solomon and was acknowledged as superior by Confucius, must also have recognised the same. This is where we begin to see the true genius of Daniel. In carefully selecting which details are presented in his description of the four symbolic kingdoms, the defining events and characteristic features of a cycle that would be repeated over

and over again in history is skilfully identified. Each subsequent repetition of this historical cycle provides a more complete picture and a more precise fulfilment of Daniel's prophetic vision. These past fulfilments are a guide to understanding present events and future trends.

There are other examples of prophecies with multiple fulfilments. One such was Moses' prophecy regarding what would happen to Israel if they broke God's covenant; they would be destroyed as a people, their land desolated and they would be spewed out of the land (Lev 18:26-29; Lev 20:22-23) and scattered among the heathen (Lev 26:14-46). This prophecy was fulfilled three different times. Once at the destruction of Samaria and the Northern Kingdom in 722 BC by the Assyrians; again at the first destruction of Jerusalem by Nebuchadnezzar about 587 BC and the second time by Rome in 70 AD. On both these last occasions the temple was destroyed on exactly the same day of the year in the Jewish calendar – on the ninth day of the fifth month (the month of Ab).

## ***Ellen G White and Daniel***

One thing that is clear from the writings of the Servant of the Lord is that just before the Second Coming our understanding of the books of Daniel and Revelation would be greatly increased.

*The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history.— {4BC 1174}*

This was not just a better understanding on the part of believers and unbelievers of the established interpretation but completely new additional truths were to shine from the pages of Daniel.

*Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. {RH 08-17-97 para. 19}.*

The Servant of the Lord clearly told us that the new light that would come would in part be an understanding of how we were to witness the fulfilment of the prophecies of Daniel. She repeatedly stated that the history that had taken place in the fulfilment of Daniel's visions would be repeated. This was not that there would be a new and different interpretation of Daniel's visions, but that history itself would be and was being repeated.

*We Are to Witness the Fulfillment of Daniel's Prophecies: The Lord wants to impart to us increased light... When the angel [Gabriel] was about to unfold to Daniel the intensely interesting prophecies recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong (Daniel 10:19). We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain*

*sound.--Manuscript 18, 1888, pp. 2, 3, 5-10, 13.. {1MR 40.2} also in {RH, December 24, 1889 par. 13}*

*In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. {1MR 47.3} 1896*

*Study Revelation in connection with Daniel, for history will be repeated... We, with all our religious advantages, ought to know far more today than we do know. {TM 116.3}*

*We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. {RH, August 31, 1897 par. 7}*

*The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. [1MR54.02] MS. 129, 1905*

*Bear this in mind. History is being repeated. The perils that God's people encountered in past ages, they will encounter again, intensified. {13MR 380.1}*

*Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel... These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment. {17MR19.01}.*

These mysterious statements and many others like them that have baffled Adventists for over a century. Some approach these statements by denying that they mean what they clearly say, labelling any attempt to take them at face value as futurism. Yet the Servant of the Lord made it clear not only that past prophetic history would be repeated but that this truth was a matter of urgent importance, for the present and the future.

*The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." {3SM 113.5} 1890*

E.G.White went even further, it would not just be the events of a few verses here or there of Daniel that would be repeated but a large proportion of the history described by the visions. Two such statements are from the turn of the 20th century:

*The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. {13MR 394.1} 1909*

*The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass (Letter 57, 1896). {4BC 1166.5}*

No one has yet been able to successfully explain these clear but perplexing statements. Both the vision in chapter eight (Ulai) and eleven (Hiddekel) are the same prophecy. The vision of chapter eleven is a detailed explanation of the vision of chapter eight that Daniel could not understand (Dan 8:1,28; 10:1,11). The traditional SDA understanding of Daniel's vision on the banks of the Ulai that is recorded in chapter eight begins with the Ram (Medo-Persia) and ends with the rise of the little horn and the cleansing of the sanctuary in 1844. Likewise chapter eleven begins with Alexander the Great (Dan 11:2-3) and extends to the end of the Holy Roman Empire. Yet these two inspired statements from the Spirit of Prophecy clearly make three important points about Daniel's vision:

- It applies especially for the last days, that is after 1798
- It was being fulfilled in 1896 and 1904
- Much of its historical fulfilment would be repeated

These statements clearly stand outside of the framework of the established SDA prophetic understanding. Accordingly they have been disregarded by the church, yet this does not diminish their legitimacy or importance. Some that claim to accept these statements interpret them in such a manner as to render them of none effect. The argument is made that the fulfilment of the vision of chapters eight and eleven cannot repeat until after they have been completely fulfilled and this will only take place when the cleansing of the sanctuary is finished and probation is closed. This however makes of no effect the Spirit of Prophecy that clearly stated that the fulfilment of the vision was already being repeated in 1896 and 1904. Logically this argument makes no sense and cannot be correct because it is impossible for “much” of the history for this 2500-year spanning prophecy to be repeated during the falling of the plagues which will “come in one day” (Rev 18:8). Even if it were possible for entire nations to rise and fall after the falling of the plagues what would it really matter? How can the little horn rise again and take away the daily after the falling of the plagues? Or how is it possible that after the close of probation “they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days” (Dan 11:33) With this view either the falling of the plagues will take place over hundreds of years during which “much of the history that has taken place in fulfilment of this prophecy will be repeated” or the Spirit of Prophecy can not to be taken literally and must be spiritualised away.

The only explanation that conforms to the Spirit of Prophecy is that as it relates to kingdoms this vision was indeed completely fulfilled according to the traditional SDA understanding by 1798. It then began a repeated fulfilment that was well under way during the “last days” when the Servant of the Lord made these statements in 1896. Daniel was himself told not less than seven times that the fulfilment of this vision was for the last days, that is, not before but after 1798 (Dan 8:17; 10:14; 11:27,29,35). Yet if the fulfilment of this vision of ancient world empires was being repeated after 1798, how was it repeating and why is it that no one recognised it? Given that the church had rejected the light given in 1888 and soon after entered into the alpha apostasy it is not hard to see

how they would not appreciate this additional light from the pen of the Servant of the Lord. That the church has so far not understood her statements does not nullifying their present significance nor their veracity. Thus while no one except possibly the Servant of the Lord understood the implications of her statements; the events associated with the repeated fulfilment would affect the lives of those living in her day and indeed even us today. There would be no point of telling us prophecy would repeat if it has no impact on our lives – prophecy is not given to satisfy curiosity. This book, in the chapter entitled “The Kings of North and South” fully sets out the details of how Daniel’s vision was being fulfilled to the very letter at the time when EGW wrote her statements and would continue to be fulfilled during the last days as a repetition of past history as set out by Uriah Smith's The Prophecies of Daniel and the Revelation.

## ***Four Kingdoms***

The book of Daniel is a short autobiography of a Jewish captive in the courts of Babylon and later Persia. While some details are given about the life of Daniel and his companions, the majority of the book describes Daniel's visions. His first vision was of a head of gold, chest of silver, thighs of brass, legs of iron and feet a conglomerate of iron and clay. He watched until a stone came out of heaven to destroy the image, grinding it into dust that was carried away. Finally, he saw God set up an everlasting kingdom. Daniel tells us that the head of the image represented Nebuchadnezzar's Neo-Babylonian empire and that three inferior world-dominating kingdoms would succeed it. (Dan 2:38-40). This is traditionally understood to represent the four great world empires beginning with Babylon that fell to Cyrus the great in 539 BC to establish the Medo-Persian Empire that would be itself be overturned by Alexander the Great in 331 BC. On Alexander's death his Bronze Age Empire split into warring factions until Rome's Iron Age Empire swept them away. Imperial Rome itself would be divided into ten kingdoms that would never again unite into a single worldwide empire until history itself was ended.

In his second vision, recorded in chapter seven (Dan 7:4-25), Daniel saw a winged lion, a bear with three ribs in its mouth, a four-headed leopard and finally a terrible nameless beast with iron teeth each representing four kingdoms that would rule over the earth. The final kingdom would fall apart and the hegemony of a little horn would arise over what remained:

*These great beasts which are four, are four kings, which shall arise out of the earth... The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. **Dan 7:17, 23***

We can identify the kingdoms as before since the Bible represents Babylon as a lion (Jer 50:17,43-44). The bear was Medo-Persia that came from the east and consumed three provinces; Babylonia, Lydia and Egypt, the leopard with four wings represents the speed with which



Alexander the Great conquered the known world and the four heads representing the fragmentation of his kingdom into the four winds of heaven. The dreadful beast with iron teeth that would subdue the entire earth after Greece is the Roman Empire. On its fall, it fragmented into ten separate European kingdoms that would not be reunited into one:

*“the ten horns out of this kingdom are ten kings that shall arise”*

***Dan 7:24***

After the fall of Babylon in 539 BC to Cyrus the Mede, Daniel had a third vision where he saw a ram from the east, followed by a goat from the west and finally a little horn that grew and had great dominion. This time we are explicitly told what the first two symbolic beasts represent:

*The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. **Dan***

***8:20-21***

The little horn that gradually arose from western division of the goat was Rome. This city-state would grow to dominate the entire world, first as a military power and then as a religious one. The two phases of the little horn, in combination with the first two beasts, comprise four kingdoms.

In chapter eleven the history of these four kingdoms is described again in much more detail and we are left to wonder why the same basic prophecy is repeated a total of four times. It is true that each time different details are presented that help us understand the context and characteristic of each kingdom, yet why were they not just described once, in great detail, as is done in the much longer vision in chapter eleven? There must be a special reason.

In the scriptures the symbolism of the number four is particularly interesting, as it represents the totality of all things earthly. For example, the entire earth is described as encompassing the four compass points: north, south, east and west; there are four seasons in a year; and there are four classical elements: earth, air, fire, and water. On the fourth day the physical formation of the entire earth and sky was completed. The number four also numbers all the powers of man: thought, action, speech

and feeling. The use of four kingdoms, with these being repeated four times, strongly suggests that Daniel’s visions describe the complete history of all the kingdoms of the world.

<b>Kingdom</b>	<b>Daniel 2</b>	<b>Daniel 7</b>	<b>Daniel 8</b>	<b>Daniel 11</b>
<b>1. Babylon</b> [606-539 BC]	v.37-38 <b>Gold Head</b>	v.4 <b>Lion</b>	-	-
<b>2. Medo-Persia</b> [539-331 BC]	v.39 <b>Silver Chest</b>	v.5 <b>Bear</b>	v.3-4,20 <b>Ram</b>	v.1-2 <b>Persia</b>
<b>3. Greek Empire</b> [331-168 BC]	v.39 <b>Brass Thighs</b>	v.6 <b>Leopard</b>	v.5-8,21 <b>He-Goat</b>	v.3-15 <b>Greece</b>
<b>4.</b> <b>Roman Empire</b> [168 BC - 476 AD]	v.33,40 <b>Iron Legs</b> Breaks in pieces	v.7,19,23 <b>Fourth Beast</b> Breaks in pieces	v.9-13,23-25 <b>Little Horn</b>	v.16-28 - 39 <b>He that cometh</b>
(1*)  10 kings	v.41-43 <b>Feet of Iron &amp; Clay</b> Kingdom divided; will not cleave	v.8,21,25 <b>Little Horn</b> Speaks against God; wars against saints	Destroys the holy people	None stand before him Speaks against God, Persecutes saints

We can also look at the number four from the perspective that it is comprised of three plus one. In this context we note that the fourth repetition of the kingdoms in chapter eleven is quite different in character from the three preceding descriptions. While the first three describe the rise and fall of kingdoms using symbols the final repetition describes in detail specific events that take place during the reigns of individual kings without any symbolism. This division of the four repetitions into three plus one is a typical feature of the use of numbers in the Bible. For example, Daniel tells us about his three friends that were cast into the fiery furnace by Nebuchadnezzar who, when he looked into the furnace, he saw not just the three friends, but also a fourth person whose “form [was] like the Son of God.” (Dan 3:25) In the description of the four kingdoms as the great image, the first three are metals; the fourth is a mixture of metal and mire. In the second vision of the kingdoms the first three are named beasts but the fourth is nameless.

There is clearly a special meaning associated with this phenomenon but to understand it we first need to understand the meaning of the number three in the Bible.

Many things in the Bible are repeated three times, such as the three times in the year that the Israelites were to appear before the Lord. (Exo 23:17) Balaam blessed Israel three times and hit the ass three times. Samuel thought Eli had called him three times, the Lord gave Gideon three signs, Elijah stretched himself on the widow's dead child three times and had water poured over the altar three times, Jesus prayed three times in Gethsemane and was found innocent by Pilate three times, Peter was asked three times if he loved Jesus and the vision of the sheet descending from heaven was thrice repeated. The message that "Babylon is fallen is fallen" is given three times (Isa 21:9; Rev 14:8; 18:2). The ministry of Christ was confirmed three times by a voice from heaven. (Mat 3:17, 17:5; John 12:28) Christ raised three people from the dead. Christ was one of three persons crucified at the third hour (Mar 15:25) with a superscription written in three languages. On the third day Christ rose from the grave being the day on which he was "perfected" (Luke 13:32). The Lord overturned three empires to confirm the coming of the Messiah (Eze 21:27). We notice that something done two or three times is established, but it is divinely established if it occurs three times:

*And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. **Gen 41:32***

*This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. **2Co 13:1***

There is much more that could be said about the significance of the number three. The essential fact is that things that are repeated three times are confirmed or established. The first three repetitions of the vision of the four kingdoms in the book of Daniel establish the correct interpretation of the fourth vision. Likewise when we see the fulfilment of the first three kingdoms in history the fulfilment of the fourth kingdom is certain (Dan 11:14). Perhaps more importantly, it also

suggests that if we discover three past fulfilments of the prophetic cycle of the four kingdoms, then we know that the final fulfilment of the vision is confirmed.

## ***Three Repetitions***

If we consider the four repetitions of Daniel's prophecy in more detail we see that they can also be considered as two sets of two. Chapter two is a summary of chapter seven and these make up the first set which describes the complete history from Babylon to the establishment of God's everlasting kingdom, consisting of four kingdoms, Babylon, Medo-Persia, Greece and Rome; an intermediary period and the final, everlasting kingdom. The second set, made up of chapter eight and eleven of which eight is a summary, omits Babylon and does not present any clear demarcation between the Roman Empire and the intermediary period, neither does it present the final everlasting kingdom. So there are two basic versions of the prophecy, each repeated twice over.

The intermediate period, in the first set after the fall of Rome, is somewhat ambiguously described. In chapter two it is symbolised by the feet and ten toes of iron and clay, which do not mix (Dan 2:42-43), that we are told represent that the nations would not cleave to each other into a single kingdom like the previous ones. In chapter seven this period is represented as the ten horns of the dreadful beast, yet we are told that a little horn (a fifth kingdom) came up from among the ten during this period that bore sway over the others. (Dan 7:8, 24-25) So, while we are not specifically told what occurs during the intermediate period, it is clear that other kingdoms arise after the four that will have worldwide influence, yet they will not be single empires in the traditional sense as the first four but rather hegemonies.

At this point we carefully note that we are told seven times that the second set of visions of the four kingdoms were for the distant future; specifically for the "latter days" (Dan 8:17; 10:14) or "time of the end" (Dan 11:27,29,35). The "time of the end" is clearly identified:

*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. **Dan 12:4***

Since antiquity there has never been a time that can be more faithfully characterised in this way than the nineteenth and twentieth centuries. Since the industrial revolution launched by the development of the steam engine and steam locomotion in 1784 by James Watt, there has been constant advancement in methods of transport. The amount of scientific knowledge available to us since then has also exploded exponentially creating an information revolution. Further Biblical evidence supporting the application of the prophecies of chapter eight and eleven to the time of the end, after 1800, is further discussed in Appendix A.

This suggests that the kingdoms of chapters eight and eleven (the second set) have a specific fulfilment during this intermediate period beginning with the little horn that is introduced in chapter seven. Allowing this little horn, the fifth kingdom of the first set to be a repeat fulfilment of the first kingdom, gives us a perfect double repetition of the four basic kingdoms. The classical historicist interpretation that the little horn represents Mystery Babylon supports this arrangement.

	1 <sup>st</sup> Set		2 <sup>nd</sup> Set	
	Repeat #1	Repeat #2	Repeat #1	Repeat #2
<b>Kingdom</b>	<b>Daniel 2</b>	<b>Daniel 7</b>	<b>Daniel 8</b>	<b>Daniel 11</b>
<b>Babylon</b>	Head of Gold	Lion		
<b>M.Persia</b>	Silver Chest	Bear	Ram	Persia
<b>Greece</b>	Brass Thighs	Leopard	He-Goat	Greece
<b>Rome</b>	Legs of Iron	Beast	Little Horn	He that cometh
-	Ten Toes	Little Horn		
<b>Christ's</b>	Stone from Heaven	Eternal Kingdom		

In summary, there are two different versions of the prophecy, each repeated twice over. The number two in Hebrew represents division and, in this context, a division of meaning into literal and abstract, signifying

that after the literal fulfilment there is to be an abstract fulfilment. The four kingdoms of the first fulfilment were literal empires that extended over the known world. The four kingdoms of the second fulfilment are worldwide hegemonies, confederacies or alliances of nations with a common purpose and worldwide influence. These alliances are the two phases of the Holy Roman Empire, those of modern Europe and the hegemony of the fourth kingdom. These four kingdoms have no single head of state; instead each is represented by a style of government subscribed to by individual national governments.

If the first fulfilment of the four kingdoms began in the present, relative to Daniel, and the second fulfilment belonged to the future “latter days”, or the “time of the end” as it is alternatively called, then we should expect another fulfilment to have taken place prior to these two fulfilments to confirm or establish the vision. What Biblical evidence is there for a prior fulfilment of the vision, one that was in Daniel's past history that would have served as a template for the latter fulfilments?

*That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecc 3:15*

We notice that one of the attributes of God is His ability to declare the end of a matter by what took place at its beginning:

*Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done. **Isa 46:9 - 10***

This is clearly manifested in the scriptures when we notice that all of the themes described in the Apocalypse have their origin in Genesis. Nimrod's one world empire with its capital at Babel (Gen 10:9-10) and its destruction by God (Gen 11:1-9) is reflected in God's final destruction of Babylon the Great and its new world order (Rev 18). Cain's slaying of Abel when God refused his worship (Gen 4:3-8) is reflected in the putting to death of those refusing to worship the beast or his image (Rev 13:15). The serpent that beguiled the woman and sought to destroy her future seed in the Garden of Eden (Gen 3:15) is reflected in the serpent

that persecutes the woman and goes to make war with the remnant of her seed (Rev 12:13, 17). The plagues that fell on Egypt (Ex 7-11) are reflected in the seven vials of plagues (Rev 16) and the destruction of the wicked by the flood (Gen 7) is reflected in the final destruction of the wicked by fire (Rev 18:8; 19:20; 20:9). Accordingly, given that there is a fulfilment of the four kingdoms at the time of the end that is described in part in Revelation, we also expect a fulfilment beginning at Genesis. We begin to see a pattern emerge when we realise that the first four kingdoms to exercise regional dominance mentioned in Genesis were based first at Babel, then Elam (later known as Persia), then less obviously Egypt and later the Neo-Assyrian Empire.

<b>Cycle / Fulfilment</b>	<b>Kingdom / Empire</b>	<b>Dates</b>
1 <sup>st</sup> <b>Was</b> Daniel's past	1. Sumer / Babel 2. Gutia / Elam 3. Egypt 4. Neo-Assyria	2500 – 2000 BC 2000 – 1800 BC 1800 – 1200 BC 1200 – 609 BC
2 <sup>nd</sup> <b>And is</b> Daniel's Present	1. Neo-Babylon Empire ( <b>Lion</b> ) 2. Medo-Persian Empire ( <b>Bear</b> ) 3. Greek Empire ( <b>Leopard</b> ) 4. Roman Empire ( <b>Nameless Beast</b> )	606 – 539 BC 539 – 331 BC 331 – 168 BC 168 BC – 476
3 <sup>rd</sup> <b>is to come</b> Daniel's Future	1. Holy Roman Empire ( <b>little horn</b> ) 2. Divided Europe ( <b>Ram</b> ) 3. Modern Europe ( <b>Goat</b> ) 4. Fourth Kingdom ( <b>He that cometh</b> )	538 – 1555 AD 1555 – 1798 AD 1798 – 1989 AD 1989 – 20xx
<b>One hour</b>	New world Order ( <b>Beast + ten kings</b> )	20xx

We have noted that the number four in Hebrew represents the totality of all things earthly and three repetitions are required to authoritatively establish a matter. Multiplying these to give the number twelve implies



the completion or totality of all earthly authority as the union of these two ideas. Specifically, the number twelve in the scriptures signifies perfection or completeness of government. It occurs as a multiple of everything that has to do with governance. The twelve months of the year complete a yearly cycle and are respectively ruled over by the moon, and the sun, which were created to rule over these respective cycles (Gen 1:16). There were twelve patriarchs after the flood from Shem to Jacob, after which the government of Jacob's decedents was organised into twelve tribes until the coming of the Messiah. Christ then called twelve apostles to govern His church. In the twelve successive kingdoms we have the complete authority of man exercised over his fellow men.

Further evidence is obtained from the fact that every Hebrew letter in the alphabet represents a number as well as having its own intrinsic meaning. The twelfth letter 'Lamed', in its original form, was a pictogram of a shepherd's rod. This letter is taller than the others; figuratively standing head and shoulders over the entire alphabet. It represents the complete authority of the shepherd over his sheep. This being so, the following number thirteen must represent the end of government authority. In Genesis 14:4, we find that the thirteenth year was the year when the kings of the Jordan valley rebelled against the authority of Chedorlaomer.

We can consider further that Richard Amiel McGough tells us in his book, The Bible Wheel, on pg 374, that the "name of the thirteenth Letter is based on the word mayim, meaning water. In the ancient Hebrew script, the pictograph for Mem was drawn as a wavy line – indicating waves of water and is still seen in the Latin M... God used four [key words all] derived from Mem to describe the Flood of Noah, the greatest hydrological event in the history of the world (Gen 7:4ff)... It is a precursor (type) of the Universal Judgment that awaits till the End of Time." If twelve means the completion of earthly government, then thirteen means the end of earthly government.

We noticed that the vision of chapter seven presented a fifth kingdom during the intermediary period. Likewise both chapters eight and eleven

also describe the history of a fifth kingdom but only as an extension of the fourth, from which it arises. This fifth kingdom during the “last days” or “time of the end” is the thirteenth kingdom and the beginning of a fourth cycle of history that never completes. The history of this final hegemony is described at length in chapters seventeen and eighteen of the book of Revelation as the seven-headed beast that it ridden by Mystery Babylon. This new world order that it presides over, consisting of a confederation of ten kings, only rules symbolically for “one hour” before the return of Christ (Rev 19:11-21) to establish His everlasting kingdom:

*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast... And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire... And the woman which thou sawest is that great city, which reigneth over the kings of the earth. **Rev 17:12- 18***

Hence there are actually only three and one half fulfilments of the four kingdoms rather than four complete cycles. The two final kingdoms are so important that the entire book of Revelation is almost exclusively devoted to describing them and is consistent with there being three prior fulfilments to establish or confirm the part of the vision that relates to the future. We note that three and one half repeated fulfilments is also evident of the visions of John the Revelator as described in detail in the book “Four horsemen and Seven Trumpets.”

## ***EGW Comments on The First Fulfilment***

The book of Daniel not only describes the history of the world from the time of Nebuchadnezzar till the time of the end and much of this prophetic history would be repeated in the nations of the world after 1798 but it also describes the history of the world from the very beginning of earth's history until the rise of the Neo-Babylonian Empire. We know this because we are told that "the books of Daniel and the Revelation are one" {1MR 99.3} and these books in symbolic language together contain the prophetic history of nations and the church for the entire history of the world.

*[Speaking of the book with the seven seals] There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. {9MR 7.2}*

The very beginning of history is recorded in Genesis and commented upon in the book "Patriarchs and Prophets." Note carefully that the Servant of the Lord states that the history in these books describing the beginning of history has not one but two repetitions.

*Read in my books, "Patriarchs and Prophets," and "Great Controversy," the story of the first great apostasy. History is being repeated and will be repeated. Read then, and understand. {Paulson Collection p. 123}*

This means the events take place at least three times in the history of the world. The cycle of history that began with Nimrod's Babel was repeated with the rise of the Nebuchadnezzar's Babylon. The rise of mystery Babylon in 538AD initiated the repetition of the cycle that was the one "being repeated" when the Servant of the Lord wrote this statement and this history "will be repeated" again with the final reign of Mystery Babylon with the ten kings as depicted in Revelation chapter seventeen. We are enjoined to read and understand how this history has

been and will be repeated. Additionally we are told that we are to learn where we stand today in the prophetic chain of that began in Genesis and ends in Revelation, uniting link after link, but we will not be able to do that if we are inflexible in our understanding of prophecy.

*Young men should attend who desire to become educated for any line of work, who have capabilities, and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation. These young men will not have fixed habits of wrong, or defects in disposition and character that will make them inflexible. {10MR 171.1}*

All the prophetic threads that end in Revelation have their beginning in Genesis and vice versa. If much of the history described in Daniel chapter eleven is to be repeated in the last days then it must also have been repeated in the first age of the world. The servant of the Lord urges us to study the history of God's past dealing with men and nations to better understand his dealing in the last days.

*Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. {TM 112.2}*

*God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels. {RH, November 5, 1889 par. 1}*

*The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. {GC 343.1}*

## ***The First Cycle of History***

The first fulfilment of the four kingdoms is different from the others in that it was past history when Daniel had his visions. We can only conjecture as to whether Daniel himself fully intended to describe the history of the world, from about 2200 BC until his day, as one complete cycle of the four kingdoms. What we do know is that in the first fulfilment the four kingdoms represent the most influential powers of their respective ages in the known world. While very few historical records remain from these ancient kingdoms, the little we have is sufficient to demonstrate that they fulfil the characteristics of the four prophetic kingdoms.

The rise of the first kingdom saw the establishment of a new world order that was to last until the end of the fourth kingdom in the cycle. The organisation of the first armies by Ninus and their use for military conquest saw the development of fenced cities and the rise of warring city-states and small independent kingdoms that would define the social order for the next fifteen hundred years. The end of this world order was marked not only by the fall of Nineveh, but the destruction of Jerusalem when the blessing that had been promised to Abraham's decedents was taken from Israel later to be restored to only two of its ten tribes at the return of the Jewish exiles.

### **Babylonia**

The very first civilisation, according to classical history and archaeology, was that of Sumer, located in Mesopotamia, the Biblical land of Shinar. According to Genesis, this is where Nimrod, the great enemy of God, established his kingdom, building many cities including his capital Babel, later known as Babylon, and a mighty tower that reached into the heavens to defy God. In its native Akkadian the word 'Babel' means the "gate of god":

*And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. **Gen 10:8 - 10***

Nimrod is the biblical name of Gilgamesh the famous Sumerian king. Nimrod or Ninus, as he is sometimes called, attempted to unite all of mankind in his rebellion against Heaven. He established the first one-world government; with a common language serving as the instrument to obtain unity in diversity. According to Genesis, God came down and put an end to Nimrod's great scheme by confusing the tongues of the people, thus giving rise to the many languages and ethnic groups that are in the world today (Gen 11:1-9). For this reason, the city was known as Babel, meaning confusion in Hebrew. Ever since, confusion has always resulted from attempting to create unity out of diversity.

Many customs and religious practices have been preserved and handed down to us from Babel. The Sumerian moon goddess Ishtar, otherwise known as the Queen of Heaven and her rebirth every spring at the vernal equinox was remembered by the Egyptians as Isis, the Greeks and later the Saxons whose worship of the fertility goddess Eostre has been preserved in the modern celebration of Easter and the use of hot cross buns. The worship of the Sumerian sun god, Tammuz, and his rebirth on December 25, the supposed day of the winter solstice and related rites such as the adoration of the cross and Sun-day sacredness, also originated in Babel. Over the past centuries, many authors have commented on the Sumerian origins of many of our modern religious festivals and traditions. While Nimrod's God defying empire collapsed, the spirit of Babel remained and will regain its lost ascendancy during the final kingdom.

Sargon the great, king of Akkad, a city in northern Mesopotamia, later reunited the city-states into which Nimrod's kingdom fragmented. While Sumerian had become a dead language as soon as Nimrod's kingdom unravelled, Sargon preserved the Sumerian cuneiform writing in the same way that the Latin alphabet remains today while Latin as a

language is unused. Just as the Sumerian language prefigured Latin, Nimrod prefigured Nebuchadnezzar who prefigured the little horn that would arise speaking great things (Dan 7:8) who in turn foreshadowed the “man of sin” who would be destroyed with the brightness of the Lord's coming. (2 Thes 2:3-8) The tower of Babel prefigured Nebuchadnezzar's huge golden image that was to be worshipped on pain of death, the latter prefiguring “the beast” of Revelation that all must worship by receiving his mark or be put to death during the final apocalypse (Rev 13:15).

## Elam / Gutia (Persia)

The next great king we encounter in the book of Genesis after Nimrod was Chedorlaomer, king of Elam, who, either by conquest or treaty, was also ruler of Shinar (Mesopotamia), Ellasar (Hurrians), Hattia (Hittites) and Canaan:

*And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar... Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. **Gen 14:1-4***

A text called the “Curse of Agade”, contained in tablets from around 2000 BC, tells the story of the fall of Sargon's Akkadian dynasty and destruction of its capital during the invasion of the Gutians, a tribe from the Zagros Mountains to the east. The term “Gutium” was later used to refer to western Media, that is the land to the east of the Tigris. The Gutians were finally overthrown a century later by the king of Uruk, Utu-hegal, who defeated the Gutian king, Tirigan, and gained independence for the city-states. Not long after, the Elamites came and destroyed the 3rd dynasty of Ur and established themselves as a regional power. We don't know very much about the Elamite kingdom except

that the Elamites were the ancestors of the Persians and that Elamite culture played a crucial role in the Gutian Empire. There was clearly a close relationship between Elam and Gutium, much like the one that existed between the Medes and the Persians fifteen hundred years later. The ancient Elamite city of Susa was also later to become the capital of the Medo-Persian Empire.

When in the previous chapter we referred to the Bible's claim that God tells us "the end from the beginning" (Isa 46:9-10) we omitted the verse immediately following that is a direct reference to the overthrow of the first kingdom by another that comes from the East.

*Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. **Isa 46:11***

The invasion of the Gutians and Elamites from the east was to foreshadow the destruction of the Neo-Babylonian Empire by the Medes and the Persians also from the east, which in turn prefigured the fragmentation of the Holy Roman Empire during the sixteenth century into a divided Europe. It also foreshadows the overthrow of Mystery Babylon when the waters of the river Euphrates dry up to prepare the way for the kings of the East (Rev 16:12).

It is during this Elamite period that Abraham was called out of Ur of the Chaldees into the Promised Land to establish the nation of Israel. Abraham's call prefigured the return of the Jewish exiles to Palestine to restore the temple and its worship at the rise of the Medo-Persian Empire, as described by Ezra and Nehemiah. It also prefigured the flight of the Pilgrim Fathers and others into the promised land of the new world where they were able to freely worship God according their consciences. Finally it prefigures those that will escape out of Mystery Babylon (Rev 18:4) into the promised land of the new earth (Rev 21:1).



## Egypt

The next great kingdom that the Bible introduces us to is Egypt which became the temporary home of the Israelites during the time of Joseph. Egypt consisted of a northern (lower) and southern (upper) kingdom with two rival capitals at Thebes and Memphis. One of the most significant characteristics of Egypt was its advancement of scientific knowledge. Without stopping to reflect on the technology involved in the construction of the pyramids, we note that the Egyptians invented the decimal number system and that their practice of medicine was similar in many respects to that of today. For example, the Ebers Papyrus dated from 1345 BC indicated the medical use of willow bark which contains salicylic acid, an ingredient of modern aspirin and the Edwin Smith papyrus (c. 1700 BC) is perhaps the earliest document that attempts to describe and analyze the brain. Just as the learning and wisdom of the Greeks would become famous in a latter era, the wisdom of Egypt was proverbial during this time in history:

*And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. **1Ki 4:30***

We learn about Egypt's ideology and philosophy from ancient Greek writers. We don't know much about the early history of Greece except that it seems to have borrowed the essence of its ideological and philosophical framework from Egypt. Plato (400 BC), in Timaeus and Critias, wrote of how the famous Greek lawgiver Solon (600 BC) had visited the priests of Egypt to learn wisdom. There, "one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you... and I will tell you why, there have been, and there will be again, many destructions of mankind arising out of many causes... and leaves only those of you who are destitute of letters and education; and thus you have to begin all over again as children, and know nothing of what happened in ancient times, either among us or among yourselves." It is not surprising that early Greek history and mythology shares much in common with the Egyptians. Many Greek deities are syncretic with Egyptian deities. For example, in Timaeus and Critias, an old Egyptian

priest recounted to Solon that in Egypt “the citizens have a deity who is their foundress: she is called in the Egyptian tongue Neith, which is asserted by them to be the same whom the Hellenes called Athene.” This syncretism is so well recognised that a Latin term, *interpretatio graeca*, is used to describe it. Greece also took up the mantle of scientific knowledge that Egypt had lost. Yet even then, the premier centre of Greek learning remained at Alexandria in Egypt for many hundreds of years. We will see more of this Egyptian – Greek connection later on.

Plutarch in, On Isis and Osiris, XI, gives us an intriguing insight into the nature of the Egyptian religion and, of course, Greek attitudes towards its own Egyptian derived religion. “When therefore you shall hear the fables the Egyptians tell about the gods—their wanderings, cutting to pieces, and many such like mishaps you ought to bear in mind what has been above stated, and not to suppose that any of them happened or was done in the manner related... In the same way must you hear the stories about the gods, and receive them from such as interpret mythology, in a reverent and philosophic spirit, both performing constantly and observing the established rites of the worship, and believing that no sacrifice nor act is more well pleasing to the gods, than is the holding the true faith with respect to them, so will you escape an evil no less great than Atheism, namely, Superstition.” In other words the details of the legends were not actually true and the only important thing was to obey the established religion (as dictated by the priests) and draw spiritual conclusions from them.

The Egyptians had thousands of deities that one could choose from to worship, that were adapted to meet changing sentiments. This meant that the average person had, at best, indeterminate ideas about God and led to a type of secular pantheism. We see this in the attitude of Pharaoh who, while claiming to be divine as the direct descendent of the sun god, Ra, and officiating daily at the worship of the Nile god, denied to Moses any knowledge of, or intention to obey, the God of the Hebrews:

*And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. Exo 5:2*

Egyptian social organization differed from the previous kingdoms in that most Egyptian land and property belonged to the king with the Egyptians being essentially leaseholders and therefore servants of the king rather than free citizens. Egypt was also the first major example of urbanization as Joseph removed the Egyptians from their lands into cities:

*And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof... Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. **Gen 47:20-25***

The Hittite kingdom based in northern Anatoly was contemporary to the Egyptian empire. At the peak of their power the Hittites sacked Babylon (1531 BC) and dominated the area from Turkey to northern Palestine and east of Babylon. Contact with Egypt began following the northern expansion of Egypt's control during the reign of Thutmose I and his grandson Thutmose III (1450 BC) who crossed the Euphrates attacking the state of Mitanni, to which Assyria was in subjection at the time. The Egyptians became a rival to Hittite power in the north leading to a number of Egyptian-Hittite Wars such as the well known Battle of Kadesh against Pharaoh Ramses II (1274 BC). Interestingly enough Hittite society was in many ways similar to the Egyptian; the king had ownership of all the land and the population were tenant farmers. The Hittites could worship any deity from any nation thereby providing a fair degree of religious freedom as in Egyptian society.

The secular minded philosophical approach to religion of Egypt prefigured that of Greece that in turn was to completely permeate the

thinking in current society since the rise of the modern secular state since 1798. The religious freedom obtained by Israel in its establishment as an independent nation after the Exodus, foreshadowed the freedoms granted to Judea under the Greek empire that in turn foreshadowed the religious liberty that has flourished throughout the western world since the nineteenth century. The science and learning of Egypt was to be excelled only by the Greeks, and that in turned has only been excelled since the start of the industrial revolution in the early 1800s. The urbanisation of the Egyptian society is reflected in the urbanisation that has taken place in the Western world since the start of the nineteenth century. The rise of communism is also a reflection of the Egyptian and Hittite states where the population in general were tenant farmers and ownership of all land was vested in the king. The sacking of Babylon by the Hittites also prefigured the destruction of Babylon by the Greeks.

## **Assyria**

Towards the end of the Mitanni domination, Assyria regained its independence under Shalmaneser I (1261 BC) and expanded its borders. In 1120 BC, the collapse of the Hittite Empire permitted the Assyrian king, Tiglath-Pileser I, to found the Assyrian empire. He crossed the Euphrates, defeated the Mushki and the remnants of the Hittites and claimed to have reached the Black Sea. Assyria grew to become a great regional power, and became a serious threat to Egypt and Israel. By 840 BC, Assyria had conquered the territory of Syria and Turkey, that had formerly belonged to the Hittites. Yet by 747 BC when Tiglath-pileser III seized the crown, civil war and pestilence were devastating Assyria. He died in 727 BC, and was succeeded by Shalmaneser V who in 725 BC invaded Syria (2 Kings 17:5) and besieged Samaria for three years. He died suddenly and the commander in chief of the army, Sargon II (Tartan) seized power in 722 and carried away the ten tribes of Israel, never to return. He then waged war on Elam and conquered Egypt. The Assyrians stand out for boasting of their ruthlessness, unlike any nation before them. The Assyrians were known for leaving nothing behind; they

violently destroyed everything they could not take back with them, often massacring the entire population of their defeated foes. In this regard they sound like Daniel's fourth kingdom:

*And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. **Dan 2:40***

*I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: **Isa 10:12 - 13***

After the Northern kingdom of Israel had perished, Sennacherib (705–681 BC) came to the Assyrian throne in 705 BC. According to an ancient Babylonian tradition only those who had “taken the hands” of the god Bel-Merodach at Babylon could claim supremacy in Asia and that privilege was alone granted by the high priest of Bel. According to the Encyclopaedia Britannica, 11<sup>th</sup> Edition, Sennacherib failed in securing the support of the Babylonian priesthood; and never “took the hands of Bel”, so that throughout his reign Babylonia was in a constant state of revolt. Two years after his ascension, Babylonia rebelled and Sennacherib assembled his army, retook Babylon and placed a new king on the Babylonian throne. Babylon kept rebelling against Sennacherib until he completely destroyed it in 689 BC.

Meanwhile in 701 BC Hezekiah, the king of Judah entered into an alliance with Egypt and Babylonia against Assyria. Sennacherib set out to break this league, leading an army of at least 200,000 eastward into Judea and destroying at least forty-six fenced cities and many smaller towns. He claimed to have carried away 200,156 captives in total and defeated the Egyptians that came to Hezekiah's aid. In fear Hezekiah sent Sennacherib a huge tribute of 30 talents of gold, 800 talents of silver, and other treasures. In spite of this Sennacherib sent his army to lay siege to Jerusalem and his commander defied Jehovah and threatened Jerusalem

to surrender. In sackcloth and ashes, Hezekiah sought for divine aid in the temple. That night the Bible records that an angel of the Lord smote the camp of the Assyrians and annihilated Sennacherib's army. This miraculous deliverance is recorded in the Assyrian chronicles and the Taylor prism (689 BC), where the siege of Jerusalem is presented as a great victory whereby Hezekiah was forced to give a huge tribute while not mentioning the loss of the Assyrian army. The Greek historian Herodotus (450 BC) confirms the divine destruction of Sennacherib's army. Sennacherib remained king for another twenty years but never threatened Jerusalem again and was eventually killed by a sword in the hands of two of his own sons.

Another of his sons, Esarhaddon, (681–669 BC) succeeded him to the Assyrian throne. In 671 BC, Esarhaddon raised a large army and conquered Egypt, sacking the country and carrying away many idols and rich treasures. Two years later he suddenly became ill and died. His son Ashurbanipal (669–627 BC) succeeded him but in the last decade of his reign economic exhaustion and military over-extension led Assyria into decline. He is most famous for having created a great library of over 30,000 cuneiform tablets. He was also known for his exceeding cruelty to those he conquered. Under the name of Asnappar, the Bible (Ezr 4:10) remembers him for having repopulated the land of Israel with strangers of many different nationalities. After his death, Babylon threw off the Assyrian yoke and established the Neo-Babylonian Empire under its first king Nabopolassar. Most interesting is the fact that the history of these three kings very closely resembles the history of the first three Roman Caesars that, as we shall see later, is spelt out in some detail when we consider the final, latter day fourth kingdom.

Assyria's boasted ruthlessness and utter destruction of its enemies foreshadowed Rome's treatment of its vanquished foes that in turn was to prefigure the widespread devastation that would be spread by the latter day fourth kingdom. Assyria's destruction of Samaria and its carrying away of the ten tribes in 722 BC foreshadowed Rome's destruction of Jerusalem and the carrying away of the remaining two tribes in 70 AD. Esarhaddon's defeat of Egypt prefigured its later defeat by Augustus

Caesar at the Battle of Actium in 31 BC. There is much more to be said about Assyria and we shall revisit it in more detail later.

The overthrow of Assyria completes the first cycle of Daniel's four kingdoms. The rise of Babylon saw Daniel and his companions carried away as captives into Nebuchadnezzar's court. Daniel's visions of world history would encompass two more complete cycles of history. The first beginning with Babylon and ending with the fall of Rome and the second beginning with the rise of the Holy Roman Empire and ending well into the twenty-first century.

## ***The Second Cycle of History***

The beginning of the second fulfilment coincides with the time that Daniel wrote his visions of the four kingdoms that began with the rise of Babylon in 609 BC and lasted until the fall of the Roman Empire and the overthrow of its institutions in 538 AD. This is the classical interpretation of Daniel's four kingdoms and history accurately fulfils the details of the vision. In this chapter we will mainly consider the details of Daniel chapters seven and eight.

The rise of the first kingdom in this cycle saw the previous world order abolished in favour of great highly centralised empires encompassing the entire known world. The constant smaller scale skirmishes and turmoil of the past would be displaced with general peace and relative socio-economic stability and prosperity within the empires generally only descending into large-scale warfare as each empire was displaced by its successor. The destruction of Jerusalem in 70 AD portended the end of this world order and is commonly viewed as ending the period of history classically known as antiquity. With its destruction and the rise of Christianity, the spiritual blessings promised to Israel would now be taken from the Jews and granted to the gentiles.

### **Babylon**

*This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings... Thou art this head of gold. **Dan 2:36 - 38***

The rise of the Neo-Babylonian Empire began with its first king Nabopolassar throwing off the Assyrian yoke. His son Nebuchadnezzar later utterly destroyed the combined forces of Egypt and Assyria. He also embarked on a number of military campaigns to expand and consolidate his empire overthrowing Egypt and defeating the combined forces of the Cimmerians and Scythians to the North of Assyria.



Nebuchadnezzar saw himself as re-establishing the glory of Nimrod's Babel and reconstructed part of the uncompleted tower of Babel that lay in ruins leaving an inscription that reads: "I have completed its magnificence with silver, gold, other metals, stone, enameled bricks, fir and pine. The first which is the house of the earth's base, the most ancient monument of Babylon; I built and finished it. I have highly exalted its head with bricks covered with copper. We say for the other, that is, this edifice, the house of the seven lights of the earth, the most ancient monument of Borsippa. A former king built it, (they reckon 42 ages) but he did not complete its head. Since a remote time, people had abandoned it, without order expressing their words. Since that time the earthquake and the thunder had dispersed the sun-dried clay. The bricks of the casing had been split, and the earth of the interior had been scattered in heaps. Merodach, the great god, excited my mind to repair this building. I did not change the site nor did I take away the foundation. In a fortunate month, in an auspicious day, I undertook to build porticoes around the crude brick masses, and the casing of burnt bricks. I adapted the circuits, I put the inscription of my name in the Kitir of the portico. I set my hand to finish it. And to exalt its head. As it had been in ancient days, so I exalted its summit." (Mr. William Loftus, "*Travels and Researches in Chaldea and Sinai*" page 29. London: James Nisbet, 1857) It was called Borshippa in Greek which means Tongue-tower:

*And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. **Dan 7:3 – 4***

The vision said that the lion of Babylon would take on human characteristics and become lifted up in its heart. This reminds us of the corresponding (fifth) kingdom of the little horn in chapter seven that would become filled with a lust for power, pride and blasphemy (1 Jon 2:16) having "eyes like the eyes of man, and a mouth speaking great things." (Dan 7:8) Not only did Nebuchadnezzar partially rebuild Babel

but he also later set up a huge image over five stories high made entirely of gold (Dan 3) and forced all to worship his image, on pain of death, in answer to the vision of the metal man that revealed that Nebuchadnezzar's kingdom would end and be succeeded by others. This reminds us of the “image to the beast” that Revelation tells us will be set up in the “sight of the beast,” that is during the time of the final kingdom:

*And deceiveth them that dwell on the earth... in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast... And he had power to... cause that as many as would not worship the image of the beast should be killed. **Rev 13:14 –15***

While the third kingdom stands out for its secularism and relative tolerance, this first kingdom stands out for its religious intolerance and idolatry. It was the stronghold of the “magicians, and the astrologers, and the sorcerers” (Dan 2:2) of the ancient world. It was the first kingdom that established the worship of Ishtar, the moon goddess and Tammuz the sun god. It is not surprising then that we find these two deities being worship during the Neo-Babylonian Empire (Eze 8:14,16; Jer 7:18; 44:19). Babylon's fanatical preoccupation with idolatrous worship led to its downfall. Belshazzar and his rulers were in a drunken idolatrous feast as the armies of Cyrus approached (Dan 5:4). We note that in the Apocalypse, Babylon makes all nations drunk with the wine of her spiritual fornication (Rev 17:2; 18:3) that is her idolatry.

It was during Belshazzar's feast that a bloodless hand appeared before the terrified king and wrote on the wall. Daniel was called to interpret the fearful writing:

*And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. **Dan 5:25 – 28***

The interesting thing about the words Mene, Tekel and Peres is that these are also the Aramaic names of measures of currency. A Mene (or mina) was worth fifty shekels, a Tekel is a variant spelling of Shekel and Peres is half a mina or twenty-five shekels. This quantity adds up to 126 shekels and, since each shekel was equal to 20 gerahs (Eze 45:12), the total amount comes to 2,520 gerahs. This quantity is equivalent to the years of the seven times of indignation ( $7 \times 360$ ) that Moses told Israel would come upon them if they rebelled against God, see the Appendix C. Beginning in 722 BC when the Northern kingdom of Israel was taken captive, the 2,520 years of the pouring out of God's indignation extends to the year 1798. This is the same year that marked the beginning of the time of the end (Dan 12:4) and the end of the three and a half times that the little horn was to prosper (Dan 7:25), see Appendix A. This provides a solid link between the end of the first kingdom in the second cycle of history and its end in the third cycle of history.

The rise of Babylon, with the help of arms that stood on its part, prefigured the rise of the Holy Roman Empire through the assistance of the armies of the kings of the Franks from Clovis to Charlemagne and prefigured the rise of the kingdom of Mystery Babylon riding the beast with the ten confederate kings (Rev 17:3, 12, 18) through the assistance of the nation identified as the lamb-like beast that makes all the world worship the beast and his image (Rev 13:12-15). The death penalty against those who would not worship the golden image prefigured the religious persecution under the Holy Roman Empire (Dan 7:21-22) which in turned prefigures the beheading of those that refused to worship the beast or his image or receive his mark upon their foreheads or in their hands. (Rev 20:4). The divine judgement of Babylon and the handwriting on the wall prefigures the divine judgement of Mystery Babylon. (Rev 17:1; 18:10)

## **Medes and Persians**

Daniel saw that the empire after Babylon was to come from the East and that one of the ram's horns was "higher than the other" and it "came up last":

*And after thee shall arise another kingdom inferior to thee. **Dan 2:39***

*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. 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. **Dan 8:3***

*The ram which thou sawest having two horns are the kings of Media and Persia. **Dan 8:20***

The Medo-Persian Empire was an alliance between two kingdoms. While the Medes were the ones that overthrew Babylon, the Persian influence eventually surpassed that of the Medes and they assumed control of the empire. Cyrus the Mede captured Babylon in October of 539 BC just a few years before the fulfilment of the seventy years that Jeremiah had prophesied that Israel would be desolate (Jer 25:11-12; 29:10).

According to Herodotus, Cyrus diverted the Euphrates River that passed under the walls of Babylon. Massive brass gates normally barred the entrance to the city via this avenue but on the fated night these were mysteriously left unlocked making it possible for Cyrus and his entire army to enter the city via the dry riverbed. The actual details of the overthrow of Babylon were foretold by the prophet Isaiah 200 years earlier.

*Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that*

*thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. Isa 45:1-3*

Cyrus was hailed as a deliverer by the general population who had grown tired of Beltshazzar's despotic rule. Rather than destroying the city, Cyrus made it the capital of one of the provinces of the Medo-Persian Empire and established it as a centre of astronomy and learning. While the overthrow of Babylon brought freedom and a change in rulers, Babylon itself and its culture remained unchanged. It is interesting to note that the prophet Zechariah went so far as to associate Medo-Persia with "the daughter of Babylon." (Zec 2:7) Later Artaxerxes I (465–424 BC) even moved the Persian capital from Persepolis to Babylon and adopted the Babylonian solar calendar.

The Medes and the Persians introduced no significant changes to the world order and society established by Babylon. They did, however, set the Jewish captives free, opening the way for them to return out of Babylon. Through various prophets the Lord called His people to come out of Babylon and journey west across the great river (Ezr 6:8) to the Promised Land. There they were free to re-establish the worship of God according to the Torah. They were also permitted to rebuild their temple that had been utterly destroyed by Babylon seventy years before, but its construction was to a far inferior standard than before. While they enjoyed freedom to worship God, they were still not completely safe from their enemies and a number of plots were laid, both at the Persian court by Haman during the time of Queen Ester and by the Samaritans (Neh 6:1), to destroy them.

The overthrow of Babylon from the east accurately prefigured the end of the European hegemony following the fall of Constantinople in 1453 when its scholars fled to Western Europe, taking with them many ancient Greek and Arabian manuscripts. This spawned a renaissance of learning and knowledge after a thousand years of intellectual darkness in Europe. The Protestant reformation that followed in the sixteenth century brought significant political, religious and social change to the nations of Europe that irreparably fractured the Holy Roman Empire. The treaty of the Peace of Augsburg in 1555 formally divided it into rival Catholic and

Protestant factions. While the legal framework of the Holy Roman Empire was not abolished, this division put an end to the hegemony and resulted in numerous wars. This seriously curtailed the power of the Church of Rome as many countries welcomed the opportunity to escape from its domination and set up their own national churches. In general these simply replaced the authority of the bishop of Rome but retained the same underlying characteristics and institutions of their mother church. While some states permitted religious freedom, many dangers remained for those who wished to worship God according to their own consciences.

Daniel saw this second kingdom pushing north, west and south. We note that all of the Holy Roman Emperors between 1452 and 1740 came from the house of Hapsburg (Austria) and it is relative to this centre of the Holy Roman Empire that these directions apply. The Protestant nations were to lay predominantly to the north, west and south of Austria; North Germany, Denmark and Scandinavian countries became Lutheran; England to the West, became Anglican; and Switzerland and parts of southern France adopted Calvinism. These Protestant states would eventually surpass the power of the others.

Additionally, the preservation of Babylon after its overthrow as a political power and centre of learning within the second kingdom accurately prefigured the political change that came about in the Church of Rome in response to the loss of its hegemony. It responded by reinventing itself into a centre of learning setting up many schools and hospitals.

We previously noted that under the second kingdom God established a new nation to serve Him. Abraham was called out of Ur and the Jewish Exiles were called out of Babylon to the Promised Land in the west across the “great river” (Ezr 6:8). This prefigured the hundreds of thousands that would come out of Europe and would travel west across the Atlantic to escape religious persecution in the new world of the American Colonies. Here their descendents would establish a new nation where men were free to serve God according to their conscience.

The rebuilding of the Jewish temple during the empire of the Medes and the Persians prefigured the reformation or rebuilding of the Christian church during the sixteenth century. As Zerubbabel's temple fell short of the glory of Solomon's original temple so did the reformation church fall short of the apostolic church in the first century. This also prefigures the rebuilding of the church of the firstborn (Heb 11:23) in the New Jerusalem, after Babylon the Great has been destroyed to rise no more. The glory of this rebuilding of this temple will far surpass all the previous ones:

*Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. **Rev 3:12***

The diverting of the Euphrates River by Cyrus leading to the overthrow of Babylon prefigures the drying up of the Euphrates, under the sixth vial or plague, and the destruction of Mystery Babylon by God:

*And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared... And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. **Rev 16:12, 19***

The exultation of the people at their deliverance from Babylon and the Holy Roman Empire prefigures the joy of those in heaven at the overthrow of "Babylon, the mother of harlots" at the end of time:

*I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. **Rev 19:1 – 2***

## Greek Empire

Daniel next described the transition from the Persian Empire to the Greek Empire under Alexander the Great in his third vision of the kingdoms of history:

*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. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. **Dan 8:5 – 6***

*The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. **Dan 8:20 – 21***

Before setting out to conquer Persia, Alexander hesitated at the Hellespont, undecided whether or not to cross with his army into Asia Minor. There he dreamt he saw a stately being directing him to cross over and assuring him of every success. He also saw a delegation of men dressed in white coming out to see him. According to the historian Josephus, Alexander later recognised the delegation led by the high priest that came out to meet him at Jerusalem as the same men from his dream. Alexander went on to conquer the known world within eight years. After the death of Alexander at a drunken feast in Babylon at the age of 33, his kingdom was split between his generals. After some time the kingdom was consolidated into two rival divisions under two of his leading generals: the Seleucid dynasty in the north and the Ptolemaic dynasty in the south. These two dynasties ruled over Alexander's empire until they were finally overthrown by Rome. The history of these two dynasties is considered in detail in the following chapter.

Unlike the Persians to the east who were happy to preserve the existing (Babylonian) order, the Greeks introduced a completely new order of things, spreading Hellenistic philosophy and customs throughout the world. Alexander made it a point of establishing Greek cities and colonies wherever he went. It was accordingly under the Greek Empire



that the city of Babylon was later destroyed as Jeremiah had prophesied (Jer 50:23; 51:29). We have noted that Greek philosophy and religion was initially imported from Egypt and from this foundation the elaborations of the Greek philosophers gave rise to such modern ideas as democracy, atheism and evolution. The time of Alexander the Great was the time of the rise of the Epicurean school of philosophy in Greece. This is the basis of what today we would call modern rationalism and determined materialism. The Epicureans vigorously defended their view that nature was not the result of divine intervention but of matter organising itself according to strict causal laws and that life was nothing more than the natural result of a particular configuration of atoms. Modern western culture is simply a reflection or continuation of Greek thought.

In the history of the rise of the Greek empire we find a surprisingly accurate description of the rise of the Napoleonic Empire, that was based on the philosophical framework of the French Revolution, with its legacy being the modern secular state. The rapidity with which the goat came from the west and destroyed the kingdom of the ram is similar to Napoleon's revolutionary forces that also came from the west of Europe and, within a few years, subdued almost all of it. As Babylon finally fell to the Greeks so the city of Rome also fell to French Revolutionary troops in 1798 under Napoleon's General Berthier. Napoleon, for his part, imagined himself to be a second Alexander and asked the Directory (French Government) for troops to seize Egypt and Syria as Alexander had done. Just as Alexander's conquests had been the mechanism for the spread of Hellenism, Napoleon's conquests served as the catalyst for spreading the principles of the French Revolution throughout Europe and eventually the world.

These revolutionary principles had been developed during the French Enlightenment by philosophers such as Voltaire, Diderot and Rousseau who borrowed the key concepts from the ancient Greeks, who had in turn originally borrowed their philosophical framework from the Egyptians, as we have seen previously. Rationalism, humanism, atheism, socialism and even communism were exported all over the world: to the

four winds of heaven. It is common knowledge that the Jacobins of the French Revolution served as the model for the Bolshevik Revolution in Russia and that Lenin styled himself a Jacobin<sup>1</sup>. Society and culture were revolutionised as secularism began to take the place of religion. Darwin's Origin of the Species, published some years later in 1844, gave a rationale for the emerging atheism:

*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. **Dan 8:8***

The notable horn of the goat was broken very soon after its rise to power. Just so, Alexander the Great died only eight years after the establishment of his Greek Empire. Similarly, the defeat and exile of Napoleon to the remote Atlantic island of St. Helena, in 1815, came just eleven years after the establishment of his French Empire in December 1804. After this we are told the kingdom would be divided towards the four windows of heaven. These events, beginning with the French Revolution in the year 1798, mark the birth of modern Europe and what Daniel called “the time of the end,” setting the scene for the fulfilment of the detailed vision in chapter eleven regarding the king of the North and the king of the South.

In trying to understand the third kingdom we notice that it was represented in chapter eight by a goat that overthrew the kingdom of the ram. The relationship between the ram and the goat should be understood in terms of Jesus' parable of the sheep and the goats. The ram represents a power that is at least nominally Christian while the goat is a symbol of an overtly secular power. The ram and the goat are fitting metaphors to respectively represent the Christian states of Europe and the rise of the modern secular states of Europe before and after the French Revolution in 1798.

It is also interesting to consider the historical parallels in relation to Israel. At the time that Alexander granted the Jews a degree of national

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<sup>1</sup> It is less commonly known that in France the Dominican order is known as the Jacobins.

independence they remained faithful and prospered. Yet as the years wore on the Jews gradually adopted Hellenistic culture and philosophy and falling away from their ancient faith they came under the influence and control of the Greeks. The Jews sent their children to Greek schools and studied how to merge Greek philosophy with Judaism such as the famous Philo of Alexandria. The high priest, Jason (175-172 BC), even had a gymnasium built in Jerusalem where Olympic style games were run and, since these were conducted naked, the Jewish competitors underwent surgery to reverse the visible effects of circumcision. Jason introduced many other Greek customs; established educational institutions to train the young Jews in Greek philosophy and founded yet another Greek city of Antioch, named after the Syrian king. Amazingly, Jason was overthrown because he was suspected of being partial to traditional Judaism. Menelaus, who was not a Levite, took the position by bribing Antiochus. Menelaus paid for this by plundering all the sacred vessels in the temple. When Jason's brother Onias III, a previous high priest, publicly accused Menelaus of doing this, Menelaus had him murdered. Within three years, the office of high priest became vacant until the sons of Mattathias Maccabaeus seized it.

By compromising their ancient faith the Jews exposed themselves to the oppression of the surrounding nations. This is similar to the experience of the Jews in Egypt where they were also initially granted relative independence by Pharaoh “and Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.” (Gen 47:27) However, this prosperity led them to worship the idols of Egypt and turn away from God (Eze 20:7-8), which in turn led them to be oppressed by the Egyptians in whose land they dwelt:

*In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt... said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt... But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the*

*idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Eze 20:7-9*

Likewise, after 1798, the rising secularism and humanism saw the Christian churches losing their power and political influence. In an effort to regain their former influence the church leaders made efforts to downplay their religious differences, and promote ecumenism in order to gain strength through combining their influence. One example of this was the Oxford Movement in the 1830's, also called Tractarianism, that was established to shift the teachings and practice of the Church of England closer to the Church of Rome. It is not surprising that many of the leaders of that movement shortly thereafter converted to Roman Catholicism. Both the rise of humanism and secularism within Christianity and the drive to compensate for the waning influence of Christianity by reuniting the churches has continued unabated since then as is seen in today's predominantly secular society in the numerous ecumenical interfaith dialogues and ecumenical organisations such as the World Council of Churches, the Christian Coalition, Christian Churches Together and many others.

## Rome

Daniel next described the rise of the fourth kingdom; Rome. It is described in the seventh chapter as a dreadful beast that was different from the three beasts before it:

*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. Dan 7:7*

*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall*

*devour the whole earth, and shall tread it down, and break it in pieces. **Dan 7:23***

In the corresponding description of the fourth kingdom in Daniel chapter eight, we are told that, after the horns of the goat, being the divisions of the Greek Empire, a kingdom represented by a little horn would arise from the western outskirts of the goat's kingdom:

*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 [skilled at intrigues] shall stand up. **Dan 8:23***

*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. **Dan 8:9***

The representation of this fourth kingdom is different from the previous three. In chapter seven it is a nameless beast and in chapter eight it is a little horn. What is different about this fourth kingdom from the others was its form of government. This kingdom was also to arise from the West of the Greek Empire. The particulars given in the vision clearly identifies this fourth kingdom to be the Roman Republic that arose to the west of Greece across the Ionian Sea that pushed first to the south then to the east and then to the pleasant land (Judea). It is important to note that it grew out from one of the goat's horns; it did not represent a radical departure from the philosophy of Greece, but instead absorbed its religious and philosophical ideas and culture.

Unlike the preceding Empires that had quickly arisen out of obscurity and toppled the established ones, Rome did not seek to overthrow the Greek Empire but grew slowly in power as the Greek Empire waned. Rome began to arise about the same time as Alexander the Great in 300 BC, starting with the Samnite Wars when she conquered the surrounding cities of Italia. Before Rome could establish her power beyond Italy she needed to defeat her most formidable foe and rival to the south, the city of Carthage. This began in 280 BC with the Punic Wars. This is the period of the renowned Carthaginian general, Hannibal. This led into a

number of wars with Carthage's ally Macedonia and her ally the Seleucid (Greek) Empire to the east for the control of Greece. Rome won the Battle of Magnesia in 190 BC and ended hostilities with the Seleucid kingdom for the next one hundred and twenty-seven years.

During this time, the Seleucid Empire gradually decayed until its political instability became a serious problem for the Romans who sent General Pompey in 64 BC to subdue it and turn it into Roman provinces. The next year Pompey stormed Jerusalem while it was in the midst of a civil war, annexing Judea and imposing tribute in 63 BC. Rome then finally overthrew Egypt at the battle of Actium in 31 BC. So we see Rome pushing towards the south when it destroyed Carthage in 168 BC, towards the east when it swept away what was left of the Seleucid Empire and southeast towards the pleasant land when it conquered Israel and then Egypt.

Like Assyria, that had put an end to the ten tribes of the kingdom of Israel because of its apostasy in 722 BC, Rome would put an end to the kingdom of Judah in 70 AD. The Jewish nation was swept away and Jerusalem utterly destroyed. Over one million Jews were killed and the survivors sold into slavery. The destruction of Herod's temple by the Romans began on the ninth day of the fifth month (the month of Ab) and was completed on the tenth day according to the Hebrew calendar. It is quite amazing to realise that Solomon's temple was set on fire by the Babylonians on the ninth day of the fifth month and burned until the tenth day (Jer 52:12-13) exactly six hundred and fifty eight years earlier in 587 BC. Daniel had prophesied that the armies of Rome would destroy the city and sanctuary after the end of seventy weeks of years (refer to Appendix C):

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **Dan 9:26***

Yet only a small remnant of Israel escaped: those that had heeded the words of Jesus and fled to the mountains when they saw the armies of Rome standing on the outskirts of the temple:

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): Then let them which be in Judaea flee into the mountains: **Mat 24:15 -16***

The Roman Republic, however, discarded its founding principles and transformed itself into an Empire that became feared for its ruthlessness. It diverged from all kingdoms before it in that, while the previous kingdoms had preserved the legacies of the nations they conquered, Rome would destroy everything leaving nothing in its path. National histories, ancient libraries and institutions all disappeared under the tread of Rome. Rome perfected the idea of total war. Entire populations were slaughtered or sold into slavery; entire nations disappeared overnight with little or no trace.

No sphere of life in Rome was beyond the reach of the state; everything was made to serve the purposes of the state. Rome's syncretic religion was considered a social good for the benefit of the state. Christians were considered antisocial and, therefore, traitors of the state for refusing to participate in state sponsored religious holidays and events. They were persecuted because they would not subject their faith to the government believing that it had no jurisdiction in matters of faith and conscience. They rendered unto Caesar only those things which were Caesar's, and unto God those things which were due to God. (Mat 22:21)

Later, Emperor Constantine laboured tirelessly to unite Christians and pagans into a single universal religion, strengthening his political support. Laws were made establishing common worship such as Constantine's famous Sunday Law of 321 AD and those of the various Councils he called. Christians who did not conform to these laws were persecuted. Eventually, as the power of the Western Roman Empire decayed, it fragmented into ten separate kingdoms which are represented by the ten horns of the fourth beast as described by Niccolò Machiavelli

in his History of Florence, Book I and also by Sir Isaac Newton in Observations upon the Prophecies of Daniel, and the Apocalypse of St. John (London: 1733), chap.6.

Looking forward from Rome we see that it prefigured the rise of a new nation across the sea to the west of Europe about the time of the French Revolution that incorporated many of its ideals. It was to arise with a republican form of government and without overthrowing Europe or its various empires. To the already present ideas of civil and religious freedom, the additional revolutionary ideas of republicanism, secularism, human rights, equality, democracy, and even atheism found fertile soil in the New World. Other seeds from the French Revolution, such as communism and the subsumption of the individual will to that of the state were rejected by the founders of the nation. However, these seeds lay dormant until the time of the end of the Republic when they will spring to life. This new nation would not achieve its supremacy until the “latter time of their kingdom” (Dan 8:23) referring to the end of the conflict between the kings of the goat's kingdom, the king of the north and the king of the south, as we shall see in the next chapter. Its rise to power has not been mainly due to military conquest but by exploiting political and economic advantage and the wilful submission of many nations. The vision foretells a time when it shall repudiate its constitution; establish state sponsored religious worship considering objectors as enemies of the state, and the eventual dissolution of the union. We shall consider the more detailed vision of this fourth kingdom in a following chapter.



## ***Parallels with the Remnant***

The historical details of the second fulfilment of the four kingdoms are provided in greater detail by Uriah Smith in [The Prophecies of Daniel and the Revelation](#). Yet much more could be said about the experience of Israel from the time of the rise of the Greek Empire, and the Hellenistic apostasy that has much in common not just with the experience of Israel during the Egyptian captivity, but also that of the Remnant Church and the Laodicean apostasy. These experiences are of great importance to the Remnant Church as we are told that it is “repeating the history of that people” (5T p.160). We will however only touch on some of the many historical parallels here.

The expression “the robbers of thy people” (Dan 11:14) appearing after the final war between the Seleucids and the Ptolemys has been understood to refer to the rise of Rome because of the tribute that Pompey imposed on Judea. However Israel had been paying tribute for centuries to the Persians and then the Greeks so this appears an insufficient reason to single out the Romans as “the robbers of thy people.” The final sacking of Jerusalem by the Romans in 70 AD provides a stronger case for this interpretation. We should, however note that the expression “robbers of thy people” is not an accurate translation of the original Hebrew. The two words that are translated as “robbers” actually mean “sons” and ‘violent one or tyrant.’ The word “thy” is a supplied word such that a more accurate translation might be “the sons of the violent one of your people shall rise up to establish the vision, but they shall stumble.” (LITV). Which sons stood up among the Jews after 169 BC? The sons of Mattathias the Hasmonean started a bloody revolt against Syria about four years later, after their father’s death.

The stated objective of the sons of Mattathias was to throw off the Syrian yoke and restore traditional Judaic worship under their rule. At first they focused their attention on destroying pagan temples in the countryside and punishing (killing) apostate Jews. One of the later Hasmonean rulers attacked and destroyed the rival temple of the Samaritans and then, after conquering Edom, forcefully converted the Edomites to Judaism. The dynasty ended when Pompey took advantage of a bloody civil war begun

by two rival Hasmonean brothers to conquer Jerusalem and annex Judea to Rome. The Hasmoneans were popularly called the Maccabees meaning “hammerer”, a fitting epithet for those the Bible calls the “violent ones”. The Maccabean revolt was completely contrary to what God had told the Jews after their return from captivity; that He would “not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen” (Hos 1:7) “not by might... but by my spirit” (Zec 4:6) God had also told them that they would no longer have a prince to rule over them until the coming of the Messiah (Eze 21-21-26) yet the Maccabees claimed not only the office of high priests but also the crown of Judah which belonged only to the soon coming Messiah.

The Maccabees established the Hasmonean dynasty of high priest-kings, replacing the previous lineage of High Priests. The Maccabees however were not legitimate since they did not come from the high priestly family of Zadok but only a rural priesthood. The Hasmonean aristocracy soon formed the core of the sect of the Sadducees. Being primarily Hellenists, but not being afforded the luxury of a complete rejection of Judaism because of their positions of trust in Israel they rejected all but the five books of Moses. Their great rivals the Pharisees were mainly made up of common scribes and priests that were opposed to Hellenism and desired a return to their long held traditions. This time also saw the rise of the Essenes who were bitterly opposed to the Hasmonean high priests and leadership of Israel due to their illegitimacy according to the lineage. The Essenes were so extreme in their views that they did not mingle with others but lived in separate isolated communities.

During this period the Sadducees arose, blending Hellenistic philosophy with traditional Judaism for their own personal gain. Likewise during this modern era towards the end of the cold war the “seeker sensitive” movement arose leading to the creation of ecumenical or non-denominational mega churches in the 1980's. Since then this movement has entered into all Christian denominations to some extent. Like the Pharisees that vehemently opposed the Sadducees, many conservative critics claim that these are more concerned with entertainment and business 'showbiz' rather than religion, much like the Sadducees were.

Unlike traditional church services, these are produced more like elaborate spectacles drawing many elements from secular popular culture and often make considerable use of modern psychological methods including Neuro-Linguistic Programming to 'minister' to the needs of their members. An interesting observation about the "seeker sensitive" movement was revealed by a major survey conducted by the Willow Creek Community Church<sup>2</sup> that found that it contributed to church growth but did not translate into "spiritual growth and maturity", its leaders admitting "We made a mistake." Rethinking Church, BreakPoint, December 5, 2007. Like the Maccabees that arose at this time in the second cycle, the 1980's also saw the rise of Dominion Theology that seeks to use the power of the state to restore what they consider to be 'traditional' Christian values in society. Like the Maccabees, they will go to almost any lengths to establish their dominion.

At the same time the 1980's saw the rise of a liberal-pentecostal style movement within the SDA church. Following the methods of the Willow Creek church, it largely set aside the authority of the Spirit of Prophecy and many elements of historic Adventist theology. In response, many Adventists became bitterly opposed to the conference leadership considering them to have become part of Babylon (and hence illegitimate) and separated themselves into small isolated groups with various extreme views. At the same time a conservative faction within the church stood up to contend against the inroads of liberalism in the church. Like the Pharisees however who ended up focusing on political issues and superficial traditions, many of these are also mainly concerned with the same.

*The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand*

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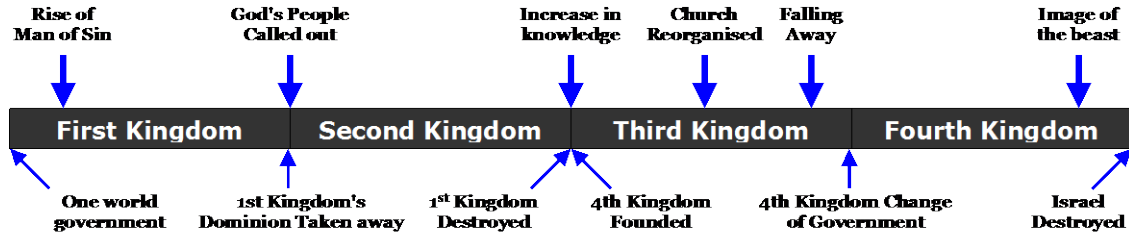
<sup>2</sup> [http://www.informz.net/pfm/archives/archive\\_529389.html](http://www.informz.net/pfm/archives/archive_529389.html)

*with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren and to excite indignation against them. {5T 463.2}*

At the same time if we allow the more literal translation of the “sons of the violent one of your people” then we should expect to see a spin-off Adventist group espousing violence that would stand up to national prominence about four years after 1989 only to fall again. In 1993 at Waco, Texas, a worldwide-publicized 51-day siege occurred involving hundreds of federal agents and David Koresh, who claimed to be Christ, with his followers. These Branch Davidians were a 1930’s offshoot from the Seventh Day Adventist Church that believed they were the slaughtering angels of Ezekiel chapter nine and were called to slaughter ‘apostate’ SDAs. They had been stockpiling a huge number of arms for this purpose but instead they all perished in the siege carried out by the officers of the United States Bureau of Alcohol, Tobacco, and Firearms (ATF). Unlike the Maccabees, they did not establish a dynasty nor defeat the forces the king of the north, but the prophecy did not say that they would, it only said they would exalt themselves to establish the vision and fall. There will naturally always be some details specific to each cycle of history that are not replicated exactly in the other cycles due to the circumstances involved.

Parallels with the Remnant

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Sumer (Babel)	Gutia - Elam	Egypt	Assyria
<ul style="list-style-type: none"> <li>Nimrod magnified above God</li> <li>3 Horns: Shinar, Asshur, Syria?</li> <li>Corrupts the people</li> <li>Persecutes saints</li> <li>Changes worship of God</li> <li>First to organise armies</li> </ul>	<ul style="list-style-type: none"> <li>No information</li> <li>From the East (Zagros mnts)</li> <li>Two allied kingdoms</li> <li>Elamites (last) became strongest</li> <li>Preserved Sumarian culture</li> <li>Abraham called out to Canaan</li> </ul>	<ul style="list-style-type: none"> <li>First King Mighty: Menes</li> <li>Pushed towards East</li> <li>Conquered Egypt Rapidly</li> <li>Kingdom split – not to heirs</li> <li>Upper and lower Egypt</li> <li>City of Babylon sacked - Hittites</li> </ul>	<ul style="list-style-type: none"> <li>Diverse from others:</li> <li>Pushed South, East, Israel</li> <li>Destroyed Kingdom of Israel</li> <li>Destroy Holy People</li> <li>3 kings: Sennacherib, Esarhaddon, Ashurbanipal</li> </ul>

Babylon	Medo - Persia	Greece	Rome
<ul style="list-style-type: none"> <li>Magnifies himself above God</li> <li>3 Horns: Egypt, Lydia, Babylonia</li> <li>Corrupts God's people</li> <li>Persecutes saints</li> <li>Changes worship of God</li> <li>Honour god of forces</li> </ul>	<ul style="list-style-type: none"> <li>Cyrus raised by God</li> <li>Came from the East</li> <li>Two allied kingdoms</li> <li>Persians became strongest</li> <li>Preserved Babylonian culture</li> <li>Jews return to Palestine</li> </ul>	<ul style="list-style-type: none"> <li>First King Mighty: Alexander</li> <li>Pushed towards East (India)</li> <li>Conquered world in 8 years</li> <li>Kingdom split – not to heirs</li> <li>Kings of North and South</li> <li>City of Babylon Destroyed</li> </ul>	<ul style="list-style-type: none"> <li>Arose West of Greece</li> <li>Diverse from others: Republic</li> <li>Pushed South, East, Israel</li> <li>Destroyed Kingdom of Judah</li> <li>Destroy Holy People</li> <li>3 kings: Julius, Augustus, Tiberius</li> </ul>

----- Period of the feet and ten toes -----

Holy R. Empire	Divided Europe	Modern Europe	Final 4 <sup>th</sup> Empire
<ul style="list-style-type: none"> <li>Papacy magnified above God</li> <li>3 horns: Heruli, Vandals, Goths</li> <li>Corrupts followers of God</li> <li>Persecutes saints</li> <li>Changes worship of God</li> <li>Uses force to compel conscience</li> </ul>	<ul style="list-style-type: none"> <li>God raised reformers</li> <li>Bibles came from the East</li> <li>Cath. + Prot. States allied</li> <li>Protestant states =&gt; strongest</li> <li>Preserved Religious culture</li> <li>Pilgrims called out to new world</li> </ul>	<ul style="list-style-type: none"> <li>First King Mighty: Napoleon</li> <li>Pushed towards East (Russia)</li> <li>Conquered Europe in 11 years</li> <li>Kingdom split – not to heirs</li> <li>Triple Entente + Central Powers</li> <li>Holy Roman Empire Destroyed</li> </ul>	<ul style="list-style-type: none"> <li>Arose West of Europe</li> <li>Diverse from others: Republic</li> <li>Pushed South, East, Israel</li> <li>Destroys Glorious Land</li> <li>Destroy Holy People</li> <li>3 Kings: Future Dictators</li> </ul>

<b>Beast + 10 Kings</b>	<b>Stone from Heaven</b>
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## Second Kingdom Comparative Table

The italicised entries are additional parallels that do not appear in the prophecy.

Prophecy	First Cycle	Second Cycle	Third Cycle
<b>BEAR / RAM</b>	<b>Gutia-Elam</b>	<b>Medo-Persia</b>	<b>Reformation Europe</b>
Two kings/kingdoms v.3	Gutians and the Elamites	Descendents of Gutians & Elamites	Protestant & Catholic states of Europe
Stronger of both kingdoms comes up last	Gutian's destroyed Asshur then the Elamites invaded	Media destroyed Babylon then Persians took over	Protestant states arose last but became the most powerful
Pushes West, North, South v.3	Came from Zagros mountains to east	Came from east of Babylon	Scriptures and learning from the east
<i>Overthrow</i>	<i>God overthrew Tower of Babel</i>	<i>God called Cyrus to defeat Babylon</i>	<i>God raised up reformers</i>
<i>Babylon</i>	<i>Did not destroy city of Asshur &amp; Babel</i>	<i>Did not destroy city of Babylon</i>	<i>Did not destroy the seat of the Holy Roman Empire</i>
<i>Preserved</i>	<i>Preserved Sumerian culture</i>	<i>Preserved Babylonian culture</i>	<i>Preserved religious traditions</i>
<i>Called Out</i>	<i>Abraham called out to Promised Land</i>	<i>Jews called out to Promised Land</i>	<i>Pilgrims called out to New World</i>
<i>Rebuilt</i>	<i>Jewish people (fleshy temple) built</i>	<i>Inferior physical temple rebuilt</i>	<i>Inferior spiritual temple rebuilt</i>

## Third Kingdom Comparative Table

Only chapter and verse is given from the book of Daniel of scripture references in the left column are all. The italicised entries are additional parallels that do not appear in the prophecy.

Prophecy	First Cycle	Second Cycle	Third Cycle
<b>LEOPARD / GOAT</b>	<b>Egypt</b>	<b>Greece</b>	<b>Napoleonic Empire</b>
First king mighty (8:5, 11:3)	Menes (Aha) – Legendary king	Alexander the Great	Napoleon Bonaparte
Speed of Conquest (7:6, 8:5)	Unknown	Conquered world in 8 years	Conquered Europe in 11 years
Not for his posterity (11:4)	No known heirs	No heir took throne	Napoleon exiled to St. Helena
Kingdom split to 4 winds (8:8)	Local kings fight for supremacy	Four rival generals compete	Kingdom disestablished
Push east (8:5)	Pushed east into Palestine	From Macedon to Indus River	From Paris east to Russia
	<i>Hittite Sack of Babylon</i>	<i>Destroys city of Babylon</i>	<i>Napoleon destroys H.R. Empire</i>
<i>Philosophy</i>	<i>Pantheistic – (Agnostic)</i>	<i>Epicurean – materialism</i>	<i>Atheistic – Deistic – Evolution</i>
<i>Culture</i>	<i>Secular Pantheism</i>	<i>Secular Paganism</i>	<i>Secular Christianity</i>
<i>Science</i>	<i>Advanced technical knowledge</i>	<i>Advanced scientific knowledge</i>	<i>Scientific – Indust. Revolution</i>
<i>Knowledge increased</i>	<i>Egyptian Wisdom (1Ki 4:30)</i>	<i>Hellenistic Enlightenment</i>	<i>French Enlightenment</i>
<i>Sociology</i>	<i>All citizens were leaseholders</i>	<i>All society subject to the state</i>	<i>Development of Communism</i>
<i>Israel's condition</i>	<i>In Egyptian Idolatry</i>	<i>In Hellenistic Apostasy</i>	<i>Deistic Apostasy</i>
<i>State of Israel</i>	<i>Israel established as a nation</i>	<i>Judea regains independence</i>	<i>Remnant of her seed arises</i>





## ***The Kings of the North and South***

So far we have considered the description of Daniel's first three visions of the four kingdoms in chapters two, seven and eight. Daniel's fourth vision described in chapter eleven gives us a much more detailed history beginning with modern Europe as depicted in the history of the divided Greek empire. We are specifically told in the introduction to this fourth vision that it was for the "latter days" and so understand that it applies primarily to "time of the end." Its application to the time of the end of the Jewish nation during the history of the Greek and Roman empires was only by way of example of what would take place in the Christian world after 1798, during the "time of the end." Jesus Christ irrevocably tied these two together in the twenty-fourth chapter of Matthew in simultaneously describing both the destruction of Jerusalem and the end of the world:

*And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? **Mat 24:3***

*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. **Dan 10:14***

The second verse of chapter eleven introduces the start time of that vision:

*And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. **Dan 11:2***

This verse has traditionally been understood to mean that there would be four more kings in Persia after Cyrus who was ruling at the time Daniel wrote the vision (Dan 10:1). The problem here is that there were a total of thirteen kings before the Persian empire was overthrown by Greece, including Cambyses II, Smerdis, Darius I, Xerxes I, Artaxerxes I, Xerxes II, Sogdianus, Darius II, Artaxerxes II, Artaxerxes III, Artaxerxes IV,

Arses and finally Darius III. The traditional explanation for this is that the vision does not intend to give a full delineation of the history of Persia but just those kings most relevant to the history of Israel. This is a valid explanation but there is another equally valid way to interpret this verse. The word 'in' in the expression translated, "yet three kings in Persia" is a supplied word not appearing in the original Hebrew. The original language literally states "beside three kings Persia" and could be correctly be translated as "three kings beside Persia." If this is the correct translation then these four kings are four kingdoms as Daniel had earlier stated:

*These great beasts, which are four, are four kings. **Dan 7:17***

Since the four kingdoms complete a full historical cycle, counting four kingdoms after Persia brings us to the third fulfilment of the third kingdom representing divided Europe. The verse said that the riches of divided Europe would stir up the realm of Grecia, which is literally 'Javan'. The land of Javan however is not just limited to Greece but includes most of the Mediterranean coast and its islands all being to the west of Persia:

*And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. **Gen 10:4 - 5***

It was the riches of the European aristocracy and the poverty of the masses in the eighteenth century that led to the French Revolution. Who can forget the infamous Mary Antoinette who, on hearing that the peasants had no bread is reported to have exclaimed, "Let them eat cake"? Significantly, it was under the advance of the Corsican born Napoleon that the states of Europe gave way to his Empire. This interpretation perhaps even more accurately fulfils the details given describing the start of the events that follow in the vision. Both this interpretation, that sets the start of the vision of the eleventh chapter to the year 1798, and the traditional one, that sets the start to 331 BC, are valid. One gives the historical context for the fulfilment of the kings of

the north and south in the history of the Greek Empire and the other sets the context for its fulfilment in the history of modern Europe.

## Alexander & Napoleon

The third kingdom would be characterised by the rise of a great king that would rapidly build an empire. This first king would quickly be broken and no single successor arose from his roots that could reunite the kingdom; instead it would break up into rival factions:

*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. **Dan 11:2-4***

After Alexander the Great unexpectedly died at the age of thirty-three his power dispersed to the four winds of heaven as his dominion fractured into a number of independent kingdoms that eventually formed two rival dynasties, the king of the South and the king of the North. The king of the North's capital was located at Seleucia on the Tigris River about halfway between the cities of Babylon and Nineveh and his dominion extended from Persia to Syria and Asia Minor. The king of the South's capital was located at Alexandria in Egypt, and his dominion extended from Egypt to Libya, Ethiopia, Arabia and Palestine. This meant that the kingdom of the North consisted of a mixture of Babylonian and Greek culture while the kingdom of the South represented a blend of Greek and Egyptian culture. Since Greek religion and philosophy already derived much from Egypt, the king of the South represented a purer form of Greek ideology, with Alexandria in Egypt becoming the seat of Greek learning in the ancient world.

All this prefigured the Napoleonic Empire and its aftermath in Europe following 1798. After the defeat of Napoleon, his empire was dismantled and Europe attempted to restore a peaceful balance of power among its nations. This was hampered by the many national revolutionary movements that had been instigated by the French Revolution and stirred

up by a new generation of revolutionaries such as Karl Marx (1818-1883). Even though these revolutionary movements were defeated, the democratic and egalitarian ideals of the French Revolution forced the transformation of most European states by 1871 from absolute monarchies into constitutional ones.

By this time the forces of Europe had begun to align themselves into what would become two groups that would be later known as the Central Powers/Triple alliance consisting of Germany, Austria-Hungary and the Ottoman Empire and the Triple Entente of France, Russia and the United Kingdom. We note that while both of these groups had absorbed many of the ideas of the French Revolution, the Central Powers retained a closer affinity to the institutions of the Holy Roman Empire while the Triple Entente powers were more open to the revolutionary ideas of democracy, equality and secularism. This explains why Karl Marx spent his life in France, Brussels and England even though he was born a Prussian. The Central Powers therefore come to represent the king of the North, while the Triple Entente designates the king of the South. As we previously noted, this third fulfilment of the four kingdoms is composed of hegemonies rather than empires. While the vision represented empires by their kings, hegemonies of democratic nations cannot be generally identified by an individual king. Hence we understand that in this third fulfilment, kings and people in the vision must represent nations rather than individuals.

The vision continues by informing us that one of the princes of the king of the South would have a great dominion, even greater than the king of the South himself:

*the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. **Dan 11:5***

It is difficult to determine who this prince of the king of the Ptolemaic kingdom was from history that would be greater than Ptolemy I, the first king of the South. This is not a problem at all in the case of modern Europe since this prince or principality is easily seen to be the British

Empire that eclipsed the power of her allies and held sway over about one quarter of the world's entire population and a quarter of the Earth's total land area.

## **Bernice & Serbia**

*And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. **Dan 11:6***

According to the Brown Driver Briggs Hebrew Lexicon, the expression 'end of years' in verse six can also be translated to mean a lifetime. The average lifespan is about seventy years and so we expect a treaty to be made between the kings of the North and South about seventy years after the division of the third kingdom. Seventy-four years after the death of Alexander the Great a treaty was entered into by the Seleucid king Antiochus II Theos and Ptolemy Philadelphus in 249 BC whereby Antiochus would put away his wife and children and marry Bernice the daughter of Ptolemy. Some years later Antiochus brought back his former wife Laodice that he still loved, but she used the opportunity to have him poisoned, and then also had Bernice, her infant son and all of her Egyptian attendants killed.

In the history of modern Europe, sixty-three years after Napoleon's Waterloo, the treaty of Berlin was signed by the European powers in 1878. This treaty attempted to restore the fragile balance of power in Europe by giving the kingdom of Serbia that was under the control of Russia, part of the king of the South, to the Austrian-Hungarian Empire, part of the king of the North. The Hebrew word here translated 'daughter' can also mean 'towns' or 'villages' and is translated that way thirty nine times in the Bible. When in 1914 the Austrian Crown Prince Franz Ferdinand was assassinated in Sarajevo, Austria-Hungary, supported by Germany, declared war on Serbia, during which the Serbian army was decimated. By the end of the war, Serbia had lost a

quarter of its entire population. The daughter of the king of the South had been betrothed to the king of the North, “to make an agreement” but she retained not “the power of his arm” but was given up just as the prophecy had said and as it had taken place in the second cycle.

### Third Syrian War & World War I

*But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. **Dan 11:7-9***

Returning to the Greek empire, Bernice’s brother, Ptolemy Euergetes, then avenged her death that same year as soon as he came to the throne. He conquered Syria, slew Laodice and plundered the kingdom taking, as part of his plunder, 40,000 talents of silver and 2,500 idols before returning to Egypt in what was known as the Laodicean or third Syrian war lasting from 246-241 BC. Ptolemy outlived by five years the king of the North, Seleucus Callinicus, the son of Laodice, who died in exile after falling off a horse.

In modern Europe, the invasion of Serbia activated a full mobilisation of Russia (a branch of Serbia’s Slavic roots) against Austria and this led to Germany invading France within a month by advancing through neutral Belgium, which brought Great Britain into the war, which launched the First World War. The Triple Entente (South) defeated Germany, the Austro-Hungarian Empire and their allies (North) by 1918 and the war was ended with the Treaty of Versailles in 1919. This forced the dissolution of the Austro-Hungarian Empire and required Germany to give up its colonial possessions and other territory to the victorious powers and pay enormous war reparations. To pay these they were forced to borrow huge amounts of money from America. The king of the South had avenged Serbia, eventually defeating the king of the North,

the central powers and carrying away huge amounts of gold and other precious things in the form of war repatriations.

## Fourth Syrian War & World War II

*But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. **Dan 11:10-12***

The sons of Seleucus Callinicus wanted revenge for their father's defeat. The most successful being Antiochus Magnus who retook Seleucia and Syria and almost invaded Egypt itself on launching the fourth Syrian war in 219 BC. Ptolemy Philopator, the son of Euergetes became upset at his losses and finally raised a large army of over 70,000 men and destroyed the Syrian 65,000 man army in 217 BC at the battle of Raphia. Philopator did not, however, follow up his success but became proud and chose to enjoy his success in luxury. In order to raise his army, Philopator had been forced to raise half of it from the native Egyptians instead of from the local Greek population, as was the custom. The ensuing victory at Raphia made the now armed native Egyptians self-confident and led them to revolt against the Ptolemaic rule in Upper Egypt leading to its secession and war for nearly twenty years. According to the third apocryphal book of Maccabees, Philopator also started a persecution against the Jews because they had not allowed him to enter the most holy place of the temple, killing about 60,000 Jews in Alexandria. Antiochus launched a fifth Syrian war in 202 BC but did not invade Egypt on the request of the Romans.

Returning to modern Europe, the bitter resentment in Germany caused by the heavy repatriations imposed on it after the First World War led

the succeeding generation to seek revenge against the huge injustice it considered had been done. These feelings were enflamed by Adolf Hitler who exploited them in his annexation of Austria in 1938 and occupation of Czechoslovakia in 1939. He then launched an unprovoked invasion of Poland in 1939 that led to the declaration of war on Germany by the allied powers of the United Kingdom and France, who were later joined by Russia in 1941, after it was also invaded by Germany. Hitler's goal of creating the Third Reich was an attempt to recreate the Holy Roman Empire that was otherwise known in German as the First Reich. While the allied powers again represented the king of the South, the Tripartite Pact between Japan, Italy and Germany, including Austria, signed in 1940, formalized the mainly fascist Axis Powers that were to represent the king of the North. In total the Allies mobilized about 62 million men and women, while the Axis mobilized about half that number. Germany's successes during the first half of the war led Hitler to delusions of self-grandeur that led to his creation of the "final solution" in which about six million Jews perished. Instead of strengthening his vaunted Aryan race, by purifying it from the "Jewish stain" as he called it, the "final solution" only served to weaken Germany and strengthen the resolve of the allies in its defeat.

We observe that a period of 22 years elapsed from the end of the Third Syrian War in 241BC to the beginning of the Fourth Syrian War in 219 BC. Almost exactly the same period of time (21 years) elapsed between the end of WW1 in 1918 and the beginning of WW2 in 1939.

There may be some ambiguity in verse twelve about who the three references to 'he' apply to. In fact the word 'he' is a supplied word that does not exist in the original Hebrew. It just says that many ten thousands shall be cast down but not by whom. In the Greek Empire the 'he' refers to the king of the South while in modern Europe it refers to the king of the North. In both cases it is the Jews that are cast down, first sixty times ten thousand and the second time six times ten thousand times ten thousand.



## Fall of Ptolemaic Egypt & Iron Curtain

*For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [have] any strength to withstand. **Dan 11:13 - 15***

During the reign of Philopator's grandson, Ptolemy VI Philometor, Antiochus Magnus made a deal with Philip of Macedon to carve up the Ptolemaic kingdom between them. Antiochus put together a large army and invaded Egypt in 169 BC, in what became known as the sixth Syrian war. Within a year he had defeated the Egyptian forces and taken the walled city of Pelusium, conquered all Egypt with the exception of Alexandria and captured Philometor. He had himself crowned the king of Egypt at Memphis upon which Alexandria revolted choosing Philometor as their ruler. On the orders of the Roman Senate Antiochus abandoned his claim to the Egyptian throne and allowed Philometor to continue ruling as a puppet king. This one-year war began exactly fifty years after the war with Philipator in 219 BC. Considering that the statement about "the robbers of thy people" is parenthetical, we can see that this sequence of historical events exactly matches the prophecy. This conquest of the south ended the generations long struggle between these two kings. The long conflicts had sapped the power of these kingdoms until till they were no match for Rome, who was beginning to intervene in history. The expression "the robbers of thy people" has been traditionally understood to refer to the Roman Empire that would begin to play a role in world affairs about this time.

The prophecy said that the king of the South would be defeated "after certain years." Unfortunately there is insufficient information in the prophecy itself to determine the number of these years. We are told that they are a "certain" rather than an uncertain number of years. This being

so, we deduce that it must be the same certain number of years for both fulfilments of the vision. In the history of the Greek empire this period of time corresponds to the time between the start of both wars, which was *fifty years* (219-169 BC). Hence, in the history of modern Europe the corresponding period, which is the time between the attack of the king of the North and his renewed attempt to defeat the king of the South, must also be fifty years. It is an interesting coincidence that the word translated as “certain” begins with the Hebrew letter ה (hei) that has a numerical value of five.

The other detail of the prophecy we must consider is that after these “certain years” the king of the North would come with “a great army and with much riches.” The word army in the Hebrew is translated from the word “force” and can refer to either a force of men, means or resources. Following the Hebrew literary practice of parallel repetition there is no reason to hold that the king of the North must necessarily launch a military offensive against the king of the South. An economic offensive satisfies the prophecy just as well and indeed seems to be implied as the correct interpretation because this overwhelming attack involves “much riches.”

With the forgoing two points in mind, we must look for an offensive of the modern day king of the North exactly fifty years after the beginning of the Second World War in 1939. Towards the end of WWII Churchill, Roosevelt and Stalin redrew the map of Europe at the Yalta conference along different lines of east and west that became known as the iron curtain. The demarcation between the kings of the North and South changed radically. France and England, which had been principalities of the king of the North, now became principalities of the king of the South. Before WWII the nations of the king of the North were mainly fascist dictatorships and the nations of the king of the South were mainly free market democracies. After the war the nations of the king of the North were democracies and the nations of the king of the South were Communist dictatorships. Concerted efforts were then made to unite the once rival nations of the king of the North by transferring their powers to a central authority beginning with the Council of Europe and NATO in

1949, and followed by the treaty of Rome in 1957 that established the European Economic Community (EC) and later the European Union.

Adding fifty years to the beginning of WWII in 1939 brings us to 1989. During that year the king of the North would capture the territory of the king of the South. Some years before this date, U.S. President Ronald Reagan began a secret campaign, with the covert assistance of the Vatican, to destabilise the Government of Poland and break the Soviet Union's dominance of Eastern Europe through an array of economic, diplomatic and covert measures. The collapse of the Soviet block quickly followed. In 1989 the Communist party fell in Poland to the Catholic led Solidarity party. This same year saw the fall of the communist governments in East Germany, Bulgaria, Czechoslovakia, Hungary and Romania. We note that in the Hebrew the term translated "fenced cities" in Daniel 11:15 is actually in the singular and 1989 also marked the fall of the Berlin Wall leading to the reunification of Germany in 1990. These new central and east European democracies immediately pressured the EC for admission and NATO for membership to strengthen their own political reforms and as a safeguard against the threat of a possible resurgence of Russian power.

The year 1989 in the history of Europe saw events almost as monumental as the two world wars. The overthrow of the Soviet block, through the means of economic war in collaboration with covert Vatican operations, representing the "many that shall stand up against the king of the South," both within and without, exactly fulfilled the prophecy. Russia's vast military arsenal was of no help to her in retaining her central and eastern European territories as the prophecy had said "and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand" after the required number of "certain years" had passed. According to the traditional interpretation of the expression "robbers of thy people", the nation that exalted itself following the overthrow of the Soviet block in 1989 would be the fourth kingdom that would arise in the vision.

## Kings of North and South Comparative Table

Prophecy	Second Cycle	Third Cycle
King of North & South v.5-7	Ptolemy (S) / Seleucid (N)	Triple Entente/Central Powers
	<i>Seleucid ties to Babylon</i>	<i>Central Powers tie to religion</i>
S stronger than North (11:5)	Ptolemy Strongest	Britain strongest in Europe
At end of years - lifetime v.6	74 yrs after Alexander in 249	63 years after waterloo in 1878
Marriage agreement (11:6)	Bernice married Antiochus	Serbia “married” to Austria
She shall not stand (11:6)	Bernice killed by Laodice	Serbia decimated by Austria
Branch of root stands (11:7)	Bernices' brother Euergetes	Russia (Slavic ethnic roots)
Come against k of N (11:7)	Egypt attacks Syria	Triple Entente enters WWI
King of South victorious v.7	Syria conquered in 246 BC	Central Powers defeated
Carries away much silver v.8	40,000 talents of silver	Germany - huge repatriations
Returns to own land (11:9)	Did not annex Syria	No occupation of Germany
Sons of K of N stirred v.10	Antiochus III Magus War	WW II a generation later
K of S sends multitude v.11	> 70,000 man Egyptian army	60 million allied soldiers
Given into his hand v.11	Defeated Syrian army of 65k	Germany winning at start
King’s heart lifted up (11:12)	Philometor became lifted up	Hitler and his superior race
Take away many 10,000 v.12	Revolt of Alexandrian Jews	Holocaust: 6 million Jews
Not strengthened by it v.12	No benefit to Ptolemy	Strengthened Allies’ resolve
After certain [50] yrs (11:13)	50 years after 219 BC	50 years after 1949
K of N returns (11:13)	Antiochus attacks in 169 BC	Fall of Soviet block in 1989
Much riches (11:13)	Great army	Cold war: economic warfare
Many stand against S (11:14)	Philip of Macedon stood up	Vatican agents helped downfall
Robbers of thy people v.14	Rise of Rome	Rise of Fourth Kingdom
Takes fenced city (11:15)	Walled city of Pelusium falls	Fall of Berlin Wall
Arms of S not withstand v.15	Egypt’s forces overwhelmed	USSR military arsenal useless

## Third Kingdom TimeLine

<p><b>Alexander's Empire</b></p> <ul style="list-style-type: none"> <li>▪ Conquered world 8 yrs</li> <li>▪ Failed to defeat India</li> <li>▪ Died shortly after</li> <li>▪ Hellenised the world</li> </ul>	<p><b>Peace Treaty Bernice</b></p> <ul style="list-style-type: none"> <li>▪ North: Seleucid</li> <li>▪ South: Ptolemy</li> <li>▪ A lifetime later ~80 yrs</li> <li>▪ Bernice given to KofN</li> </ul>	<p><b>Third Syrian War</b></p> <ul style="list-style-type: none"> <li>▪ Bernice murdered</li> <li>▪ Retaliation for Bernice</li> <li>▪ K of N defeated</li> <li>▪ Syria plundered</li> </ul>	<p><b>Fourth Syrian War</b></p> <ul style="list-style-type: none"> <li>▪ Sons revenge</li> <li>▪ Great multitude killed</li> <li>▪ Cast down thousands</li> <li>▪ K of N defeated again</li> </ul>	<p><b>End of Conflict</b></p> <ul style="list-style-type: none"> <li>▪ Great riches involved</li> <li>▪ K of S arms useless</li> <li>▪ Fenced city taken</li> <li>▪ Rome exalts itself</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Alexander the Great</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Peace Treaty</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Third Syrian War</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fourth Syrian War</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Final Syrian War</p>
<p>331 BC</p>	<p>← 82 years →</p> <p>249 BC</p>	<p>246-241 BC</p>	<p>← 22 years →</p> <p>219 BC</p>	<p>← 50 years →</p> <p>169</p>
<p>1798</p>	<p>← 80 years →</p> <p>1878</p>	<p>1914 - 1918</p>	<p>← 21 years →</p> <p>1939</p>	<p>← 50 years →</p> <p>1989</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Napoleon Bonaparte</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Treaty of Berlin</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">World War I</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">World War II</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">End of Cold War</p>
<p><b>Napoleon's Empire</b></p> <ul style="list-style-type: none"> <li>▪ Conquered world 8 yrs</li> <li>▪ Failed to defeat Russia</li> <li>▪ Exiled shortly after</li> <li>▪ Secularised Europe</li> </ul>	<p><b>Treaty of Berlin</b></p> <ul style="list-style-type: none"> <li>▪ North: Central Powers</li> <li>▪ South: Triple Entente</li> <li>▪ A lifetime later 82 yrs</li> <li>▪ Serbia given to Austria</li> </ul>	<p><b>World War I</b></p> <ul style="list-style-type: none"> <li>▪ Serbia devastated</li> <li>▪ Retaliation for Serbia</li> <li>▪ Central Powers defeat</li> <li>▪ Germany plundered</li> </ul>	<p><b>World War II</b></p> <ul style="list-style-type: none"> <li>▪ Sons revenge</li> <li>▪ Great multitude killed</li> <li>▪ The Holocaust</li> <li>▪ K of N defeated again</li> </ul>	<p><b>End of Cold War</b></p> <ul style="list-style-type: none"> <li>▪ Economic warfare</li> <li>▪ Soviet arms useless</li> <li>▪ Berlin Wall cast down</li> <li>▪ 4th Kingdom exalted</li> </ul>

## ***The Fourth Kingdom***

The vision in chapter eleven skips over the remaining events in the conflict between the declining powers of the kings of the North and South, to focus attention on the rising power referred to only as 'he that cometh against him.' Some people believe that this verse just repeats what we are told in the previous one and the 'him' is the king of the South and 'he' the king of the North but that cannot be, for, if it is, then the entire historical sequence that follows breaks down. Instead the 'him' refers to the king of the North that had just conquered the king of the South, 'he' can be neither of these but a new unrivalled world power that would eclipse the power of the kingdoms of the kings of the North and South:

*But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Dan 11:16*

This new power referred to only as 'he' from here to verse thirty-nine differentiates it from the previous powers that were described as kings. Hence, this new power must be a state without a king, which was true of both the Roman republic and the republic of the latter day fourth kingdom. As Rome became recognised as the undisputed ruler of the world after the final Syrian war so to, after the fall of the soviet block and the end of the cold war in 1989, the prophetic fourth kingdom of the latter days would emerge as the undisputed ruler of the world.

### **He that Cometh**

The vision next details the rise of this fourth kingdom to imperial power. The vision states, "He shall do according to his own will, and none shall stand before him." This describes the transition from a republican government limited by law to an imperial one acting above all law, as the Roman republic fell to the unrestrained power of the Caesars. Likewise the latter day fourth kingdom would undergo a similar transformation.

In 59 BC, four years after Pompey had defeated the king of the North (Syria) and annexed Judea, Julius Caesar was elected consul. Together

with Crassus, Pompey and Caesar formed what Cicero, the famed Roman senator, called the First Triumvirate in Rome. The combination of Crassus' money, Pompey's military might and Caesar's popularity was designed to undermine the power of the senate for personal gain. It ended in 53 BC upon the death of Crassus. The Roman senate desiring to prosecute Julius Caesar for his abuse of power as consul took this opportunity to attempt to break his growing influence and alienate him from Pompey. While Pompey leaned towards the Optimate (conservative or republican) party, Caesar's political support came mainly from the Populares (people's party). The actions of the senate led Caesar to determine that his only hope of avoiding prosecution was to take absolute control of the Roman government and appoint himself dictator, as Sulla had done a generation before. For nearly a year he attempted to negotiate an alternative. Finally resolving he had no other alternative he crossed the Rubicon with his legions and began a civil war against the forces of the senate led by Pompey in 49 BC. His victory marked the beginning of the end of the Roman Republic. Caesar was appointed perpetual dictator by the senate but stood down eleven days later after appointing himself consul for a second term thus securing immunity from prosecution. While he never assumed the title of emperor, he nonetheless ever after exercised absolute control over Rome and its government.

According to Victor Duruy in History of Rome vol. V (1883); Suetonius "Life of Julius Caesar" quoted in Davis, William Stearns, Readings in Ancient History (1912), an interesting story is told of the crossing of the Rubicon, not unlike that of Alexander's crossing of the Hellespont:

*"Even as he hesitated this incident occurred. A man of strikingly noble mien and graceful aspect appeared close at hand, and played upon a pipe. To hear him not merely some shepherds, but soldiers too came flocking from their posts, and amongst them some trumpeters. He snatched a trumpet from one of them and ran to the river with it; then sounding the "Advance!" with a piercing blast he crossed to the other side. At this Caesar cried out, 'Let us go where the omens of the gods and the crimes of our enemies summon us! THE DIE IS NOW CAST!' Accordingly he marched his army over the river; [then] he showed them the*

*tribunes of the Plebs, who on being driven from Rome had come to meet him, and in the presence of that assembly, called on the troops to pledge him their fidelity; tears springing to his eyes [as he spoke] and his garments rent from his bosom."*

Daniel's vision explicitly describes Julius Caesar's seizure of power and the events following, leading to his death. Events that would change the course of world history:

*He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do... Dan 11: 17*

The word 'with' in the expression "he shall enter with" is a supplied word not occurring in the original Hebrew so that the expression should be translated from the Hebrew literally as "he shall get, take, bring or come into" the "strength of the whole kingdom" The word 'with' in the expression "upright ones with him" is actually translated to mean 'against' 36 times out of the 72 times that it occurs in the Bible and a plethora of other ways for the remaining 36 times. In summary this first part of the seventeenth verse should perhaps be more correctly translated as "He shall set his face to obtain the strength of the whole kingdom, with the upright ones against him, but he shall prevail." This precisely describes what Caesar set out to do and did. Who were "the upright ones" that would be against him? Returning to Cicero, who recorded for us the history first hand, we discover that the Optimates were also known as the 'boni' or 'good' men. Cicero describes them as honest men who would not be bought who aspired to domestic peace and tranquillity with appropriate individual behaviour and the traditional form of republican senatorial government. This obdurate minority of "upright" Roman senators were determined to prosecute Caesar for his alleged crimes against the state:

*and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. Dan 11: 17*

After Caesar captured Rome, Pompey fled to Egypt as he had been appointed the legal guardian of the eighteen-year-old Cleopatra and her



twelve-year-old brother on the death of their father. Caesar pursued Pompey to Egypt in 48 BC with a single legion only to be presented on his arrival with Pompey's head, who had been murdered by an officer of Ptolemy XIII. Cleopatra immediately solicited Caesar's help in her struggle against Ptolemy and in response Ptolemy aroused the local population to attack the Romans who fought back and subdued the Egyptians in 47 BC. In the process, the famous library of Alexandria was burnt down. Cleopatra, the daughter of women, became Caesar's mistress causing a scandal in both Rome and Egypt, but she later turned against Rome to join Mark Antony at the battle of Actium in 31 BC.

Some scholars interpret "the upright ones" to mean a Jewish army of 3,000 that held the frontier gateways into Egypt to assist Caesar in this battle. It is difficult to rationalise how a mercenary force of Jews can be considered "upright" especially when they were assisting the Romans that were so much hated by the general Jewish population of the time:

*After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. **Dan 11: 18 - 19***

From Egypt Julius Caesar travelled to the Battle of Zela in 47 BC where he captured or killed an enemy army of 20,000 men. The word translated as "isles" is also used to mean coastland. After a two month visit to Rome in 46 BC Caesar set sail to the North African coast with six legions to fight the republican forces under the command of one of his former commanders, Titus Labienus, who had defected to the republican side several years earlier. Caesar was defeated at the Battle of Ruspina in modern day Tunisia and lost about a third of his army (10,000 men). Despite the high casualties, Caesar won a victory against the republican forces one month later in the Battle of Thapsus. In all, this defeat amounted to 30,000 losses on the republican side, 10,000 of which were slaughtered by Caesar when they surrendered. From there Caesar sailed to the plains of Munda in southern Spain in 45 BC for the last battle of

his civil war against the republicans. Caesar met the republican forces of thirteen legions (70,000 men) with eight legions (40,000 men) under his command. At the end of the battle 30,000 of the republican soldiers lay dead with only 1,000 dead and 500 wounded on Caesar's side. The total number of lives taken away in these battles is estimated to be at least 80,000.

The second part of the eighteenth verse can more clearly be translated as "a ruler shall make cease his reproach for him, but his reproach shall return to him" (LITV), but the fulfilment of this in the history of Rome is unclear. At best we think this may have something to do with the scandal resulting from his affair with Cleopatra. After the battle of Munda, Caesar returned to Rome in 44 BC where he was murdered on the ides of March by the senate.

When we consider the future third fulfilment of these events during the latter day fourth kingdom we can foresee drastic political changes in store for it. The vision tells us that one will arise to grasp the "might of the whole kingdom" but this will not be achieved without a civil war at some point in time. Like Caesar, this ruler will argue that his grab for power will be necessary to remedy the problems in the republic and be in accordance with God's will.

### **Economic Excess and Instability**

In the lead up to the civil war in Rome, Caesar had managed to buy his way into popular favour. The treasures he plundered from his wars against the Celts were so immense that they not only made him one of Rome's richest men, but his lavish donations from the spoil to his legions made them fanatically loyal to him. Additionally after taking power in 49 BC, Caesar seized state reserves and immediately struck denarii bearing his name to win public favour. Later, in 46 BC, at his triumph, Caesar paraded 436,000,000 silver denarii and gold equivalent to twenty million denarii. As the denarii represented a soldier's daily wage of about \$20 the total sum amounted, in today's terms, to just under a trillion dollars. Two thirds of this would end up in the hands of the people, as Caesar put more coined money into circulation than all

those before him. The huge amount of gold and slaves flowing into Rome, enriching the Romans as a result of Caesar's successful conquest of Gaul, bolstered his popularity significantly. There were so many slaves in fact that the market was glutted and they became so cheap that everyone was able to afford a slave or three. At first this appeared as a boon to the Romans since even the poorest among them could own slaves, but in replacing the paid labour that had previously been undertaken by the poorer citizens, many Romans were left without any source of income. After the good times of enjoying the spoils of conquest had passed, the weakened economy fell into turmoil and led to the conditions that helped Caesar win the support of the people for his civil war and the overthrow of the senate. We cannot overlook what the Roman historian, Cicero, wrote in 55 BC:

*“The budget should be balanced, the Treasury should be refilled, public debt should be reduced, the arrogance of officialdom should be tempered and controlled, and the assistance to foreign lands should be curtailed lest Rome become bankrupt. People must again learn to work, instead of living on public assistance.”*

We reflect on the current economic situation in 2008 and the trillions of dollars that have been put into circulation through the credit bubble of the last decade. Now that this bubble has imploded the world economy is in turmoil and people are prepared to accept drastic changes to economic policy and even political changes to safeguard their perceived right to prosperity.

## **Consumes Glorious Land**

This fourth kingdom was to stand in the 'glorious' or 'pleasant' land (as it is translated in Dan 8:9). This has traditionally been interpreted to be Israel as it was called the “glory of all lands” (Eze 20:5-6). The 'glorious' land would eventually be 'consumed' by this world power. The word translated as 'consumed' actually means to 'cease', 'perish' or to be 'finished' This occurred the first time when Assyria completely wiped out the northern kingdom of Israel, destroying its capital Samaria and deporting the entire population so that it was never re-established. It occurred the second time when Rome completely wiped out the kingdom

of Judea, destroying Jerusalem and selling the entire population off as slaves as foretold in the ninth chapter of Daniel. To better understand the final fulfilment, it is instructive to understand the context of these prior fulfilments of the consumption of the glorious land by the fourth kingdom.

Judea and Rome had been allies for more than two hundred years following a league made at the instigation of the Jews in 163 BC against Syria. As part of this alliance in about 30 BC the temple at Jerusalem had been completely rebuilt at great expense by the Roman tetrarch, Herod, to assure the Jews of Rome's favour. Caesar himself had even donated colossal marble blocks for the construction. Hence, while there was a degree of distrust on the part of the Jews, Rome's heavy involvement in maintaining the political and economic stability of Judea and defending it from foreign enemies was for its general benefit. It is in this context that Rome 'stood' in the glorious land. Rome later found itself compelled to destroy Jerusalem, not because it wanted to, but because of Israel's growing sedition against Rome.

The destruction of Samaria by the Assyrians took place in a strikingly similar context. Israel had entered into an alliance with Assyria, against Syria. The nature of this alliance was so unduly compromising on the part of Israel that it called forth the denunciation of the prophets. This relationship continued until Israel conspired against Assyria, at which point Israel became a threat to Assyria and was destroyed:

*So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me... And the king of Assyria hearkened unto him. **2Ki 16:7 – 9***

*And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, **Eze 23:5***

*And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria. **2Ki 17:4***

Since the rise of the fourth kingdom in our era we wonder whether this coming destruction applies to either literal Israel or “spiritual” Israel as some commentators have suggested (as per Romans 9:6-8) or both. Ancient Rome actually did both; she first destroyed Jerusalem and then persecuted the Christian church. Similarly Assyria first destroyed Samaria and then harassed Judea. In either case; literal or spiritual, the context for these fulfilments is similar.

The modern state of Israel is completely dependent on the USA for its defence and receives \$3 billion in mainly military aid from the USA each year. Israel is a major focus of the foreign policy of the USA, that has vested interests in maintaining stability in the region. Syria is considered a major threat to the state of Israel. If the modern state of Israel is to be destroyed, it will be with the consent of, if not on the part of its benefactor, and will take place contrary to its long-standing policy.

The wellbeing of “spiritual” Israel, the Christian church is also to some degree dependent on the religious freedom that the USA has not only maintained domestically but also promoted worldwide. Yet the time is coming when the fourth kingdom will enter into an allegiance with various Christian churches, to defend them against rising secularism and this will lead to the destruction of real Christianity contrary to its long standing policy. We shall consider the details of these events a little later.

An interesting curiosity that we noted earlier is that both previous destructions of the Jewish temple took place on the same day in the Hebrew calendar, the ninth and tenth day of the fifth month (Tish'a B'Av) corresponding to the end of July. We wonder if it the consummation of the “glorious land,” literal or symbolic this time round will also occur at the end of July.

## **Daughter of a Harlot**

We noted in the previous chapter that the word ‘daughter’ need not mean an individual but also a ‘town’ or ‘village’. Additionally, according to

the Hebrew, the expression “daughter of women” (Dan 11:17) may also be translated, although less commonly, as “the daughter of an adulteress” or “of a harlot.” In Revelation, Babylon is described as a whore and the mother of harlots (Rev 17:5). It is accordingly possible to identify Daniel’s “daughter of women” as the “daughter of Babylon.” In the Bible, the city of Babylon is referred to as the “daughter of Babylon” six times. (Psa 137:8; Isa 47:1; Jer 50:42; 51:33; Mic 4:10; Zech 2:7) Thus the expression “daughter of women” can legitimately be interpreted to mean the ancient city of Babylon or the offspring of the establishment identified as Mystery Babylon. Additionally the expression “corrupting her” (Dan 11:17) can also be interpreted as destroying or spoiling her not just morally but materially.

We also noted that after his ascension to the Assyrian throne, Sennacherib recaptured the city of Babylon that was in revolt in 703 BC; plundering its palace. Even after Sennacherib recaptured Babylon, it continued to be rebellious until he utterly destroyed the city in 689 BC leaving it uninhabited for some years. Assuming this application to be correct, we should expect to see a similar sequence of events in Sennacherib’s history following the “corruption” of Babylon as transpired in the history of Julius Caesar and indeed we do. Two years after Sennacherib first put down the Babylonian rebellion he turned to the Mediterranean coast and, in 701 BC, took 200,156 captives away from Israel. While his entire army was later destroyed in one night after his siege of Jerusalem (2Ki 19:35), he used the fact that Hezekiah, a “prince for his own behalf,” had paid a huge tribute to represent the event as a great victory and avoid reproach. After returning to Assyria Sennacherib was murdered by his own sons (2Ki 19:35).

These two historical fulfilments of the fourth kingdom are different in subtle ways. Julius Caesar entered Rome through civil war whereas Sennacherib inherited the throne peacefully. Julius Caesar morally corrupted Cleopatra who appealed to him for aid to support her claims to power by giving herself to him while Sennacherib had to retake Babylon by force and then physically destroyed it because of its claims to power. Sennacherib and his successors took away many Jews whereas Julius

Caesar took away many Romans, yet in both cases they removed those who opposed their rule. Later millions of Jews were slaughtered and sold into slavery under the Emperor Tiberius. Yet both Julius Caesar and Sennacherib were murdered in the safety of their sanctuaries by their trusted friends or relatives. The fulfilment of the vision need not be repeated in exactly the same way each time as long as the prophetic details are met. While the specific nature of some of the events on both occasions is a little different both the Assyrian and Roman histories can be seen to fulfil the specification given in the vision. This is an indication that we should expect the third fulfilment to be also somewhat different yet at the same time similar to the previous two fulfilments of the vision.

As the daughter of the king of the South in modern Europe was not an individual so the coming “daughter of women” in the fourth kingdom will not be an individual. Further, since “the daughter of women” is not the progeny of a king or kingdom as in the first case it is unlikely to be a political state. In the Scriptures women are used to denote churches (Jer 3:14; Eph 5:23-32) thus the “daughter of women” or “daughter of a harlot” specifies a religious establishment, a daughter of Babylon the Great, “the great whore... the mother of harlots” (Rev 17:1, 5).

In seeking the aid of and entering into treaties with the kings of the world instead of trusting to Christ, her husband, a church commits adultery just as Israel committed adultery in forming leagues with the Assyrians and Egyptians (Eze 16:26-28, 32-35; 23:5-9). More than just representing a church, Babylon the Great represents a religious establishment that has entered into league with the kings of the earth combining the interests of church and state (Rev 17:2). This is why Babylon is depicted as riding a beast (Rev 17:3) representing a political kingdom under the control of a church (Rev 17:18). The “daughter of a harlot”, accordingly, represents any church that inherits Babylon's characteristics, recognises her maternal authority, follows her example, preserves her traditions and is, in turn, recognised by Babylon as a daughter.

Julius Caesar's overthrow of the Roman republic and his ensuing relationship with Cleopatra as identified by Daniel represents, in the latter day fourth kingdom, the rise of a leader that will overthrow the principles of republicanism and will form an alliance with those religious institutions identified as the daughters of Babylon. This clearly points to the time when the principle of separation of church and state that has been held sacred for the last two hundred years will be abolished. The churches that make up the religious right will wholeheartedly support the coming leader in exchange for his help in establishing their supremacy over their rivals, as did Cleopatra. A league will be entered into with various churches extending to them the power of the state to achieve their political and religious objectives. Indeed there are many voices today demanding just that. In this act the fourth kingdom shall repudiate the last remaining principle of its republican constitution. Furthermore, this adulterous relationship between these churches and the civil power, in betrayal of every principle they once stood for, will corrupt them. While this relationship may be politically advantageous to them, they will thereby spiritually destroy themselves. Once the daughters of Babylon have obtained what they want they will turn away their support away from this leader, and "he will come to his end and not be found."

## End of the Republic

*Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. **Dan 11:20***

Julius Caesar had nominated his great-nephew Octavian as his successor and inheritor. Apart from inheriting Caesar's name and personal fortune, he also inherited the office of Pontifex Maximus (supreme Pontiff) that Julius Caesar had been appointed to in 63 BC. After Octavian's victory over Mark Antony and the forces of Egypt at the battle of Actium in 31 BC, he was named emperor by the senate, taking the name Augustus and forever ending four hundred and fifty years of Republican government in Rome. His ascension to Emperor marked the culmination of the formal



union of the supreme authority of the church with the supreme power of the state. While behind the scenes Octavian held absolute dictatorial power he was very careful to be seen to uphold the senate and republican institutions of Rome. He is remembered among other things for his taxation reforms in the empire in which he introduced measures of taxation based on population census and fixed quotas for each province. It was his taxation of the entire world that was responsible for Mary and Joseph travelling to Bethlehem in late autumn (Luke 2:1). Augustus died peacefully of old age in 14 AD not in anger or in battle. Tiberius, whom Augustus had initially refused to nominate as successor saying he was too vile, succeeded him. Historians describe Tiberius as tyrannical, hypocritical, debauched, and continually drunk. Hated by all, he was eventually suffocated with pillows in 37 AD:

*And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. **Dan 11:21***

These events were but a repetition of the history of Assyria. After Sennacherib's assassination, his successor Esarhaddon bought his popularity by rebuilding Babylon and constructing the sanctuary of Esharra in Asshur. He then conquered Egypt carrying away many spoils of war. He died of natural causes. His son and successor Ashurbanipal was unpopular with the royal court and is known for his cruelty. No details about his death remain.

In the latter day fourth kingdom, following the end of the self appointed leader, his successor will drastically raise taxes and coerce the senate to greatly increase his power by modifying the constitution. He will formalise the union of church and state begun under his predecessor, putting the finishing touches on the church-state edifice. This will formally abolish the nation's republican principles and effectively establish a rule of one. This may take place through the passing of a law under the guise of protecting the republic that will actually bring about its end, as it did in Rome. He will die before his time and be succeeded by a 'slippery' and dishonourable fellow.

## War with the King of the South

At this point in the vision the historical fulfilments of Assyria and Rome diverge a little. The events foretold took place in both, but in the history of Rome the sequence was slightly altered. The Assyrian history follows the sequence in Daniel whereas in Roman history verse 21 is fulfilled after verses 22 – 28. In Assyria the events relating to the war with the king of the South took place under the third king while in Rome they took place under the second Caesar. This means that we cannot be sure which sequence will be followed in the future fulfilment, although we suspect it may follow that given in the vision:

*And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches. **Dan 11:22 -28***

The key to understanding these events is the identification of the “prince of the covenant.” There are many princes mentioned in the book of Daniel such as the prince whose people destroy Jerusalem (Dan 9:26). Many scholars believe that the prince of the covenant refers to the Messiah, yet there is no textual evidence to indicate this as Daniel

elsewhere specifically identifies the Messiah as such. That this is a prince of 'the covenant' is not sufficient to identify the prince, as we are not told what covenant is here being discussed. If the covenant here mentioned is the "holy covenant" it would have been specified as such as it is on all other occasions (see verses 28, 30). The only clue as to what covenant is being referred to is given by the context that identifies it as a 'league' or treaty "made with him," the prince of the covenant, and after which "he" would work deceitfully. This cannot be the Messiah in whom "no guile was found in his mouth" and who would "bring forth judgement unto truth" (1 Pet 2:22; Isa 42:1-4). While different Hebrew words are used in the text for 'covenant' and 'league' there is no grammatical reason for these to be interpreted differently since both are synonyms of the other. The Hebrew word used for covenant here is translated as league seventeen times elsewhere in the Bible. While league refers to the act of two parties uniting in some way, a covenant specifically refers to the legal instrument that binds them together. The rules of basic grammar say that we should not look outside of the immediate context to find another meaning if a valid meaning is present within the context. Hence this league or covenant is made between the prince of the covenant and the king of the South and "both these kings... shall speak lies at one table." (Dan 11:27) Daniel uses the designation of prince and king interchangeably (Dan 10:20).

In both the history of Assyria and Rome we find a league made between two princes, one of which would be broken in conjunction with a war against the king of the South. In Assyria the prince of the covenant was Shamash-shum-ukin and in the history of Rome it was Mark Antony. There is a popular tradition that the designation 'king of the South' and 'king of the North' in the visions of Daniel must always be interpreted as applying to which ever kingdoms have material dominion of the lands physically to the north and south of Jerusalem such as Syria and Egypt or their spiritual counterparts. This tradition has been the cause of much confusion in regard to Daniel's prophecies. While this identification may occasionally be true there is no Biblical evidence that it must always be the case.

The fulfilment of these events during the history of Assyria is, at the very least, striking. It was Esarhaddon's will that upon his death his kingdom would be shared between two of his sons. His last act accordingly divided Assyria into a dual kingdom with two capitals and two kings; Ashurbanipal in the north and Shamash-shum-ukin in the south. Ashurbanipal was to rule as king of Assyria and his older brother Shamash-shum-ukin would rule as king of Babylon on condition to paying homage to his brother as suzerain. Some historians believe that through means of a conspiracy Ashurbanipal, whom the prophecy describes as 'vile', had obliged his father to this last arrangement. Nevertheless this is the league spoken of by the vision. After the two had come to their respective thrones, Ashurbanipal affected to consider his brother as a mere viceroy appointed by himself due to his own generosity and, as such, liable to be deprived of this office at will. His increasing arrogance and condescending attitude towards Shamash-shum-ukin would sooner or later bear fruit. In 652 BC Shamash-shum-ukin revolted against Ashurbanipal with the support of the Babylonians, Arameans, Elamites and Arabs, purchased with the treasures of the Babylonian temples. We quote now from the History of the Babylonians and Assyrians, Part III: The Ascendance of Assyria, by George Godspeed:

*Shamashshumukin had ruled in harmony with his brother, content to administer the affairs of his city, to direct the religious ceremonial, and to enjoy the prerogatives which were the prized possession of the king of that wealthy capital and the holy seat of the great gods. In the very nature of the situation, however, contradictions existed which were bound to produce trouble. Babylon's claims to supremacy were secular as well as religious, and her nobles never relinquished their rights to supremacy over the world of nations as well as over the world of the gods. Their king, too, was an Assyrian, with the ambitions of a warrior and a statesman as well as the aspirations of a priest. Yet, in the very nature of things, Ashurbanipal was lord of the empire and the army, the protector of the peace, and conqueror of the enemies of the state, the defender of Babylon from assailants, its head in the political sphere. A clash was therefore inevitable... The ambition of the younger brother was doubtless intensified by the intrigues of his priestly advisers, and his pride wounded by the*

achievements of Ashurbanipal and the glorification of them... Shamashshumukin determined to declare his independence. The course of events shows how carefully he laid his plans and how wide a sweep was taken by his ambitious design, which in its fulness comprehended nothing less than the substitution of Babylon for Assyria as ruler of the world. Two main lines of activity were followed: (1) agents were employed to foment rebellion in the vassal states; (2) **the treasures of the temples were freely used to engage the help of the peoples about Babylon in driving the Assyrians from Babylonia, and to raise an army of mercenaries to defend and maintain the new centre of the empire.** How far these emissaries succeeded in the former work is not certain, but Ashurbanipal found traces of their activity in the provinces of southern Babylonia, along the eastern mountains, in Syria, and Palestine and in western Arabia, while Egypt and far-off Lydia are supposed to have been tampered with by them. Northern Babylonia was already secure for Shamashshumukin, and his gold had found acceptance in Elam, Arabia, and among Kaldean and Aramean tribes. Even some Assyrian officers and garrisons had been corrupted.

The conspiracy was well advanced before any knowledge of it came to the surface. The prefect of Ur, who had been approached in the interests of the plot, sent word to his superior officer, the prefect of Uruk, that Shamashshumukin's envoys were abroad in that city. The news was immediately sent to Ashurbanipal, who seems to have been taken utterly by surprise. If he had had suspicions, they had been allayed by a recent embassy of noble Babylonians who had brought to him renewed assurances of loyalty on the part of his brother... Shamashshumukin now threw off the mask and launched the rebellion (652 B.C.). He closed the gates of his fortresses and cut off the sacrifices offered on his brother's behalf before the Babylonian gods. The various kings and peoples were either summoned to his aid, or invited to throw off the Assyrian yoke. The southern Babylonians responded by besieging and overcoming Ur and Uruk. The king of Elam entered Babylonia with an army.

Ashurbanipal at this point stirred up his army against the Babylonian alliance. The vision said; "the arms of the flood are overflowed from before him, and are broken." A more literal reading of the Hebrew makes the meaning of this expression a little clearer: the arms of a flood shall

overflow out from him and break (or destroy) also the prince of the covenant. The events clearly fit the description given in the vision. The armies of Ashurbanipal overran the territory of the king of the South, Shamash-shum-ukin, who was broken. The cruelty of Ashurbanipal knew no bounds and the descriptions of the slaughter and destruction at Babylon in 648 BC is nothing less than horrific. Shamash-shum-ukin perished during the war which, according the Babylonian records, was due to suicide, but the famous archaeologist George Smith considered that his own Babylonian servants had murdered him in retaliation for their sufferings in the siege of the city. The official records would reflect the official story promulgated by Ashurbanipal to glorify himself and vilify Shamash-shum-ukin.

Following his overthrow of Babylon, Ashurbanipal turned his attention to punish its supporters, finally defeating them in 645 BC, but the effort left Assyria weakened. Elam was ravaged in 640 BC in revenge and its capital Susa, that had remained unvanquished for over sixteen hundred years, was looted of its accumulated treasures. We quote from History Of Egypt, Chaldaea, Syria, Babylonia, and Assyria, Volume 8 (of 12), by G. Maspero, Ed. A.H. Sayce:

*Now that they had come as enemies, they were restrained by no considerations of diplomacy: the city was systematically pillaged, and the booty found in it was so immense that the sack lasted an entire month. The royal treasury was emptied of its gold and silver, its metals and the valuable objects which had been brought to it from Sumir, Accad, and Karduniash at successive periods from the most remote ages down to that day, in the course of the successful invasions conducted by the princes of Susa beyond the Tigris; among them, the riches of the Babylonian temples, which Shamash-shumukin had lavished on Tiumman to purchase his support, being easily distinguishable.*

The vision had said that he, Ashurbanipal, would break the prince with whom he had made a league or covenant. The verses we have just considered explain how and why this prince would be broken. Both Ashurbanipal and Shamash-shum-ukin were princes of the covenant that existed between them and Shamash-shum-ukin was broken precisely according to the vision.

Consider the fulfilment of these same events in the history of Rome. After having told us about Tiberius' succession to the imperial throne in verse twenty one, the description of events that follow now returns to fill us in on the details of Augustus' rise to power and the end of the Republic, beginning with the second triumvirate. Some scholars hold that the league here discussed (v.21-22) was a little known treaty that the Jews made with Rome as far back as 163 BC. This, however, breaks the continuity of the events being described by this part of the vision. Instead, as in the case of the league between the two Assyrian kings, this refers to the events relating to the end of the second triumvirate formed in 43 BC with the enactment of the Lex Titia between Octavian (Augustus), Mark Antony and Marcus Aemilius Lepidus. This law established the power of the triumvirate for the stated purpose of "confirming the Republic," yet it had the effect of formally bringing it to an end.

At the time of the death of Julius Caesar in 44 BC, Octavius was virtually an unknown 20-year-old youth. Yet, despite this, he quickly extorted his way into the office of suffect consul. With money stolen from the public treasury to buy the service of the army, he was warring against Lepidus and Mark Antony in Northern Italy, when the three met and decided to unite and seize power, giving rise to the triumvirate. They resorted to the proscription of their political enemies to raise money and then split the empire between them. Octavian seized control of the west, Mark Antony the eastern provinces and Lepidus Africa.

Soon after, however, Octavian expelled Lepidus from the triumvirate and control of Africa fell to Mark Antony. He subsequently relocated to Alexandria and became involved with Cleopatra who put the forces of Egypt at his disposal, essentially making him the king of the South. Octavian declared war on Mark Antony and met him in battle at Actium in 31 BC, drawing together the full might of the Roman Empire involving a combined force of 400,000 soldiers (50 Roman legions) and 560 warships. Before the battle, a malaria outbreak killed many of Mark Antony's seamen and one of his generals defected to Octavian revealing the battle plans. As a result of losing his fleet, nineteen legions deserted

Mark Antony during the night. Without a competent force to continue the battle, he attempted to flee but, believing that Cleopatra had been captured, committed suicide. Both Octavian and Mark Antony were princes of Rome according to the covenant that existed between them and Mark Antony was broken precisely according to the vision.

Octavian's victory made Egypt his personal possession and he had himself named Pharaoh. Octavian brought so much gold back to Rome from his expedition that the value of money dropped by half. He and subsequent emperors plundered the riches of Egypt for their own personal gain until they had drained most of it. As the sole surviving member of the triumvirate and the most powerful and richest man in the empire, Octavian established himself as Augustus Caesar, emperor of Rome.

The rise of Imperial Rome was a result of the combination of military strength, crafty diplomacy and exploitation of political advantage. The word translated as 'forecast' carries the meaning of plotting, contriving and political intrigue. What had never been done before took place. Kings would leave the inheritance of their kingdoms not to their children but to Rome because this meant they would be treated with leniency and kindness and would be protected from neighbouring enemies. The vision states that Imperial Rome would forecast his devices even for a time, which in Hebrew is literally a year, and applying the year for a day principle (see appendix A) represents 360 literal years from 31 BC when the Empire was established to 330 AD when Constantine abandoned Rome in favour of Constantinople.

In attempting to foresee the fulfilment of this part of the vision during the latter day fourth kingdom we see a ruler come to power through flattery, bribery, extortion and treachery to form part of a power sharing agreement with another, perhaps along north-south geographical lines. This treaty will be broken and the south and its allies will be plundered of their natural resources and other treasures, just as Ashurbanipal had plundered Elam, and Augustus plundered Egypt. According to the sequence given in the vision, these events take place under the rule of the third king in the history of Assyria but the second Caesar in the history



of Rome. This is complicated by the fact that Assyria's second king Esarhaddon also plundered Egypt. This ambiguity regarding under which ruler this will take place in the latter day fourth kingdom is not overly concerning since one should never expect prophecy to completely eliminate all uncertainty.

## Against The Holy Covenant

*Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. **Dan 11: 28***

After the king of the South had been vanquished, the victorious king of the North or his successors would return and “his heart shall be against the holy covenant” but we are not given any further details of what this entails. It is clear that the “holy covenant” is God's covenant with Israel whereby He pledged to establish them in the Promised Land, protect them from their enemies and make them prosperous if they kept His Law. The indignation against the covenant thereby entailed the alienation of Israel from the Promised Land:

*In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **Gen 15:18***

*And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. **Exo 6:4***

*These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. **Deu 29:1***

*Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. **Lev 20:22***

In the first fulfilment, after defeating Elam, Ashurbanipal's heart turned against the holy covenant and he relocated many of the defeated Babylonians, Elamites and those of other nations to occupy the land of Israel in place of the ten tribes, forever barring their return to their homeland. These foreigners, later be known as Samaritans did not keep the covenant and were to remain the enemies of the Jews forever:

*Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions...the Babylonians... and the Elamites, And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time. **Ezr 4:9 – 10***

*Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; **2Ki 17:34***

Under the Roman Emperor Tiberius, this expression of setting his heart against the holy covenant is often understood in connection with the corresponding description of the fourth kingdom in Daniel chapter eight, where we are told that the fourth kingdom would “stand up against the Prince of princes” which is a direct reference to the crucifixion of Jesus Christ, “Messiah the Prince” during the rule of Tiberius (Dan 9:25 – 26; Luke 3:1-3):

*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. **Dan 8:25***

Similar to the events under Assyria, this indignation against the covenant would extend to the destruction of Judea as a nation and the deportation of its entire population in 70 AD by Titus, who would himself later become Caesar. Yet the indignation against the covenant did not end

there. The close of the Jewish era marked the end of the old covenant with Israel and the institution of a new covenant:

*And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. **Heb 12:24***

*This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; **Heb 10:16***

*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. **Joh 4:23***

Under the new covenant, the blessings were to be largely spiritual rather than material, since, as Christ explained, “the kingdom of God is within you.” (Luke 17:21) Israel would no longer be counted according to the flesh but according to promise (Rom 9:6-8) and its kingdom would no longer be a political state, but a religious movement. Rome’s indignation would now accordingly strike against this new covenant and its spiritual kingdom. In this context, this king shall “destroy the holy people”, as we are told in the summary in chapter eight:

*...and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. **Dan 8:24***

Under the symbol of a dragon, Rome would now go to make war with those “that keep the commandments of God, and have the testimony of Jesus.”(Rev 12:17) From the second half of the first century till 312 AD the now infamous persecutions of Christians would take place. While in practice these were sporadic and generally limited to certain parts of the empire, they were a constant menace to Christians who were popularly presented as a threat to the unity and security of the empire. The most extensive and thorough of these persecutions took place under Diocletian for a period of ten years from 302 to 312 AD (Rev 2:10). As these attempts to exterminate Christians appeared to have the opposite effect, his successor, Constantine, took a different approach. Flattery, bribery

and compromise would now be used to more effectively sway Christians from the new covenant and the law of God that had been written “in their hearts, and in their minds” rather than in tables of stone stored within in the Jewish temple.

Unlawfully ascending to the throne of the Western Roman Empire amid allegations of illegitimacy and political intrigues and facing a divided kingdom and civil wars, Constantine needed to consolidate his power and gain popular support. Although Bel-Merodach was not the deity of choice in Rome, having been replaced by “deus sol invictus,” (unconquered sun god), Constantine was nevertheless clearly aware of the political benefits of “taking the hands of bel.” The problem before him was how to gain the political support of both pagans and Christians, as the latter were becoming a significant proportion of the population. The only way he would be able to accomplish this was to establish some form of unity in diversity by reconciling the two rival systems of belief, paganism and Christianity. Constantine’s approach to religion and that of many Roman emperors can perhaps be described by a quote from the Roman philosopher and Nero’s tutor, Seneca (4 BC - 65 AD) who wrote, “[r]eligion is what the common people see as true, the wise people see as false, and the rulers see as useful.”

Under his authority as the high priest of the Roman state religion, the Pontifex Maximus, Constantine first legally recognised Christianity as a state sponsored religion in 312 AD. The following year he formally ended Diocletian's general persecution and issued the Edict of Milan, proclaiming religious toleration. Next, he set out to build common bridges between paganism and Christianity, giving state endorsement to religious syncretism. This was in accord with this role as Pontifex Maximus which literally means “supreme bridge builder.” He encouraged this amalgamation by building on the framework of the famous Gnostic teachers; Clement of Alexandria, and his disciple Origen, who had devoted themselves to harmonising Christianity with the pagan philosophy of Greek Platonism (Col 2:8).

To facilitate this religious union Constantine commissioned Eusebius, bishop of Caesarea to produce fifty copies of a new version of the

Christian scriptures that would be more acceptable to pagans. This fact is recorded by Athanasius (Apol. Const. 4). As a student of Origen, Eusebius was well qualified for this task. The bible he produced in Alexandria based on the Hexapla and other of Origen's writings contained many textual changes making less conspicuous the differences between paganism and Christianity. With the publication of this state endorsed bible, Constantine formally ended an ongoing debate between Gnostics and Christians about what constituted the true scriptures. (David, L Dundan, "Constantine's Bible: Politics and the Making of the New Testament" pp.110-122)

Constantine's initiatives received a mixed response from Christians in general and further entrenched many of the divisions that had been entering into the church from the time of the apostles. How could religious unity be achieved with pagans if Christians could not even agree among themselves? In response, in 314 AD he ordered all the Christian churches in the empire that until then had been independent, to consolidate into a single universal (or catholic) church. In 317 AD Constantine sent an army to destroy the Donatist sect in Carthage who refused to join with this new "universal" Christianity. To further regulate worship throughout his empire he seized the fact that Sunday was observed by both sun worshipping pagans as well as some Christians and decreed in 321 AD that the day of the sun, the day dedicated to the "deus sol invictus" was to be the official, common day of rest.

*On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country however persons engaged in agriculture may freely and lawfully continue their pursuits because it often happens that another day is not suitable for grain-sowing or vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Codex Justinianus lib. 3, tit. 12, 3)*

It is worth remembering that at the time Constantine made this decree he was a practicing pagan and would remain one for most, if not all, of his life. Many pagan customs were at this time adapted to be more agreeable to Christians. One of Origen's students, Gregory Thaumaturgus

instituted the adoption of pagan feast days to celebrate Christian martyrs as a way to convert pagans to this new Christianity. For example the birthday of the unconquered sun god “Dies Natalis Solis Invicti,” which was held on the winter solstice, December 25 came to be revered as the birthday of Jesus Christ.

When all these efforts still failed to achieve the desired effect, Constantine called together, under his authority as Pontifex Maximus, all of the bishops to meet in Nicaea in 325 to hold an ecumenical council for the purpose of achieving the unity he desired. The legate of the bishop of Rome presided over the deliberations, held before the imposing presence of Constantine dressed in a purple robe adorned with gold and precious stones (Rev 18:16). It was decided among other things that Christians would be forbidden from choosing their own bishops as they had done until then, these were only to be appointed by at least three other bishops and that the bishops of Rome and Alexandria would preside over the bishops, establishing an ecclesiastical hierarchy. It was also determined at this council, to set aside the Jewish feast of the Passover held on the 14<sup>th</sup> of Nissan as a memorial of the resurrection in favour of the ancient celebration of the spiring equinox known as the feast of Easter. While less than one in five bishops attended, Constantine proceeded to enforce their resolutions. Those who would not conform were to be considered heretics or schismatics. Constantine made an edict against them banning their meetings, confiscating their churches and their personal property. Their books were placed in an index of proscribed writings to be burnt (Eusebius in Vita Constantini, Book III, ch 6ff). He decreed that anyone found concealing a forbidden book should be immediately beheaded. Through various other means he also began to discourage public pagan worship.

While on one hand Constantine persecuted those who would not accept and unite with his new universal religion he richly favoured those who did. He financially supported compliant Christian churches granting them land and wealth and promoted a few Christians to high positions within the Roman government. He gave bishops the authority of judges, but unlike civilian judges their decisions could not be contested. Through

Constantine's support the bishops were organised into a state supported hierarchy. He gave this new organisation power, prestige, popularity and also the power to inflict civil penalties on any that posed a threat to its teachings and authority, be they pagan or Christian. This radical transformation was so completely at odds with what Christians had known before that it was almost unrecognisable:

*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; **Mat 20:25 – 26***

In the final fulfillment of the fourth kingdom, after the war with the king of the South, the heart of the victor will once again be against the holy covenant. For the purported good of the nation, encouraged by the various church leaders, he will set out to persecute those dissenting from the state sponsored religion. Those who will not compromise their faith and accept the word of man in place of the Word of God; who will not violate their consciences by placing their obedience to God subordinate to the dictates of the state, will be labeled as enemies of the state. In this he shall again set out to “destroy the holy people,” those “that keep the commandments of God and the faith of Jesus.”(Rev 14:12) Those who, while claiming Christianity, persecute other Christians crucify Christ afresh (Heb 6:6) and in this way the fourth kingdom “shall also stand up against the Prince of princes” (Dan 8:25).

## **Ships of Chittim**

The vision continues by describing the history of the decline of the fourth kingdom and the nature of the events directly leading to the rise of the final kingdom:

*At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return. **Dan 11:29 – 30***

We are told this struggle takes place “at the time appointed,” which tells us that the events described would be displaced in time relative to the events in the preceding verses about the league and war between the two kings of the fourth kingdom. We are not explicitly told here how far in the future (or in the past) that time would be. We are told that ‘he,’ presumably the king of the North would at this time come towards the king of the South but not like the “former, or as the latter.” The word former can mean at the first, beginning or previously as in a past age (1 Pet 1:14; Rev 21:4) while the word latter means the last or afterwards. So we can understand this expression in different ways. One interpretation is that this occasion would not be like the two other occasions during a single fulfilment of the fourth kingdom; another interpretation is that the same event will be fulfilled differently each time that the fourth kingdom appears in history.

In Daniel eleven there are three occasions that the king of the fourth kingdom would come against the South; (1) at the rise of the fourth kingdom after the league with the king of the South is broken in verse 25; (2) towards the end of the fourth kingdom, when “he” is attacked by ships from Chittim in verse 29; and (3) at the time of the end when “he” would be attacked by the king of the South in verse 40. It is obvious from the description of these events alone that they are all manifestly different from each other. One difference is that we are told on the other two occasions that he would overflow in coming against the South, but on this occasion he returns grieved. Another difference is that in the first and last occasions the war is against the king of the South, whereas in this second case no king is explicitly mentioned. Hence the identity of the power that lay to the south is different from the other two occasions.

The second interpretation that the same event is fulfilled differently each time the fourth kingdom appears in history is also true. The fulfilment during the Roman Empire was somewhat different from that during the Assyrian Empire and is hence expected to be different in the latter day fourth kingdom. We are not told in the vision the nature of this difference in the manner of fulfilment, but again expect it to be related to the identity of the power that lays in the south and perhaps the timing of



the event. To understand this part of the vision we need to resolve the only specifically identifiable detail provided; the ships from Chittim.

We first need to identify the land of Chittim. In speaking of the destruction of the ancient city of Tyre the prophet Isaiah wrote:

*The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. **Isa 23:1***

A perhaps more literal reading of “no entering in: from the land of Chittim” is “from the entrance of the land of Chittim.” Since the city of Tyre belonged to the land of Chittim, it would be seen from ships standing off shore from the coast of Chittim that Tyre had been laid waste. So the ships that would come against this rising kingdom were Phoenician ships.

We saw in the history of Assyria that Sennacherib came against Babylon to the south, Esarhaddon then overthrew Egypt and later Ashurbanipal overthrew both Egypt and Babylon for the last time. There does not appear to be any clear indication of how the “time appointed” is to be interpreted and the only synchronism is the ships of Chittim. In 694 BC Babylon obtained assistance in their rebellion from the Elamites and in response Sennacherib obtained boats from the Phoenicians and sailed with his army down the Tigris to the sea to attack the Elamite base, but arriving there too late, spent their efforts fighting the Chaldeans (Babylonians). In the meanwhile the Elamites attacked Babylon by surprise capturing the city and murdering Sennacherib's son. Following his unsuccessful attack, Sennacherib returned to Nineveh grieving over his son, and it would take another five years before he was able to revenge his son; destroying Babylon and leaving it desolate.

In the case of the Roman Empire, the appointed time mentioned here apparently refers to the end of the 360 years (a time) that the empire would prosper (Dan 11:24) from 31 BC to 331 AD. We accordingly look for the ships to come from Chittim after this date. There is no recorded attack on the empire from Tyre or its surroundings. It could not be Egypt, the former king of the South since it had been overthrown and

subsumed by Rome hundreds of years prior. Instead we note that in the closing years of the Western Empire, a new power arose on the North African coast. This was predominantly a naval power that could accurately be described as the “ships of Chittim.” During the destruction of Tyre by Alexander the Great, when its inhabitants saw no other means of escape they fled the city in their ships taking refuge in Carthage that they had founded some hundreds of years before. Carthage, Rome’s ancient rival, accordingly became the new kingdom of the South. From there, Genseric, the king of the Vandals would rule the Mediterranean. During Genseric’s lifetime, the Vandals sacked Rome in 455 AD and conducted pirate raids against the Empire at will. In 468 AD, a concerted effort was made to defeat the Vandals.

The Roman Emperor spent about sixty tonnes of gold to build an invasion force of 1,100 ships, and 100,000 soldiers to send against Genseric’s fleet, but it was soundly defeated, causing him much grief. It was not until after Genseric had passed away that the Vandals were finally defeated in 533 AD by the Byzantine general Belisarius. It is notable that in the history of Rome there are only three recorded major conflicts against powers that lay to the south, the Punic Wars against Carthage about 200 BC, the overthrow of Egypt at the Battle of Actium in 31 BC and the expedition against the Vandals. As in the Assyrian history, the second occasion involved a different power (Egypt) from the other two occasions (Carthage).

As the final fulfilment of this part of the vision is yet to take place in the future we can do little but speculate about its possible fulfilment. We know that before the final kingdom arises the seat of its power will be attacked by “ships from Chittim.” This attack that nearly destroys it will instead serve to strengthen it and eventually establish it. The vision does tell where the attack originates from but we must remember that each fulfilment is somewhat different. While Assyria came towards the south to attack the seat of the future empire the Roman Empire came towards the south to defend the seat of the future empire by coming against its enemies towards the south. At this point in time we can do little more than speculate about how or when this may be fulfilled.

In attempting to identify the “ships from Chittim” we note the Phoenicians have left us no legacy except their land that is today known as Lebanon, the home of Hezbollah. Interestingly the flag of its navy contains a depiction of a Phoenician ship. Lebanon’s navy consists of not much more than a few coastal patrol boats mainly for use against illegal smuggling. So it is highly unlikely that this would be a serious threat to any future world power.

Another alternative is Cyprus which was settled by Phoenicians and is sometimes considered to be the land anciently designated as Chittim. While the Cyprian navy is a little larger than the Lebanese, there are two British naval bases including a large Royal Air Force station on the island. This may be a possible identification for the ships of Chittim but also appears unlikely.

Yet there is another naval base that could be considered to be the source of ships of Chittim that is a more likely threat. This is the newly upgraded Russian, nuclear naval base at Tartus, on the Lebanese border in Syria with the latest missile defence, nuclear surface ships and submarines. Not only has Syria been denounced as a terrorist state and part of the “axis of evil” but Russia is associated with the king of the South in the history of modern Europe. We shall have to wait and see what, if anything, transpires from this quarter. Another possible identification for the ships from Chittim is a force from Japan based on the interpretation of the third fulfilment of the third trumpet of Revelation that is discussed in the book Four Horsemen and Seven Trumpets by the same author.

Another problem is trying to resolve when this may take place in the future, noting that it is at the “time appointed.” In the case of Rome, a few hundred years elapsed between the third Caesar and the sack of Rome by the Vandals, while the sack of Babylon following the “ships from Chittim” took place during the reign of the first of the three Assyrian kings mentioned. The time mentioned in Dan 11:24 is literally a year and if the former and the latter fulfilments are similar then this should occur about one year after the rise of the modern Caesar.

## Indignation Resumed

After “his” failure against the king of the South the king of the fourth kingdom would “return and have indignation against” or literally he would menace the holy covenant and come to an agreement with those that forsake the holy covenant. This is a continuation of the same indignation manifested before the attack by the ships of Chittim (Dan 11:28):

*therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.*

***Dan 11:30***

About the time that Sennacherib was dealing with the Babylonian rebellion, he set out to menace the kingdom of Judea. He invaded the land destroying forty-six cities and besieging Jerusalem during the reign of King Hezekiah (Isa 36:1-21). The head of the Assyrian army declared to the Jews that Jehovah had commanded him to destroy Jerusalem and that they should surrender and be carried away captive because the Lord would not keep His covenant to defend them against their enemies. While Sennacherib destroyed northern Israel by deporting the Israelites, his successors also completed its destruction by repopulating it with those from heathen nations round about, who knew not the Lord nor kept His covenant (2 Kings 17:24-41).

In the case of the Roman Empire, soon after the Vandals had sacked Rome, the Heruli led by their king, Odoacer, invaded and settled there, followed by the Goths. Apart from the civil upheavals created by these barbarians there was another problem. Not only were they not subject to the civil authority represented by the Emperor, they were also not subject to the religious authority vested in the Pontifex Maximus by the Emperor. The Vandals, the Goths and the Heruli were all Christians but they held to the “Arian heresy” and rejected the authority of the Bishop of Rome. Genseric, for example, blocked the Pope's interference in the Vandal Kingdom by exiling all bishops and nobility that were loyal to the Bishop of Rome.

Yet that was only one of many religious controversies raging in the Empire that stopped Christians from uniting under the authority of the state church. From the time of the Apostles, Christians had kept the Jewish Sabbath as directed in the covenant. In spite of Constantine's efforts and those of succeeding church councils, such as the Council of Laodicea in 364 AD, to promote Sunday worship, Sabbath keeping was still widely practiced. This is confirmed by the testimony of the Apostolic Constitutions, generally dated in the 4th century. The contemporary historian Sozomen, in his "Ecclesiastical History", stated: "[n]or is there less variation in regard to religious assemblies. For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this." That is because the bishops of Rome and Alexandria were the most determined to stamp it out. Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, "When you are in Rome, do as Rome does."

This controversy, though less publicised than the Arian one, would persist much longer, and was never completely stamped out. The decree of the Council of Laodicea stated "Christians must not Judaize by resting on the Sabbath but must work that day and then if possible rest on the Lord's Day and any found to be Judaizers are anathema from Christ." Augustine, Bishop of Hippo and a committed Sunday keeper, wrote in 405 AD in a letter to Jerome, that the seventh-day was observed in "so many churches in the East, and by far the greater part of the Christian world!" and urged that Christians not be persecuted for keeping it instead of Sunday. (Nicene and Post-Nicene Fathers, 1st series, Vol.1, Letter LXXXII, pp. 353, 354) After many repeated attempts, the first successful mission to convince the Christians of the British Isles, to abandon keeping the seventh-day was sent by Pope Gregory in 597 and it took another two hundred years for the practice to be stamped out there. Erasmus wrote in the sixteenth century that at least one quarter of Bohemia's population observed the Seventh-day as the Sabbath and that they had been doing so from before the time of John Huss. Abyssinia

which had not come under the influence of Western Europe until the seventeenth century is recorded to have observed the Seventh-day Sabbath from the first century until then.

In any case Constantine's efforts to legislate universal religion and suppress dissent had been only partially successful; many doctrinal disagreements existed even among those who accepted the state sponsored religion. A later emperor, Justinian (483 – 565 AD), set out to impose religious unity in the empire by penalising all Christians who would not compromise their faith for the sake of unity. Adherents of other religions including pagans, Jews and Christian sects deemed to be heretical, were forced to convert or be persecuted. Justinian determined to remove all opposition to religious unity under the oversight of the bishop of Rome. In 533 AD Justinian decreed that the bishop of Rome was to be the “Head over all the holy churches” thereby settling an age long dispute between various bishops. (Justinian's Code Book, Book 1, Title 1, Baronius's Annals, 533 AD). That same year he sent an army to accomplish the destruction of the Arian Vandal kingdom. Two years later he sent another army to destroy the Arian kingdom of the Heruli and Ostrogoths that ruled in Italy. No doctrine, principle, person or nation would stand in the way of Rome establishing a universal religion that all would be obliged to follow.

In a similar way, some time after its affair with the daughter of Babylon, the latter day fourth kingdom will manifest further indignation against the holy covenant (Dan 11:28, 30). We will consider the manifestation of this indignation in the following chapter.

## ***EGW Comments on The Fourth Kingdom***

The third fulfilment of the prophetic history of the four kingdoms is that which the Servant of the Lord was referring to when she repeatedly stated that the vision of Daniel chapter eleven was in the process of being repeated in the early 1900's. This as we saw related to the rise of Napoleon Bonaparte and the history of the nations of the world in the last days since 1798. It is during this cycle that the lamblike beast of the fourth kingdom arises and it ends with the formation of the image of the beast. That the formation of the image of the beast is closely related to the overturning of the Republican form of government is confirmed by the Spirit of Prophecy comments relating to lamb-like beast and the image of the beast.

*When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvellous working of Satan and that the end is near.--5T 451 (1885).*

In 1899 the Servant of the Lord confirmed that there would be a future civil war:

*In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. There will be a time of trouble such as never was since there was a nation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." — Ms*

*114, 1899. (General manuscript, untitled, typed August 13, 1899.)  
5MR - page 305-306*

The image of the beast will be established when the churches gain control of the civil power as Cleopatra gained the support of Julius Caesar as the church gained the support of Constantine.

*The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. {GC 445}*

*In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. {GC 443}*

*History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious Sabbath. {7BC 976.7}*

The creation of the image of the beast, at the national Sunday Law, will rip apart the Sabbath keeping Church, "the mighty and holy people" as it did during the days of Constantine- the rise of the "first beast" mentioned in Revelation. The fourth kingdom will eventually "cause that as many as would not worship the image of the beast should be killed." (Rev 13:15) This persecution will be a repetition of the past.

*Political corruption is destroying love of justice and regard for truth, and even in free America rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.--GC 578, 579, 592 (1911).*

*The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to*



*leaving the smaller ones for retired homes in secluded places among the mountains.--Testimonies, vol.5, pp.464, 465.*

*It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God.. {9T 16.1}*

The history of the Jews leading to their destruction under Rome will at this time be repeated:

*The same deceptions practised prior to the destruction of Jerusalem will be practised again. The events that took place at the overthrow of Jerusalem will be repeated. {ST 02 February 1901 para. 03}*

In addition to the persecution of the remnant church we are also told that it would consume the glorious or prominent land specifically referring to the state of Israel. The destruction of Jerusalem by the Romans was only the first dregs of a cup of retribution that Israel according to the flesh would continue to suffer throughout history to the end of time. This is plainly seen in history and stated by the Servant of the Lord. The Jews were never again to be gathered and those who are setting themselves to reverse God's decree will suffer the consequences of defying the God that rules the nations.

*Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs. {GC. page-21}*

Once the leopard like beast ridden by Babylon is restored to her original power in Europe and the countries of Asia the fourth kingdom will collaborate with it to enforce the mark of the beast worldwide. This will cause the fourth kingdom to come to national ruin.

*As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.--6T 18 (1900).*

*When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land, and national apostasy will be followed by national ruin. --7BC 977 (1888).*

*There will be a national apostasy, which will end only in national ruin. --Ev 235 (1899).*

Wars will range throughout the world including the war described by Daniel as the broken league against the king of the south and the ships from Chittim.

*In the last scenes of this earth's history war will rage. There will be pestilence, plague and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love Him.--Mar 174 (1897). {LDE 24.2}*

The rise of the final kingdom, the beast of Revelation, following the fall of Rome in part due to the attack from Genseric's ships from Chittim will also be repeated:

*Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. {13MR 394.1} 1909*

## ***A Historical Dress Rehearsal***

In considering the future history of the fourth kingdom we find an interesting parallel with the history of the USA in the latter part of the nineteenth century. This period shares a similar sequence of events as occurred during the period of Roman history we considered in the previous section. The Servant of the Lord confirmed the relevance of this period when she said that the Loud Cry had begun in 1888 and then implied in 1901 that Jesus would have returned shortly thereafter.

*The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. {1888 1073.7}*

*We may have to remain here in this world because of insubordination many more years, as did the children of Israel {10MR 277.3, -Letter 184, 1901}*

We do not believe that the history of the late 1800's constitutes the third cycle fulfillment of the prophecy in verses sixteen to twenty eight since the correct prophetic context is missing. However it does appear to be a practice run. Although not every detail of the prophecy is precisely met, the basic flow of events is strikingly similar to the prophetic description of events that are expected when the republic will give way to the lamb speaking as a dragon.

From 1861 to 1865 the US Civil War raged which "took away many," costing the lives of over 600,000 soldiers as well as many civilians. The President at that time Abraham Lincoln was assassinated after the war, "he shall stumble and fall, and not be found." His successor Andrew Johnson took charge of the reconstruction that significantly changed the balance of power between the states of the union and the Federal government. He later died of a stroke not "in anger neither in battle," and is remembered as one of the worst US presidents. The presidency of his successor Ulysses Grant (1869-1877) was tainted by a number of scandals and he is remembered for his tolerance of corruption. The Panic of 1873 during his presidency marked the start of the Long Depression that lasted 23 years. In 1883 the volcanic island of Krakatoa exploded

with the force of 13,000 Hiroshimas and was heard almost 5000 kilometres (3000 miles) away. Its pressure wave was recorded around the world for up to five days after the explosion. Tsunamis were recorded as far away as South Africa. So much dust and gas was ejected into the upper atmosphere that, the following year, the average global temperature fell by more than one degree, causing crop failures and acid rain. The eruption darkened the sky for years around the world producing spectacular blood red skies and sunsets; a blue moon was seen for two years. The famous painting of the “Scream” by Munch depicted the appearance of the sky over Norway. Munch said: “suddenly the sky turned blood red ... I stood there shaking with fear and felt an endless scream passing through nature.” We are reminded of the text “there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.” (Luk 21:25) The chaotic weather did no return to normal until 1888. In that same year, the Lord sent a message to the church that was to be the beginning of the latter rain. In the same year based on the expanded powers of the federal government, Senator Blair introduced a Sunday Law bill (S.2983) into the senate that was referred to the Committee on Education and Labour where it was defeated in part by the testimony of A. T. Jones. Shortly after the rejection of the 1888 message many of the leaders and ministers in the church left in the wake of the alpha Apostasy

This history from about 1860 through to 1900 confirms the third cycle fulfilment of the fourth kingdom although not perfectly. It does, however, provide useful additional information about other events in the church and the world that are yet to take place.

## ***The Lamb-like Beast***

### **The Beasts of Revelation**

Daniel describes the indignation of the fourth kingdom against the holy covenant in a way that captures the common elements of its fulfilment during each of the times the fourth kingdom has arisen. In doing so, details that are unique to each fulfilment cannot be conveyed by his description. To those living during the fourth kingdom of the latter days it would be advantageous to understand those particulars that are especially relevant at this time. Fortunately we find a corresponding description of the fourth kingdom and its successor, in the writings of John the Revelator that provide additional information to that given by Daniel.

This indignation against the holy covenant and the persecution of the saints is described in additional detail in chapters twelve and thirteen of the book of Revelation. Chapter twelve describes the persecution of the saints under the symbol of a woman and her seed by a power represented by a dragon and then by a serpent and chapter thirteen describes the persecution by both a lamb-like beast and a leopard-like beast against those that refuse to worship “the beast” and receive his mark in their hands or in their foreheads. In order to understand the nature of this indignation and what the mark of the beast entails we first need to understand what each of these various beasts represent, bearing in mind that beasts in prophecy symbolise kingdoms:

*And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads... and the dragon stood before the woman... to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. **Rev 12:3-5***

Revelation chapter twelve describes the indignation of the Roman Empire and its successor. It was Imperial Rome that attempted, under Herod, the Roman Tetrarch, to destroy the seed of the woman, Jesus

Christ, as soon as he was born, before he was caught up to heaven (Rev 12:3-5; Matt 2:16-18). After the Roman dragon had persecuted the seed of the woman; she fled to the wilderness and was persecuted for 1,260 prophetic days by the serpent (Rev 12:14-15). While we are told that the serpent and the dragon are synonymous (Rev 12:9), as being agencies of the devil, the fact that different symbols are used represents that they are two different aspects of a similar power. The serpent, as we shall explain, represents the rebirth of the first kingdom.

This relationship between the fourth kingdom and its successor is quite interesting. In many ways the two are so similar that the latter can be considered an extension of the preceding one. Daniel emphasised this connection by representing it as the feet of iron and clay that followed the legs of iron of the fourth kingdom in chapter two, and in chapter seven as the little horn that grew out of the ten horns of the fourth kingdom. The similarities are such that there is virtually no distinction made between these two kingdoms in the description in Daniel chapter eight, where the activities of both kingdoms are described under the one symbol of the little horn. Not only does the fourth kingdom always give the first kingdom that follows it “his power and his seat and great authority” (Rev 13:2), but before that it first imitates the first beast.

The repeated fulfilment of this historical cycle is emphasised in Revelation since, after the description of the persecution by the serpent, the dragon is again brought into view (Rev 12:17). This second incarnation of the dragon does not this time persecute the woman or her seed, the Christian church, but the remnant of her seed being the final generation of God’s saints.

*And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

**Rev 12:17**

The very next verse (Rev 13:1-3) describes the revival of the leopard-like beast that is healed from a deadly wound and receives its power seat and great authority from the dragon. The remainder of chapter thirteen

then describes the history of this dragon that looks like a lamb yet is merely a dragon in sheep's clothing. As we shall see, in the same manner that the serpent is an extension of the first dragon, the leopard-like beast is in many ways an extension of the beast that looks like a lamb but speaks as a dragon:

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. **Rev 13:1-2***

While the leopard-like beast has seven heads and ten horns, as does the dragon, it also has components of the other prophetic beasts including the lion and bear, indicating that it has absorbed characteristics of all the kingdoms before it. The leopard-like beast is accordingly not a single kingdom as is the dragon but a composite – a worldwide confederacy of kingdoms. Unlike the dragon's seven crowns it has ten – the ten kings that will rule one hour with it. (Rev 17:12)

There are many parallels between both fourth kingdom representations of the dragon of chapter 12 and the draconic lamb-like beast of chapter 13 (and Rev 12:17), as there are between the first kingdom representations of the serpent and the leopard-like beast. As the first dragon (Rome) gave its seat, power and great authority to the serpent, the dragon in sheep's clothing of the fourth kingdom gives its seat, power and great authority to the leopard-like beast. The serpent persecuted the woman for three and a half prophetic "times", meaning years, which equals 1,260 prophetic days since  $360 \times 3 \frac{1}{2} = 1,260$ . The leopard-like beast similarly blasphemes God and makes war with the saints for forty-two months, which also equals 1,260 prophetic days since  $42 \times 30 = 1,260$ . The leopard-like beast is a revival of the serpent, just as the draconic lamb-like beast is a reincarnation of the dragon.

## The Image of the Beast

*And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon...and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. **Rev 13:11 -12***

The lamb-like beast that exercises worldwide power is none other than Daniel's latter day fourth kingdom. Its draconic transformation, in speaking as a dragon, represents its transformation from a republic to an empire. This identification of the fourth kingdom is confirmed twice, since the fourth kingdom in Daniel is an unnatural terrible beast, arguably a dragon, with ten horns (Dan 7:20) and Revelation uses a dragon with ten horns to represent Imperial Rome in its attempt, through king Herod, to destroy Jesus Christ at his birth (Rev 12:3-5). After its draconic transformation the fourth kingdom will cause the world to worship the first beast in part by imitating the form of government of the first kingdom, since imitation is the highest form of worship.

*...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. **Rev 13:14 – 15***

The “image of the beast” is an imitation or replica of the leopard-like, “first beast whose deadly wound was healed.” (Rev 13:1-3) This same beast with seven heads and ten horns appears again in chapter seventeen being ridden by the woman, Babylon (Rev 17:3). Since “the woman... is that great city, which reigneth over the kings of the earth” (Rev 17:18) and the kings willingly “give their power and strength unto the beast” (Rev 17:13) this beast represents a new world order that Babylon will rule over. This “first beast” is none other than Daniel's first kingdom, which is also the final kingdom that we shall discuss in the next chapter. The image of the beast is, therefore, an imitation of Babylon's style of government, on the part of the kingdom of the lamb-like beast. Since Babylon is the mother of harlots (Rev 17:5), the image of the beast,



being a replica of the beast ridden by Babylon, must also, therefore, be ridden by a harlot woman; the daughter of Babylon. We previously saw how a woman is used in prophecy to represent a religious establishment and a beast ridden by a woman represents an illicit relationship of a political kingdom under the control of a church. It is in this sense, in its subordination to religious interests that the fourth kingdom creates the image of the beast and imitates Babylon's final kingdom.

The lamb-like appearance of this kingdom indicates that it will be a nominally Christian nation. Yet it speaks as a dragon indicating that it becomes a dragon in sheep's clothing. Accordingly it puts to death those that refuse to worship its image of the beast or accept its mark in their right hand or in their forehead (Rev 13:15-16). The word worship used here means to pay homage, to submit, to reverence. Those who will not conform to the religious dictates of the state will be persecuted. In these acts "his heart shall be against the holy covenant" and he "shall destroy the mighty and holy people."

The mark of the beast is the mark of Babylon's presumed authority, since the beast is subject to her. Babylon is a religious establishment and the mark of her beast will be a question of religious authority. Already there are moves to unite the world's major faiths into one universal state sponsored religion just as Constantine did. The fallacious argument will be made, as it was in the past, that the bible teaches that Christians are bound to obey whatever the state decrees, even in matters of religion, citing the text "let every soul be subject unto the higher powers. For there is not power but of God: the powers that be are ordained of God." (Rom 13:1). Yet Jesus clearly separated religious matters from civil ones unmasking the wickedness of those who would confuse the matter when He declared "ye hypocrites... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt 22:18, 21). Nebuchadnezzar, the king of Babylon was appointed by God (Dan 2:37) yet this provided no pretext for Daniel's three friends, who well knew this to bow down and worship the golden image at the command of the king:

*Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. **Dan 3:16 - 18***

Those who submit to the presumed spiritual authority of the beast accept the mark and reject the authority of God. (Rev 14:9-10) What the mark is will become clear enough to all who will see it when the time comes. The ones who reject the presumed spiritual authority of the Beast and his mark, refusing his imposed worship are represented in the Apocalypse as those that “keep the commandments of God and have the faith of Jesus” (Rev 14:12). These will be menaced with state sponsored persecution, under which some will forsake the holy covenant and accept the worship imposed by Babylon and her daughters.

The image of the beast is but a foretaste or shadow of the succeeding kingdom, a precedent, since the first kingdom always follows the fourth. Coming events cast their shadow before. We know that the leopard-like beast is a confederacy of ten kings (Rev 17:12), that Daniel tells us arises after the collapse of the fourth kingdom (Dan 7:24). The lamb-like beast not only idolises Babylon’s beast, so much as to imitate its rule thus creating an image of the beast, but, in speaking as a dragon to cause the entire world to honour and submit to the dictates of Babylon and her daughters, it prepares the way for the ultimate rise of Babylon’s own beast:

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns... and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **Rev 13:1 – 3***

Thus it is the lamb-like fourth kingdom that gives to the first beast “his power, and his seat and great authority” (Rev 13:2) since after all, the lamb-like beast is a dragon in sheep’s clothing! This kingdom of the leopard-like beast that the fourth kingdom brings to life in this way is not a new one but a re-emergence of the seemingly deceased first kingdom. This is why we are told that its “deadly wound was healed” (Rev 13:3) and that the beast “was, and is not, and shall ascend.” (Rev 17:8). The feudal system of the dark ages that followed the fall of Rome and its persecution of dissenters will soon remerge from the mists of history!

### **The Image in History**

In the history of Assyria and Rome we find that they both formed a replica of their successors, a shadow of the coming kingdom. After Sennacherib's assassination, that many believe was retribution for his desecration of the holy city of Babylon, his successor Esarhaddon, immediately atoned for his father's sacrilege in destroying Babylon and leaving it laying waste for eight years. Accordingly he rebuilt it, made it the Assyrian capital, and took “the hands of Bel,” that Sennacherib had refused to do, thus recognising its ancient claim to the divine right to appoint kings. The authority of the Assyrian king was willingly made subject to the religious interests of Babylon. While the empire remained under the rule of an Assyrian king, its capital, with all that this entails, was Babylonian. In some respects it appeared more like a Babylonian empire rather than an Assyrian one. Thus Assyria established an image of Babylon’s beast; that is, it created a likeness of the yet future neo-Babylonian Empire, and caused the world to pay tribute to it for its rebuilding and maintenance. Having given Babylon a “mortal wound” (Rev 13:1) it was Assyria itself that then restored it to life and gave to it “his power, and his seat, and great authority” (Rev 13:2):

*Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof. (Isa 23:13)*

Constantine similarly relocated the capital of the empire to create an image of the beast. In moving the political centre of the empire away from its religious centre and placing the might of the empire at the service of his universal religion he created a preview of the religio-political arrangement that would exist under the succeeding Holy Roman Empire. In many ways Constantine's religio-political edifice effectively replicated the golden image that Nebuchadnezzar set up on the plain of Dura.

*Nebuchadnezzar the king made an image of gold, whose height [was] threescore cubits, [and] the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.... Then an herald cried aloud, To you it is commanded, O people, nations, and languages, [That] at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. **Dan 3:1 – 6***

Nebuchadnezzar's image was similar to the one revealed to him in a dream by God (Dan 2:28), yet the image in his dream did not suit his ideals for his kingdom and accordingly he created an image that did, and forced all nations to worship it. In the dream, only the head of the image was of gold; Nebuchadnezzar's image would be gold from head to foot. Thus he not only stubbornly refused to accept God's will regarding the history of the nations, but, placing his own will in its place, forced the world to consent to this attempted usurpation.

Constantine's universal church was like Nebuchadnezzar's golden image. The primitive Christianity as established by Jesus Christ did not suit Constantine's ideals for his kingdom so he created a form of it that did. He intended his church to be agreeable to all, and all would be required to join in its worship and accept its dogmas. As in the golden image, this new church retained the form, but not the substance; this being replaced with ecclesiastical traditions and structures originating in pagan Babylon that Constantine was most familiar with. Yet under

paganism, there were thousands of deities and methods of worship, now these were to be swept away and replaced by one church and one method of worship. In establishing a single church and placing the sword of the state at its disposal, Rome formed an image of the beast that was to come and caused the entire world to worship it. As the first kingdom always follows the fourth, Constantine's Rome formed a shadow of the Holy Roman Empire that was soon to arise.

The time has come for the ostensibly Christian, latter day, fourth kingdom to speak like a dragon indicating its transition from a republic to an empire. It will soon establish a style of government, a religio-political edifice that will be a foretaste of the reign of Babylon's beast, the final kingdom. This image, or replica, will be created when the churches, represented by the daughters of Babylon, shall use the power of the state to enforce religion through the power of the state, and their dogmas (Rev 13:14). Fines, prison sentences and other means enacted to control the consciences failing, economic sanctions against all individuals and organisations refusing to fall into line will be imposed:

*And he... causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

***Rev 13:12,16 – 17***

The union of the church and state under the coming ruler will bring the state firmly under the control of the Religious Right and its Dominion Theology. The religious right is an ecumenical alliance of different churches with similar political objectives. The Dominionists, or Reconstructionists, as they are sometimes called, have made it a point of public policy that they intend to use the power of the state to prosecute all those that will not abide by their religious views, including the application of the death penalty for breaking the Ten Commandments as they alone define them. The latest technology will be used to enforce conformance to their dictates. The use of force of any kind to coerce the

violation of one's conscience is against every principle of truth, and the holy covenant both new and old. It is contrary to the second great commandment, which is to love your neighbour as yourself (Lev 19:18; Mar 12:31) even if he is your enemy (Mar 5:43-44). This is more generally stated as the golden rule: to do unto others as you would that they should do unto you (Mat 7:12; Luke 6:31). In seeking to establish their ideal kingdom on earth they shall create an image of the beast, a foretaste of what is to come under the reign of the final kingdom of Babylon the Great.

## Fourth Kingdom Comparative Table

Scripture references in the left column are all from the book of Daniel only chapter and verse is given. The italicised entries are additional parallels that do not appear in the prophecy.

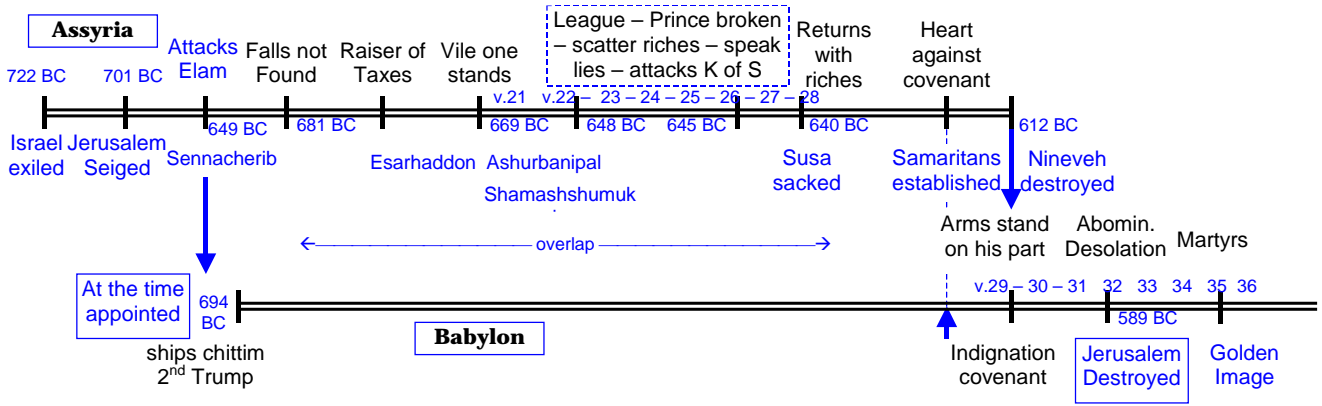
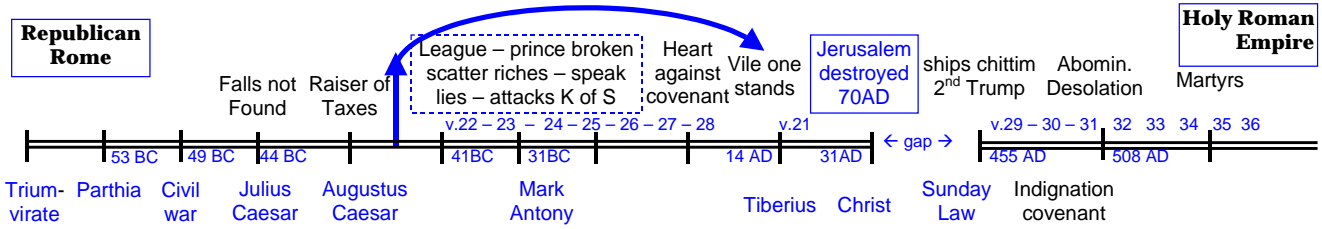
Vision	First Cycle	Second Cycle	Third Cycle
	<b>Assyria</b>	<b>Rome</b>	<b>4<sup>th</sup> Kingdom</b>
Diverse from others (7:7,23)	-	Republican nation	Republican nation
Push S, E glorious land (8:9)	Conquered Babylon, Elam, Israel	Annexed Egypt, Syria, Israel	Military presence
Destroy holy people (8:24)	Destroyed Kingdom of Israel.	Destroyed Judah / Jerusalem	Will destroy the saints/Israel
<i>Time Arose</i>	<i>About the time of rise of Egypt</i>	<i>Establishment of Greek Empire</i>	<i>French Revolution</i>
<i>Location</i>		<i>Across sea west from Greece</i>	<i>Across sea west from France</i>
<i>Influences</i>		<i>Absorbed Greek Ideologies</i>	<i>French Enlightenment</i>
Do according to his will v.16	Ruthless and proud	Ruthless and proud	Ruthless and proud
Consume glorious land v.16	Northern Kingdom of Israel	Southern kingdom of Judea	Destroy Church and/or Israel
Enter into strength of realm	Sennacherib comes to power	Julius Caesar: dictator of Rome	Future world ruler
Upright ones <u>against</u> him v.17	Hezekiah resists Sennacherib	Republican Opimates or 'boni'	Patriotic resistance
Daughter of women (11:17)	City of Babylon	Cleopatra became Caesar's lover	Daughter of Babylon
He will corrupt her (11:17)	Retook and destroyed Babylon,	Cleopatra was only 18 years old	Spiritual fornication / adultery
She won't stand for him (v.17)	Babylon constantly rebelled	Cleopatra turned against Rome	Churches will turn away support
Turn his face to isles (11:18)	West towards Mediterran. coast	Civil wars on Mediterran. coast	Civil war along coastal areas
Take away many (11:18)	200,156 Israelites carried away	80,000 killed in civil war	

Reproach taken away (11:18)	Hezekiah's tribute (2Ki 18:15)	??	??
Return to his own land v.19	Returned to Assyria (Isa 37:37)	Returned to Rome	Return to capital
Fall, not be found (11:19)	Murdered by sons (2Ki 19:36)	Julius Caesar assassinated	Will die before his time
Raiser of taxes stands (11:20)	Esarhaddon (2Ki 19:37)	Augustus taxed world (Luk 2:1)	Second ruler will raise taxes
Die not in anger or war v.20	Esarhaddon died of illness	Died of natural causes	
Vile person stands (11:21)	Ashurbanipal (Ezr 4:10)	Tiberius Caesar (Luk 3:1)	Third ruler
Bribe his way to top (11:24)	Shamashshumukin bribed supporters using temple treasure	Gained power by bribery and extortion	
Arms of a flood (11:22)	Overwhelming force	Overwhelming force	Overwhelming force
Stir up great army (11:25)	Raised a large army	Raised 50 legions; 400,000 men	
Against K of S (11:25,26) K of S not stand (11:25,26) Breaks the prince (11:25)	Attacked and defeated Shamashshumukin, who is said to have committed suicide	Attacked and defeated Mark Antony's who committed suicide	Power sharing agreement broken
Returns with riches (11:28)	Returned with rich booty	The value of gold dropped by half	
Ships of Chittim (11:29,30)	Sennacherib hired Phoenicians	Carthage Phoenician city	Russian Fleet from Tartus?
Indignation - covenant v.30	Filled Israel with Samaritans	Religious persecution	
		<i>Constitution abrogated</i>	<i>Constitution Repudiated</i>
		<i>Emperor is Pontifex Maximus</i>	<i>Union of Church and State</i>
<i>Persecution</i>		<i>Constantine's Sunday Law</i>	<i>Coming Religious Laws</i>
<i>Image of the Beast</i>	<i>Babylon became Capital</i>	<i>State Church Created</i>	<i>Religion to dominate</i>
Split into 10 kingdoms (7:24)	??	Empire split into 10 kingdoms	Nation crumbles - 10 kings arise



## Fourth Kingdom Timelines

<p><b>Sennacherib</b></p> <ul style="list-style-type: none"> <li>▪ Besieged Jerusalem</li> <li>▪ Hired ships of Chittim</li> <li>▪ Corrupted daughter of Babylon</li> <li>▪ Took away many Jewish cities</li> <li>▪ Was murdered by his own sons</li> </ul>	<p><b>Esarhaddon</b></p> <ul style="list-style-type: none"> <li>▪ Rebuilt Babylon</li> <li>▪ War against forces of Egypt</li> <li>▪ United Assyria and Babylon as equals</li> <li>▪ Died suddenly of natural causes</li> </ul>	<p><b>Ashurbanipal</b></p> <ul style="list-style-type: none"> <li>▪ Broke the prince of the covenant</li> <li>▪ Destroyed king of the south</li> <li>▪ Flooded Israel with strangers</li> <li>▪ Last king of Assyria</li> <li>▪ Jerusalem's destruction confirmed</li> </ul>
<p><b>Julius Caesar</b></p> <ul style="list-style-type: none"> <li>▪ Broke Law by crossing Rubicon</li> <li>▪ Began war against republicans</li> <li>▪ Scandalous affair with Cleopatra</li> <li>▪ Killed 80,000+ in civil war</li> <li>▪ Was murdered by the senate</li> </ul>	<p><b>Augustus Caesar</b></p> <ul style="list-style-type: none"> <li>▪ Part of Triumvirate to restore republic</li> <li>▪ Got absolute power behind a front</li> <li>▪ War against forces of Egypt</li> <li>▪ Taxed the entire world systematically</li> <li>▪ Died peaceably in his bed</li> </ul>	<p><b>Tiberius</b></p> <ul style="list-style-type: none"> <li>▪ Christ killed as enemy of the state</li> <li>▪ Tiberius killed by his own servants</li> <li>▪ Jerusalem's destruction confirmed</li> <li>▪ Heart is against the holy covenant</li> </ul>



## ***Fourth Kingdom Reviewed***

### **At the Time of the End**

So far we have considered Daniel's description in chapter eleven of the history of the fourth kingdom, from the time of its rise to world dominance to its fall, verses sixteen to thirty. The nine verses following specifically relate to events that take place under the succeeding first kingdom that we shall skip over for now. After describing the history of the first kingdom the narrative is disrupted with the expression "and at the time of the end" (Dan 11:40).

This expression is the cause of confusion to many since the entire vision of the four kingdoms in chapter eleven was for "the time of the end" or the "latter days", corresponding to about 1798 following the invention of the steam engine. Accordingly the rise of the mighty king, specifically the Napoleonic Empire, was introduced at the beginning of the chapter. Since the preceding nine verses describe the history of the first kingdom, the problem is identifying what verses 40 to 45 refer to, since there are no corresponding identifiable events in the history of the first or second kingdoms. Some interpreters explain this by arguing that they are fulfilled allegorically; that is, the events described are not fulfilled literally but spiritually in a global sense and are yet to take place at some undefined time in the future.

This attempted explanation is fundamentally flawed. We have seen how all the events described in the eleventh chapter of Daniel's vision have had literal fulfillments. If we are to be consistent in interpretation, not only should the events described in these verses be literally fulfilled in the history of the nations but the events would begin to take place around 1798 not some time more than two hundred years later. Additionally these events must have already been fulfilled at least twice in history. While there is no historical evidence for the fulfillment of these events at the end of the first kingdom there is much evidence that they did indeed start to take place at the time of the rise of the third kingdom, that is at the time of the end.

Yet while these events began to take place at the time of the rise to power of the third kingdom, they do not relate to the history of that kingdom. Instead they relate to the fourth kingdom that was founded at that same time. Additional evidence that these verses relate to the history of the fourth kingdom is, in verse twenty-eight, that the fourth kingdom would come against the south three times but, unless we consider the events of the fortieth verse to be one of those occasions, this does not occur three times. Essentially then while the previous discussion of the fourth kingdom has focused on its three most prominent rulers, the last five verses of the eleventh chapter present an overview of the entire history of the fourth kingdom from its founding to its end, arguably the most important kingdom in the history of the world.

Accordingly, these events were fulfilled in the history of Rome beginning in 331 BC, as it was becoming a nation, at the same time as Alexander was rising to power in Greece:

*And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; he shall enter into the countries, and shall overflow and pass over. **Dan 11:40***

Ancient Rome began its transformation from a city-state into a nation by gaining control over most of central Italy following the Samnite wars starting circa 340 BC and lasting several decades. Then in the year 218 BC, Carthage the great naval power to the south, threatened by Rome's growing influence, sent Hannibal to attack Rome, and Philip V of Macedon, having joined an alliance with Carthage, attacked Rome simultaneously. This brought Philip's other ally; Antiochus the Great, the king of the North, into the war in 203 BC. Following Rome's victory the way was opened for the establishment of its worldwide empire.

This history is mirrored in the history of Assyria. It is somewhat unclear what dates can be ascribed to "time of the end" in this cycle of history but we know that the Neo-Assyrian Empire was founded in 934 BC. We are told next that "the King of the South shall push at him" which

occurred under the instigation of Benhadad, king of Damascus. A coalition was formed against Assyria bringing together the kings to the north and south of Judea to attack Assyria. This coalition included the Egyptians, the forces of Damascus, King Ahab of Israel as well as the kingdoms of Hamath, Arvad, the Ammonites, and others. The Assyrian king, Shalmaneser III, was defeated at the Battle of Qarqar in 853 BC, but it was only a short-term defeat since nine years later Shalmaneser returned and defeated Benhadad's successor, Hazael, but was unable to conquer Damascus. In 732 BC, under the instigation of the king of Israel, the Assyrian king, Tiglath-Pileser III, completely destroyed Damascus (2Ki 15:20) after having defeated the Medes and conquering Philistia. He then went on to conquer most of the then known world.

This history is again mirrored in the history of the latter day fourth kingdom. After its founding, about the time of the French Revolution, its rise to world power would be brought about by World War II. Its entry into this war was precipitated by Japan's naval attack on its soil and later led to the engagement of Germany, Japan's ally during the war, the king of the North. Japan, as it turns out, became the king of the South, as is further described in the book "Four Horsemen and Seven Trumpets" by the same author. The post war era led to the cold war against the traditional king of the South and the massive expansion of its presence on foreign soil placing about seven hundred military bases in more than one hundred and thirty of the one hundred and ninety five countries in the world:

*He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. **Dan 11:41 – 42***

Rome quickly overcame all these enemies, sweeping through and annexing their territories to Rome, including Judea, 'the glorious land'. The vision said that Edom, Moab and Ammon would escape out of his hand. For a thousand years these kingdoms were bitter enemies of the Jews and more so since the Maccabean leader, John Hyrcanus, had

forcefully converted the Edomites to Judaism. These three somehow managed to escape Rome's hand at the time of Pompey's conquest of Syria and Judea. The nature of this escape is interesting for we saw before how Tiberius was described by the vision as being a deceitful and slippery fellow and the Hebrew word translated here as "escape" literal means to "slip away." Historically these three slipped away from Rome's domination by becoming collaborators with Rome. The Edomite Herod the Great's slyness in his dealings with Rome led him to be appointed king of Judea in 30 BC. The following year, after the Battle of Actium, Rome annexed Egypt gaining control of its immense wealth. It was not until nearly two hundred years later, under Emperor Trajan that Edom, Moab and Ammon were finally annexed to Rome in 117 AD, as the province of Arabia Petraea.

After Assyria's defeat of Damascus, Tiglath-Pileser occupied most of Israel, defeated Judah (2 Chr 28:19-20) and carried away the Reubenites, the Gadites, and the half tribe of Manasseh (2 Ki 15:29; 1 Ch 5:26). In 729 BC, he captured Babylon and had himself crowned as king of Babylon. His Successor Shalmaneser V continued the deportations of the ten northern tribes of Israel (2Ki 17:3,23) and was succeeded by Sargon II who completed the defeat of Northern Israel and defeated the Egyptian army. Assyria did not, however, conquer Edom, Moab and Ammon, which were eventually overthrown by Nebuchadnezzar (Jer 12:14; Eze 25:9-14). Sennacherib succeeded Sargon and unsuccessfully laid siege to Jerusalem during the reign of Hezekiah about 700 BC. His successor, Esarhaddon, eventually completely conquered Egypt, sacking the country and carrying away many idols and rich treasures in 671 BC. Libya and Ethiopia became the southern-most frontiers of the Assyrian Empire. His successor, Ashurbanipal, was met by an attack by the Elamites around 660 BC whom he defeated, turning Elam into a vassal state. Babylon was also subjugated with a terrible massacre.

The relationship of the countries here mentioned with the USA is instructive. The ancient countries of Edom, Moab and Ammon now mainly form part of the state of Jordan, that while harbouring deep-seated resentment of the state of Israel, is also a US ally. We get an idea

of what this may mean in real terms by realising that of the \$4.5 billion dollars in foreign military aid spent by the USA in 2006, Israel received the largest amount totalling about \$2.3 billion and Egypt received the second largest amount totalling \$1.3 billion, the two combined absorbing 80% of all US foreign military spending<sup>3</sup>. Jordan on the other hand received less than \$200,000.

*But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. **Dan 11:43***

We have previously discussed how, following Rome's annexation of Egypt after the battle of Actium, so much gold was captured that its price in Rome fell by half. Libya and Ethiopia became military outposts or buffer zones against barbarian incursions. This is a similar outcome from Esarhaddon's capture of Egypt in the history of Assyria. In understanding the fulfilment of this text in the history of the latter day fourth kingdom we must observe that it does not necessarily state that it is primarily the gold and silver of Egypt that he will have power over, but that he will have power over the precious things of Egypt in addition to having power over gold and silver. This essentially means that the fourth kingdom would have control over the world's economy; its riches, and that it would also control the economy or riches of Egypt. This is in fact the case. The fourth kingdom today controls all international trade and is able to control the rise and fall of the price of gold, silver, oil, and even foreign currencies through speculation in international markets.

*But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. **Dan 11: 44 – 45***

The description now skips to the end of the Western Roman Empire when Emperor Constantine entered into civil war with his co-Emperor

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<sup>3</sup> Congressional Budget Justification for FY06 Foreign Operations, March 2005, page 204

and brother-in-law, Licinius, who had gained control over the entire eastern part of the Roman Empire. Constantine emerged victorious after various battles. Licinius had based his army at Byzantium but withdrew it across the Bosphorus Strait where he was finally defeated in 324 AD. Byzantium was an ancient city situated on seven hills that had a reputation of being sacred because of its many temples and shrines, as did Rome. Constantine then moved the capital of the Empire to Byzantium, renaming it Constantinople. Byzantium was situated on the shore of the Bosphorus between the Black sea and the Sea of Marmara that is linked to the Aegean Sea. The transfer of the capital signified the end of the old Roman Empire, one hundred and fifty years later. The Eastern Roman Empire would eventually fall to the Ottoman Turks after the pleas for help from Constantine XI fell on deaf ears in Western Europe, despite of all the religious concessions he made at the request of Rome. Thus the most significant events at the rise and fall of Rome, the fourth kingdom, are described.

In 626 BC, soon after Ashurbanipal had died, the Babylonian king, Nabopolassar, revolted against Assyria with the assistance of the Medes from the east and the Scythians to the north, eventually sacking the Assyrian capital at the Battle of Nineveh in 612 BC. The vision said that tides out of the north and east would trouble him and that he would plant his palace between the seas in the prominent sacred mountain. After the fall of Nineveh, the Assyrians relocated the capital to the city of Harran (Carrhae) where they were besieged by the Babylonian forces. Harran had the honour of being a very ancient religious centre, being the chief home of the Mesopotamian moon-god Sin even into Roman times. The city of Haran was founded by Abraham's brother and is where Abraham stayed before departing for Canaan. Both Strong's Concordance dictionary and the Brown Driver Briggs Hebrew Lexicon define Harran as "mountaineer." Combining these two facts reveals how Assyria did move its palace or capital to the prominent sacred mountain. After this, the prophecy states that Assyria would come to its end and none would help him. The besieged Assyrians requested assistance from Pharaoh Necho II of Egypt but this required Necho to lead his army through the kingdom of Judah. As Pharaoh Necho II was making his way to Harran



he was intercepted by Josiah, king of Judah at the Battle of Megiddo where Josiah was killed in 609 BC. While the Egyptians were victorious the delay proved fatal to the Assyrians. With none to help them, Nabopolassar's son, Nebuchadnezzar took the city of Harran in 608 BC and destroyed the remnant of the Assyrian forces. When the Egyptians finally arrived Nebuchadnezzar turned his full strength on the Egyptians destroying Necho's entire army at the Battle of Carchemish in 605 BC. Nothing remained of the once proud Assyrian empire.

The past fulfillments of "tidings out of the east and out of the north" have always represented a military uprising against the fourth kingdom and we can only speculate that this may involve a future war with Europe or Russia. More likely it is related to pouring out of the sixth vial that opens the way for the kings of the east at the drying up of the river Euphrates (Rev 16:12). Following this the capital of the kingdom will be relocated to a place "between the seas in the glorious holy mountain." This expression is perhaps better translated as between the seas in the prominent sacred hills.

If we look for cities that have been considered sacred and were located on seven hills we find only a handful of sites around the world: Babylon, Rome, Byzantium, and Jerusalem. Babylon can't really be classified as being "between the seas" as the closest sea, the Persian Gulf, is at least 300 miles (about 500 kms) away. Given that Byzantium, to which the Roman Empire's capital was relocated, had no relevance to Judaism we see no particular reason why the latter day fulfillment should be Jerusalem and may as easily, although unlikely, be Rome sitting on the Italian Peninsula. In fact, according to the vision, there is no requirement for the location to be situated on seven hills, just between the seas on sacred mountains. In this regard we cannot overlook the ancient sacred city of Tenochtitlan, the capital of the Aztecs that is now Mexico City. It is the oldest and the most elevated city in North America ringed by mountains and situated between the Gulf of Mexico and the Pacific Ocean.

Whatever the case, the fourth kingdom "shall come to its end and none shall help him." If the tidings from the east and north are related to the

kings of the east in the Apocalypse then the parallel with the Assyrian history is even stronger for what follows in the Apocalypse is none other than the battle of Armageddon (Rev 16:13-16). Megiddo is the root word for Armageddon. Occurring at the end of the fourth kingdom, as Babylon the Great rises to power, we can only wonder what similarities will exist between the circumstances of these two battles. While there is insufficient clarity at the present time about how these last two verses will be fulfilled prophecy is not necessarily given for us to have a perfectly detailed view of the future but instead so that “when it is come to pass, ye might believe.” (Joh 14:29). One thing is clear and that is that when the fourth kingdom has come to its end, the great time of trouble spoken of by Daniel shall begin:

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **Dan 12:1***

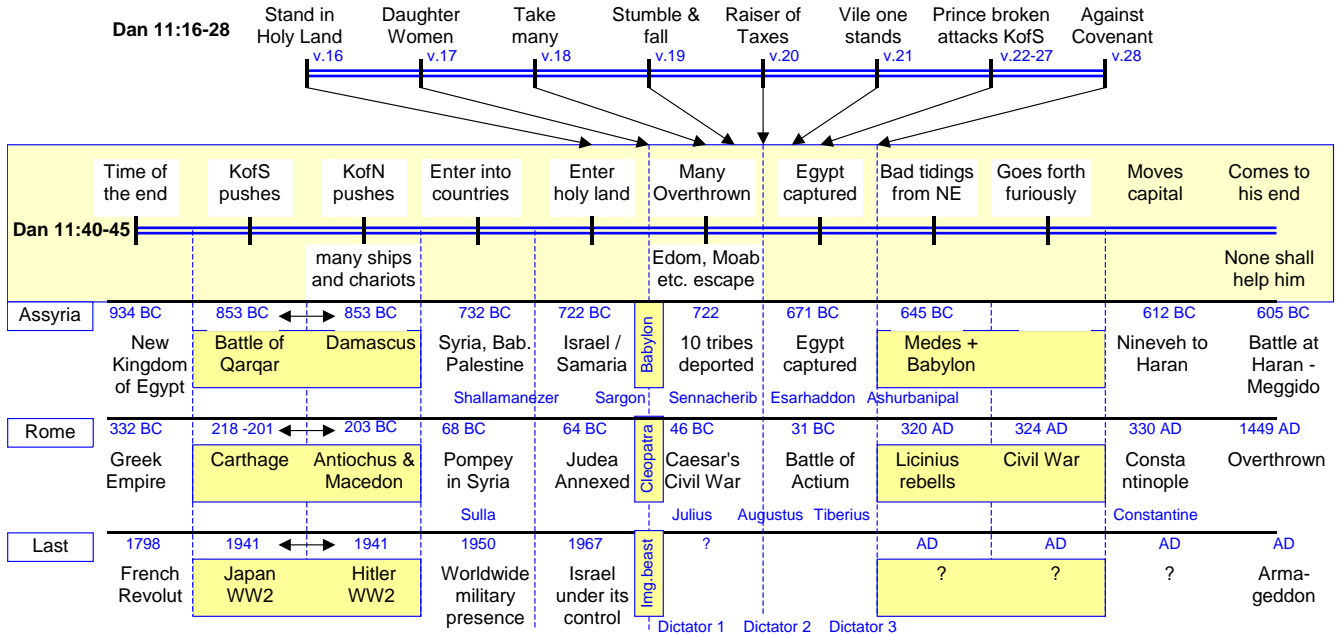
## Verses 40-45 Comparative Table

Scripture references in the left column are all from the book of Daniel, only chapter and verse is given.

Prophecy	First Cycle	Second Cycle	Third Cycle
<b>“Him”</b>	<b>Assyria</b>	<b>Roman Empire</b>	<b>Final 4<sup>th</sup> Kingdom</b>
Time of the End (40)	Arose during Egyptian Empire	At rise of Greek Empire 332 BC	Napoleonic Empire 1798
King of the South push at <b>him</b>	Egypt - Battle of Qarqar 853 BC	Carthage – Punic wars 218 BC	Japan
King of the North come against <b>him</b> with chariots and horsemen and many ships	Syrian king Benhadad - Battle of Qarqar 853 BC	Macedonian war (203 BC) which brought in Antiochus the Great, king of the North	Germany
Enter into the countries and overflow	Assyrians conquer Babylon, Syria, Northern Palestine, etc	Pompey swept through Asia minor, Syria etc 64 BC	Military presence in 130 of 190 countries
He shall enter into the glorious land	Assyria subdues Israel	Pompey annexed Judea	Presence in state of Israel
Many shall be overthrown	10 tribes carried away	Rome decimated enemies	TBD??
Edom, Moab and Ammon escape	These tribes were not attacked by Assyria – only later by Babylon	These remained unconquered by Rome for nearly 200 years	Kingdom of Jordan will remain independent

The land of Egypt shall not escape (42)	Assyria defeated Egypt 671 BC	Egypt defeated: Battle of Actium 31 BC	Presence in Egypt
Shall have power over gold and silver and precious things of Egypt (43)	Assyria carried away much treasure from Egypt	Carried away so much gold that the price of gold in Rome dropped by half	Control of world trade and price of gold
Libyans and Ethiopians at his steps (43)	Frontiers of Assyrian empire	Rome established outposts here	Libya subservient
Tidings from the E and N trouble him (44)	Medes and Babylon confederate	Civil war against Licinius in the north east	Kings from east (Rev 16:12)
He shall go forth with great fury (44)	Assyria destroyed the confederation	Constantine defeated Licinius in 324 AD	Will be victorious
Plant his palace between the seas in the prominent sacred mountain (45)	After Nineveh destroyed the capital moved was moved to Harran	Capital moved to Constantinople	Capital relocated
Come to his end, none shall help him (45)	Battle of Meggion: Egypt got there too late Assyria annihilated	Western Europe refused to help Constantinople against the Ottomans	Armageddon (Rev 16:16)

# The Fourth Kingdom Overview Chart



## ***The Final Kingdom***

### **Establishing a New World Order**

The final kingdom will be a reincarnation of the first kingdom in the historical cycle. Its rise will mark the end of the current world order and the establishment of a new one. The first time this kingdom arose in Babel saw the rise of a new world order consisting of warring city-states and small independent kingdoms. The second time this kingdom arose in Babylon saw the rise of a new world order consisting of the highly centralised worldwide empires. The third time this kingdom arose after the fall of Rome the rise of a new world order consisted of a feudal society known as the dark ages that introduced drastic social, economic and political changes.

Yet the new world order that arose from the collapse of the Roman Empire was in many ways strangely familiar. Each succeeding time the first kingdom has arisen in history it has done so on the foundation of the fourth kingdom, which passes to it its power, seat and authority (Rev 13:2). It steps into the place of the fourth kingdom in the theatre of world events, preserving many of its social, legal and religious institutions. Even Babel attempted to restore the antediluvian civilisation. The first kingdom can in many regards be considered an extension of the fourth, yet under new management, as one would say in business. It is the actual substance of which the image of the beast under the fourth kingdom is just a shadow. Daniel accordingly downplays this cooperative transition of power from the fourth kingdom and its successor in his last two visions. This transition is quite a complex one during which time both kingdoms coexist and even cooperate. While their relationship is initially antagonistic, they begin to cooperate out of self-interest; one to obtain short-term political benefits, hoping to preserve its waning power the other strategically positioning itself for its emerging supremacy.

The initial relationship between the Neo-Assyrian Empire and Babylon was an uneasy one stemming from causes that were nearly two thousand years old. While they shared the same language and basic culture they had widely different characters, a priestly hierarchy ruled Babylon the

“holy city” and its king was, first and foremost, a priest. It held an ancient claim to the divine right to appoint kings as presumably only those that had “taken the hands of Bel,” Babylon’s chief deity, could legitimately bear rule. Assyria, on the other hand, was a military culture with an elaborate bureaucracy ruled over by generals that had risen to become autocratic kings. Its power stemmed not from ancient religious traditions but from the naked force of arms. This all led to an intense rivalry between the two states.

Babylon became a vassal state of Assyria during the reign of Shalmaneser III. Yet there was a constant threat of revolt on the part of Babylon whenever it felt that its prestige or privileges were at risk or that its ancient traditions were not duly respected. This posed a problem for Assyria because it needed Babylon as an ally for the prestige it brought and to avoid Babylon plotting against it with her powerful neighbours. Revolts or threats of revolt were accordingly resolved whenever possible by granting Babylon increased privileges and status or otherwise dealt with militarily. Esarhaddon began the transition of power from Assyria to Babylon by relocating the capital of the empire there. The loss of Babylon’s prestige in the reversion of the capital back to Nineveh by Ashurbanipal was a key factor in its revolt in 652 BC. The effort in putting down the rebellion and punishing the nations that had supported it exhausted the power of Assyria, which began a steady decline. Although Ashurbanipal later purified Babylon and celebrated a “service of reconciliation”, he did not venture to “take the hands” of Bel. This made Ashurbanipal's rule illegitimate from the Babylonian perspective, and sealed the determination of Babylon to rid itself of the Assyrian yoke once and for all as soon as an opportunity presented itself. The Babylonian empire that replaced it was, in many ways, very similar to its predecessor yet at the same time forever swept away the previous world order, as we have noted.

A similar history was to be repeated in the rise of the Holy Roman Empire, whose official policy was to revive and continue the power and dominion of Imperial Rome. The Holy Roman Empire was part empire and part confederation. At its zenith, Spain, modern France, Lower

Saxony, the Low Countries, Germany, Hungary, Italy, and Bohemia were subject to its rule, thus resembling the domain of the Roman Empire. It also preserved the Latin language, basic code of law, religion and its capital, Rome. Its emperor had to first be elected “king of the Romans” before he could assume the crown of the empire.

While the Holy Roman Empire is said to have been formally established around 800 AD, it had been slowly developing since the reign of Clovis the king of the Franks at the time of the fall of the Roman Empire in the West in 476 AD. Yet Constantine the Great had planted the seed from which it sprung over a century before that when, he transferred the seat of the empire from Rome to Constantinople in 331 AD. The power vacuum created by the removal of imperial power left Rome vulnerable to attack. The barbarian ravages that subsequently ensued created a degree of turmoil in Rome’s government that led its remaining prestige and authority to further decline. Through all of this turmoil only one institution was able to benefit, its influence growing to eventually direct civil, political and even military affairs. That institution was the church, which, about the time of the removal of the imperial capital to Constantinople was granted power, prestige and the sword of the state to defend it and persecute dissidents.

Historical records indicate that about thirty years later the Emperor Gratian refused the title of Pontifex Maximus and transferred it to Pope Damasus I in 360 AD. This transferred the authority of the high priest of the Roman state religion to the bishop of Rome, making him the state appointed head of both Christianity and paganism. This position included both political and religious authority. Its civic duties included administering various state laws, keeping state records and the regulation of public morals, which included imposing fines or punishments on offenders. Thus the Roman Emperors transferred the supreme religious authority in the empire that had vested solely in them to the bishop of Rome.

Yet many pagans remained in the empire creating religious divisions, as they would not adopt the new state endorsed religion. Their conversion was greatly facilitated by the incorporation of many pagan traditions and



symbols into Christian worship. Pagan deities and their confiscated temples were christened and put to the service of the church for the good of the empire. For those who would not accept this compromise there was always the persuasion of force. For example in 375 AD the Emperor Gratian, confiscated the property of the Pagan temples and seized the properties of the Vestal Virgins and pagan priests. Theodosius who came to the throne of the empire in 379 AD formally abolished paganism as a state sponsored religion. The following year he declared “Catholic Christianity” the only official imperial religion. Pagan sacrifices were forbidden and in 389 AD he declared that Pagan feasts that had not yet been rendered Christian ones were now to be workdays. Theodosius prohibited all forms of not just pagan but Jewish worship; what remained of religious freedom in the empire rapidly came to an end.

This universal religion was originally created by the state for its own benefit, to create social harmony, a sense of identity, ensure peace and encourage unity across its vast domains. Yet as its influence grew, the emperors began to be wary of incurring the displeasure of the very instrument they had created. The collapse of the Western Empire simultaneously freed the church from the control of the state and left the civil administration of many areas in the hands of the bishops. When the imperial rule eventually attempted to re-establish its dominions, it had to contend with the now independent religious and civil power of the church. The power struggle that ensued with the Byzantine emperors was however only fought at arm’s length since Rome was too far away and more pressing needs closer to Byzantium called their attention. The new empire that would form around Rome would in many ways be a continuation of the old Roman Empire, yet it would be very different in one very significant area. The church that had been created by Rome to serve the interests of the state would now use the power and authority granted to it to make the state serve her own interests. Before Constantine, the Christian church largely consisted of independent congregations but under the authority of a single centralised civil government, in the new world order that arose, the church would be centralised and have authority over many fragmented and competing

civil governments. It was a political hegemony under the control of the church, a beast ridden by a woman.

The final rise of the first kingdom will likewise usher in a new world order. Yet it will not be a completely new world order, for it will be a repetition of the past. We have noted the description in Revelation that it is not a new beast that arises but one that returns after its deadly wound is healed. It is a beast that was, and is not and yet is and arises from obscurity. The infrastructure of this new world order is being constructed today by a confederacy of nations converging on a dream of ushering in a new age where global peace, harmony and economic parity are the norm. Its architects believe that this goal can only be achieved by putting aside religious division and fundamentalism in favour of a “universal” faith that brings together the various world faiths under a single governing religious body to regulate its members, resolve disputes and disagreements, determine dogmas and discipline any rogue elements. The foundations of this new world order are already being laid through interfaith dialogues, ecumenical councils, global trade agreements, world wide regulatory bodies, global unions, multinational treaties and a myriad of other initiatives. Many of these take place under the auspices of the United Nations and other powerful international bodies both secular and religious. Its institutions are already receiving honour, privileges and status from the fourth kingdom, in exchange for political benefits just as Babylon received these at the hand of Assyria and the church received these at the hand of Caesar.

When the power of the fourth kingdom eventually gives way, the final kingdom’s new world order will step in to take its place at the head of world affairs. At the present, the character of this new world order is nebulous, even to those who are giving it power and strength for its establishment. The final character of this new world order will be unveiled when its image is first established during the final years of the fourth kingdom. This character will be a complete and overwhelming surprise to many who can now only see future good resulting from their international cooperation. They can not see that it will be but a revival of a feudal society under the political, economic and religious oppression of

which men chaffed and only managed to free themselves from its iron grip after a long and determined struggle.

## Deconstructing the Fourth Kingdom

Before the new world order of the final kingdom can arise, the fourth kingdom must be taken out of the way. The creation of the image of the beast in the fourth kingdom invariably leads to its collapse, and its replacement by the genuine article. This collapse is brought about in part by an alliance of forces loyal to Babylon the master of the final kingdom:

*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. **Dan 11: 31***

The arms or forces here mentioned are responsible for polluting the sanctuary of strength and replacing the ‘daily’ with an abomination. The sanctuary of strength literally means a “fortified palace” the stronghold of civil power. The word “sacrifice” is a supplied word that does not exist in the original Hebrew and the word “daily” is best translated as the ‘continual’ or ‘status quo’. The word translated as abomination in Hebrew refers to an idol or something idolatrous and so the expression ‘abomination of desolation’ is perhaps best translated as the desolating idol or desolating idolatry. So these arms or forces take away something that has been regular or continual until then that is related to civil power, and put in its place an idolatrous religion. We are not told exactly what the daily is but we are told that it is taken away “by reason of transgression” (Dan 8:12) so it cannot be the sacrificial offerings offered morning and evening in the Jewish temple since these were to be without blemish, that is without sin (Num 28:31; Eze 46:13).

The expression “arms shall stand on his part” is sometimes translated, “forces shall stand apart from him.” One interpretation implies that ‘he’ will receive military assistance and the other that ‘he’ won’t. These arms or forces pollute the sanctuary and place the abomination either on ‘his’ behalf or they do it in spite of ‘him,’ the question comes down to who is identified by ‘him.’ Since the fourth kingdom passes “his power, and his

seat, and great authority” (Rev 13:2) to the final kingdom it is clear that the fourth kingdom must be removed in order for the final kingdom to be established in its place. This leaves us with two possibilities; either forces stand apart from the fourth kingdom or arms stand on behalf of the first kingdom, in both cases leading to the rise of the final kingdom and the collapse of the fourth.

Soon after the death of Ashurbanipal, the arms of the Medes stood on the part of Babylon to overthrow Assyria’s capital Nineveh. Its strength exhausted from fighting too many wars for too many years, Assyria was unable to stand. Its capital Nineveh, the symbol of its greatness and strength, a city that had stood continuously for fifteen hundred years was utterly destroyed, never to be restored. The bodies of the slain were left fallen in the streets. Eventually the sands of time would bury them and their desolate city. Within seven years of the fall of Nineveh in 612 BC, Babylon had completely absorbed the remnants of the Assyrian Empire. In place of Assyria’s contempt for religion (Isa 36:18-20) Babylon’s idolatry was so abominable that during the reign of Belshazzar it brought upon itself the judgement of God (Dan 5:4).

In the case of the Roman Empire the “sanctuary of strength” refers to the city of Rome that had been unconquered for more than eight hundred years until it was successively sacked by Alaric, king of the Goths in 410 AD, Genseric’s Vandals in 455 AD and finally conquered by Odoacer the Heruli king in 476 AD. Daniel elsewhere tells us that before the various kingdoms that the Western Empire had fragmented into could be united into a new empire, these opposing Arian kingdoms represented by three horns needed to be removed. It was in the process of removing them that the sanctuary was polluted and the “daily” taken away, by the arms that stood on the part of the rising “little horn”:

*I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

**Dan 7:8**

*And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. **Dan 7:24***

Lacking an army, the Bishop of Rome could do little in response to this Arian opposition. The vision said that “arms shall stand on his part” which was fulfilled when Zeno the Byzantine emperor in 488 AD encouraged Theodoric, the Arian king of the Ostrogoths, to invade Italy and expel the Heruli who had settled there (Encyclopedia of the Middle Ages, Part 114, Volume 1p.1427 By Adrian Walford). Then, in 533 AD, the Byzantine emperor Justinian sent an army under his general, Belisarius, to attack and destroy the Vandals. Two years later Justinian again sent Belisarius to overthrow the Ostrogoths. Edward Gibbon describes these events in great detail in The History Of The Decline And Fall Of The Roman Empire, chap.41. In December 536 AD, Belisarius arrived at Rome and the Ostrogoths chose to permit him to enter the city and then lay siege to it a few months later. After numerous attempts to retake the city, the Ostrogoths abandoned the siege one year later on the twelfth of March 538 AD. Later Justinian sent another general, Narses, to complete the rout of the Ostrogoths. While the Gothic war dragged on for another sixteen years, apart from a couple of counter attacks by the Ostrogoths and the sack of the city in 1527 by Charles V, Rome would remain under the control of the bishop of Rome for the next one thousand two hundred and sixty years.

Yet while these Arian kingdoms defeated Rome’s military strength and plundered her riches they did not overthrow its government or institutions. They neither stood on his part nor apart from him, they cannot be the “arms” mentioned in the vision. At the Pope’s request Genseric agreed not to destroy the city or kill its people but only to loot its riches. Odoacer deposed Romulus Augustus to become the king of Italy as a nominal client of the Byzantine Emperor. His successor Theodoric next ruled Italy as a viceroy for the Emperor Zeno. All of these barbarians preserved the institutions of the Roman government and the power of its senate. This being so, it was actually the armies from Constantinople, under Belisarius and Narses, that would destroy the last

vestiges of the civil government in Rome and opened the way for the church to more fully take up civil power. These were the arms that the vision said would stand on his part. So it was actually the forces of the fourth kingdom that, one way or another, cleared the way for the rise of its successor. This is made clear by Gibbon's description of the fall of Rome (ch 43) stating that the senate was finally destroyed under Justinian's general Narses in the section describing the conquest of Rome by Narses:

*“After a period of thirteen centuries, the institution of Romulus expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council, or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate!”*

This is confirmed by Machiavelli's History of Florence in chapter 2:

*“No sooner was Italy delivered from the Goths than Justinian died, and was succeeded by Justin, his son, who, at the instigation of Sophia, his wife, recalled Narses, and sent Longinus in his stead. Like those who preceded him, he made his abode at Ravenna, and besides this, gave a new form to the government of Italy; for he did not appoint governors of provinces, as the Goths had done, but in every city and town of importance placed a ruler whom he called a duke. Neither in this arrangement did he respect Rome more than the other cities; for having set aside the consuls and senate, names which up to this time had been preserved, he placed her under a duke, who was sent every year from Ravenna, and called her the duchy of Rome; while to him who remained in Ravenna, and governed the whole of Italy for the emperor, was given the name of Exarch. This division of the country greatly facilitated the ruin of Italy, and gave the Lombards an early occasion of occupying it.”*

While the Lombards in 669 AD occupied parts of Italy they never conquered Rome. The first Exarch according to Gibbon was Narses, the general whom Justinian sent to retake Rome and replace Belisarius. In the 1911 Encyclopedia Britannica entry on Narses, it explains Gibbon's statement that Narses was “the first and most powerful of the exarchs” is more correct in substance than in form. The title of exarch does not

appear to be given to Narses by any contemporary writer. He is always "Praefectus Italiae," "Patricius" or "Dux Italiae," except when he bears the style of his former offices in the imperial household, "Ex-Praepositus [Cubiculi]" or "Chartularius." That it was the forces of the Eastern Empire that abolished the institutions of government of Rome is attested to by other historians such as Lynn Thorndike in "The history of medieval Europe" p.136.

The vision said they would take away the daily and place the abomination that makes desolate. As we have just read from Gibbon, the institutions of Romulus that had existed continuously for thirteen hundred years were taken away and a duchy put in its place under which the ruin of the country would be completed. The other thing that would be taken away before the hegemony could arise was the last vestiges of paganism from the empire. While Rome had been pagan, the government was primarily secular and permitted a fair degree of religious freedom. Private religions, that is, those not sponsored by the states, were permitted as long as they did not lead to public disturbance. With the establishment of a sole universal church there was no more room for private religion of any kind whether Christian or pagan. In contrast to the religious pluralism and relative toleration of Rome's government in previous centuries, for the next one thousand years only one religion would be allowed, one that would not tolerate dissent. The European kingdoms that had remained pagan would need to be converted, by the harshest and most cruel methods if need be, to submit to the authority of the universal church. Thus "the daily" in all its forms, religious and political, had been taken away, and the door was opened for the placing of the abomination that makes desolate.

The final kingdom will not have the military means to overthrow the fourth kingdom; arms will have to stand on his part. As the armies of the Roman Empire under Belisarius overthrew the Vandals and Ostrogoths so too will opposition to the rise of the final kingdom be removed. Then the last vestiges of government institutions of the fourth kingdom will be overthrown as Narses led the armies of the Roman Empire in overthrowing the Roman Senate. The nation that has been a sanctuary of

strength to the poor, the tired, and the huddled masses longing to be free will be polluted. The Hebrew word used for polluted means to dissolve, break, defile or wound. The freedom, prosperity, justice and the rule of law that has characterised the nation continually (daily) since its founding will be swept aside. The nation that from the establishment of its constitution has restricted its rule to civil and secular matters will end. Its place in the world will be taken by a desolating abomination; a predominantly religious power whose imposed worship can best be described as a desolating idolatry.

The primary characteristic of this abomination of desolation as described in the Apocalypse is the mark of the beast. Those who accept the idolatrous worship of the beast and receive its mark will suffer the desolating judgements of God. No stronger warning is given in the Bible:

*And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: **Rev 14:8, 9 - 10***

In trying to understand the abomination of desolation, we must not overlook Jesus' reference to it in the twenty-fourth chapter of Matthew in regard to the destruction of Jerusalem and the armies of Rome that would stand on consecrated temple ground. We should remember that Christ was simultaneously speaking of events leading up to the "end of the world"(Matt 24:3):

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso*



*readeth, let him understand:.) Then let them which be in Judaea flee into the mountains: **Mat 24:15 – 16***

The destruction of Jerusalem signalled the start of Rome's indignation against the holy covenant described in Daniel 11:28 that continued past the setting up of the image to the beast and into the following kingdom. The setting up of the "image to the beast" by the fourth kingdom sounds remarkably similar to the placing of the abomination that makes desolate. While they are related they are not the same event. The image of the beast is a precursor and an imitation of the desolating abominable beast. When the abomination of desolation takes its place where it does not belong, we will know that the overthrow of the fourth kingdom and the world as we and our fathers have known is almost accomplished.

## **Rise of the Hegemony**

Following the fall and fragmentation of the Western Roman Empire no single secular power arose that could reunite the warring kingdoms that remained. Instead, relying on the civil and religious authority granted him by succeeding Roman Emperors up to the time of Justinian, the bishop of Rome rose to become the leading figure in Western Europe. In ancient Babylon the king was both civil ruler and high priest. Likewise, the bishop of Rome became both the high priest and the civil ruler. Unlike the other kingdoms, where the state had control of religion, in the first kingdom it is religion that controls the state.

The conception of the Holy Roman Empire can be traced to Clovis I, king of the Franks. In 496 AD he converted to Christianity and thereafter turned his wars of aggression and conquest for his own personal gain into holy wars for the benefit of the church as much as his own. He accordingly directed his military endeavours against those dissenting from his newfound faith, particularly the Arian Visigoths in southern France and among the various Arian and Pagan Germanic tribes. At the time Clovis was the only Catholic prince in the world, as the Byzantine emperor Theodoric was himself an Arian. Clovis, with the full support of the church, considered himself the protector of the faith and would accordingly be remembered as "the eldest son of the Church." France

would in turn become the “eldest daughter of the church” and the policy of Clovis would be passed to his successors.

The most famous of these, Charlemagne, continued this policy as the protector of the Papacy, launching numerous crusades at the instigation of the church; against the Pagan Saxons; the Arian Lombards in Italy and the Saracens in Spain. The thirty-year crusade against the Saxons began in 772 AD with an unprovoked invasion of Saxon lands to force their conversion. In 782 AD Charlemagne is said to have beheaded 4,500 Saxon leaders at the Massacre of Verden for practicing their native Paganism after converting, under duress, to Christianity. While the confederacy known as the Holy Roman Empire was not formally established till some time after Charlemagne, he pursued the policy of reviving the Roman Empire that was to remain as the official position of the Holy Roman Empire until its end. In 800 AD, the bishop of Rome crowned Charlemagne, king of the Franks as Emperor Augustus, establishing the principle of the divine right of kings. The church would grant the divine right to secular rule to those kings that carried out its will and it away from those who failed to do its will.

The church had been created by the Roman Empire to serve the interests of the state, yet once that empire had passed away the state that arose in its place would be made to serve the interests of the church. It became impossible for anyone to hold secular power without the consent of the church. The head of the church later not only claimed the power to crown kings and emperors but also to depose kings by excommunicating them, divesting them of royal authority, absolving their subjects from their allegiance and requesting other ‘loyal’ kings to execute sentence on his behalf. Gregory VII did so to the Holy Roman Emperor Henry IV (1056-1106) who, for challenging the power of the church, was forced to cross the Alps in the middle of winter and stand bare footed in the snow in penitents gown knocking and pleasing for forgiveness at the door of Gregory’s castle for three days. Pope Innocent III likewise deposed other kings such as Otto of Wittelsbach (1210) and King John of England (1212).

Innocent further formally defined the relationship of the empire to himself and his successors in a decretal of 1212 that was later embodied into canon law. This stipulated that while the German princes had the right to elect a king it was only because the Apostolic See had granted it to them, but the right to crown the chosen king belonged only to the pope, who also had the right to depose him and elect another to his satisfaction that would patronise the church and defend it. (Catholic Encyclopaedia entry on Innocent III) Thus the state came to be considered the “secular arm” of the church, duty bound to defend its authority and enforce its dogmas, which became more or less rigorously enforced under the Holy Roman Empire. Thus the “Holy” Roman Empire would be born; a religio-political hegemony that received its seat, power and authority and much more from Rome.

In this manner the Holy Roman Empire was established. Some kingdoms submitted while others were forcibly converted. Among the latter are Norway and the Baltic countries. Olaf I, king of Norway, after his conversion in 994 AD, attempted to Christianise his kingdom by torturing, maiming or executing those that practiced their indigenous Norse Paganism and refused to Christianise. After Olaf I's death, Norway returned to its native Paganism. Fifteen years later Olaf II of Norway, “Saint Olaf”, resumed the policy of his namesake and tortured, blinded or executed pagans who refused to convert, eventually resulting in at least the nominal Christianisation of Norway. After the establishment of the Holy Roman Empire in this manner, it attempted to subjugate its pagan neighbours around the southern and eastern shores of the Baltic Sea. Not meeting with much success Pope Celestine III called for a crusade in 1193. The Northern or Baltic Crusades were undertaken by the “Christian” kings of Germany, Sweden and Denmark assisted by the Teutonic military orders. The crusaders defeated, forcefully baptised, occupied and exterminated those east Baltic nations that would not convert.

Like the Holy Roman Empire, the final kingdom will be another hegemony; a confederacy of nations led by a religious institution. The fall of the Roman Empire in the west led to its division into ten

kingdoms. These are described in Daniel chapter two and seven and also in Revelation that tells us about the ten kings that reign one hour with Babylon's beast. It, however, appears that the ten future kings will be a little different from the ones in the past. Of those, three needed to be ripped out before the Holy Roman Empire could arise. This is not the case in the future since all ten kings shall “have one mind” and none are ripped up. Hence there appears to be no intermediate stage between the coming fall of the fourth kingdom and the rise of final kingdom of Babylon the Great. The transition is apparently seamless and extremely brief:

*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. **Rev 17:12 – 13***

We cannot identify who these ten kings may be at this time. Clearly they will be the instruments of global government. Given the almost two hundred nations that exist today these will need to be grouped together before ten kings can arise. Such a division of the world into ten administrative regions has indeed been proposed by the Club of Rome a global policy making organisation established in 1968 for the purposes of creating a new world order. Its widely published books including “Limits to Growth” (1972) and “Mankind at the Turning Point” (1974) present their justification for autocratic world government. A later publication presented a means for achieving this new world order, “It would seem that humans need a common motivation...either a real one or else one invented for the purpose... In searching for a new enemy to unite us, we came up with the idea that pollution; the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behaviour that they can be overcome. The real enemy then, is humanity itself.” (Alexander King & Bertrand Schneider. The First Global Revolution (The Club of Rome), 1993. p. 115). The ten world administrative regions proposed are; (1) North American Union, (2) European Union, (3) Japan and the Pacific Islands (4) Australia and

South Africa (5) Russia, Siberia, Mongolia, Korea (6) Central and South America (7) North Africa and Middle East including Pakistan (8) Central Africa, (9) India and South East Asia and (10) China.

We know that this final kingdom will inherit the global power, seat, and great authority of its predecessor (Rev 13:2). It will continue the religious agenda and the persecution established under the image of the beast. The religious institution (Babylon) that controls the confederacy will establish a universal one world religion by amalgamating the various factions of Christianity with other religions including various branches of Islam under one head. In fact this process of religious unification can already be seen to be making progress today. Some believe the final kingdom may be ushered in under the auspices of the UN organisation taking on the role of “the beast.”

The final kingdom will arise in a similar manner after the fourth kingdom is “taken away”; nations will either join this confederacy willingly or under duress. This is why those who receive the mark of the beast are represented as receiving it either in the hands or their foreheads. Those that receive it in their foreheads are converts to its agenda while those that receive it in their hands are unconvinced but obey out of self-interest. Whatever the motivation, these will act as one, lending their power and strength to the confederacy, to establish a new world order in the wake of the power vacuum caused by the demise of the fourth kingdom.

The rise of the final kingdom will involve the overthrow of all nations that refuse to submit to it and result in a worldwide persecution of “they that understand among the people.” During this time we are told, “the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many.” Yet many will lose their lives for being faithful to the Word of God. (Dan 11:32-39)

## **The Reign of the Beast**

Following the rise to power of the final kingdom the vision continues describing its reign:

*And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. **Dan 11:32-35***

The vision explains that the final kingdom would flatter those that “do wickedly against the covenant” but would declare war against and slay those that keep God’s covenant and have understanding. These same events are described in chapter seven:

*And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion. **Dan 7:24-26***

The saints of the most high are those that understand among the people. What they understand is that the final kingdom will be the kingdom of the antichrist, “man of sin, the son of perdition.” He is called the man of sin because sin is defined as the breaking of the law (1 John 3:4) and he attempts to cause all to sin by claiming to have the authority to change the times and the laws that form part of God’s covenant; just as Constantine imposed universal Sunday worship and the council of Laodicea set aside the seventh day of the fourth commandment. It is this knowledge of the identity of the final kingdom and their refusal to obey the commandments of men in place of God’s (Acts 5:29) that will cause their persecution and they will be martyred for many days being three and a half times, even as heretics were put to death in Europe until the turn of the nineteenth century. Christ explained this coming persecution in his description of the events that were to take place in the last days of this earth’s history in Matthew 24:

*Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. **Mat 24:9- 10***

In spite of the determined persecution against them, those that understand among the people will unmask the corruption of the power behind the new world order, the woman that rides the beast. It will be after all just a tool in the hands of Babylon to gratify her desires as Herod was manipulated by the dissolute Herodias to behead John the Baptist (Mar 6:17-25) and Ahab was manipulated by his wicked Queen Jezebel to destroy the prophets of God (1 Ki 18:4; 19:2). The wise will declare her sins and warn all against falling captive to her deceptions:

*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. **Rev 18:2, 4-5***

This persecution of the saints by the final kingdom of the beast is one of the main themes in the book of Revelation. So many will be beheaded for refusing to bow to the dictates of the final kingdom that it is said to be drunk with their blood:

*And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands. **Rev 20:4***

*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. **Rev 17:6***

The Apostle Paul wrote also about the final kingdom and its leader describing him as the man of sin, referred to by John as the antichrist. This kingdom was widely understood during the first centuries to arise after the fall of the Roman Empire:

*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God... And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **2Th 2:3 – 8***

The apostle Paul had said that this new empire of the “man of sin” would arise as soon as “he who now letteth... be taken out of the way.” This power to be taken out of the way was identified as the Roman Empire by all the early church fathers such as Irenaeus of Lyons, Tertullian of Carthage, Hippolytus of Portus, Lactantius of Gaul, Cyril of Jerusalem, Hilary of Potiers, John Chrysostom of Constantinople, Jerome of Bethlehem, Augustine of Hippo-Regius and many others after them. The Roman Empire, in Paul's day, was the one that held back the man of sin from revealing himself. It was the Caesars that would need to be first “taken out of the way.” Augustine of Hippo (413-426), for example, wrote in chapter nineteen of his famous work City of God:

*“These words of the Apostle: 'Only let him who now restrains keep on restraining until he be taken out of the way' -- refer to the Roman Empire... 'Then shall the lawless one be unveiled'...means Antichrist... There is no doubt...that Christ will not come to judge both the quick and dead, unless Antichrist His adversary first come to seduce those who are dead in soul.”*

In 406 AD, Jerome of Bethlehem, in his 121<sup>st</sup> Epistle wrote to Algasia that “he who withholds” was the Roman Empire declaring, “Antichrist will not come - until the Roman Empire has first been destroyed.” In his



commentary on Daniel chapter seven (III:1101) Jerome adds: “[I]et us therefore say what all ecclesiastical writers have delivered to us.... When the Roman Empire is to be destroyed, ten kings [or kingdoms] will divide the Roman World among themselves – and then will the 'lawless man' be unveiled, the 'son of perdition' who will venture to take his seat in the Temple of God, making himself as God.” Jerome wrote to Ageruchia in 409 AD about the breaking up of the Roman Empire into ten nations and that this signalled that the appearance of antichrist was near:

*“The whole country between the Alps and the Pyrenees, between the Rhine and the Ocean, has been laid waste by hordes of Quadri, Vandals, Sarmatians, Alans, Gepids, Herules, Saxons, Burgundians, Allemanni and...Pannonians... The powerful cities...have fallen to Germany -- while the provinces of Aquitaine and of the Nine Nations...are...one universal scene of desolation.... The Spains are on the brink of ruin, and tremble daily. All that was ours once, from the Pontic Sea to the Julian Alps in days gone by, has ceased to be ours. For thirty years the barbarians have burst the barrier of the Danube, and fought in the heart of the Roman Empire... He that keeps on withholding [the Roman Empire], is being taken out of the way -- and yet we do not realize that Antichrist is near!”*

While the early Christians correctly identified the fall of the fourth kingdom as the time for the man of sin to arise, they did not realise that the ultimate fulfillment of the man of sin, the antichrist, the abomination of desolation would arise after the fall of the final fourth kingdom that was yet to arise in their future. He “whose coming is after the working of Satan with all power and signs and lying wonders” (2 Th 2:9) has not yet come and when he does he will be “destroy[ed] with the brightness of his coming.” Yet the mystery of iniquity is today already working behind the scenes preparing the way for the rise of the final kingdom and its man of sin who will be “revealed in his time” and all the world will wonder after him. Daniel describes his reign:

*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till*

*the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. **Dan 11:36 - 39***

The prophecy in Daniel eleven goes on to describe how the ultimate master of the first kingdom would divide the nations among those loyal to his interests, “cause them to rule over many” and “divide the land for gain.” This is a redistribution of land ownership and reorganisation of the world’s governments similar to what took place under the Holy Roman Empire that will take place again in the final kingdom. He will “prosper until the indignation be accomplished” which refers to the seven times (or years in Hebrew) of indignation described in Appendix A. During the third cycle of history this period began in 722 BC and ended 2,520 years later in 1798. In the final cycle, seven literal times will be accomplished before this kingdom will come to its end:

*And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. **Dan 12:7***

We are later told this final kingdom was to rule for three and half times, or half of the seven times. During the second cycle of history this represents the period from 538 – 1798 that the Holy Roman Empire was in existence beginning with the successors of Clovis and continuing till Napoleon's actions directly led to the formal dissolution of the Holy Roman Empire in 1806. Similarly, the final kingdom will only be in power for the second half of the seven times of indignation.

## The Overthrow of Babylon

The final kingdom will not last very long, since “except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Mat 24:22). We are told the ten kings rule symbolically for “one hour with the beast” (Rev 17:12) which, following the prophetic day for year principle, amounts to a two-week period. After that time the ten kings of the beast will turn against the institution known as Babylon and will burn it with fire:

*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. **Rev 17:16***

The Babylonian Empire was overthrown by the Medes that had first raised it to power. The Holy Roman Empire was overthrown by the armies of France which had first raised it to power. The kingdom of Babylon’s beast will be overthrown by the ten kings that are also the ones that first bring it to power. That Babylon rules for one hour before its overthrow is repeated twice:

*And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. **Rev 18:9 – 10***

*And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought... And cried when they saw the smoke of her burning, saying, What city is like unto this great city!... Alas, alas, that great city... for in one hour is she made desolate. **Rev 18:16 – 18***

The destruction of the final kingdom of the beast; together with the fourth lamb-like kingdom from which it emerges, is described in Revelation as a result of their being cast into a lake of fire. This

description is very similar to the fate of the fourth kingdom and its little horn that arises from it given by Daniel where we are told it will be given to the flame:

*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. **Rev 19: 19 – 20***

*I beheld till... the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. **Dan 7:9, 11 - 12***

After this final beast is burnt there will be a period of worldwide anarchy that Jesus described as a time of “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”(Matt 24:21) This period will last a little more than one year (15 months) since a time in Hebrew is literally a year and we are told that it will last for a season and a time. Daniel confirms this period of tribulation after Michael stands up from the judgement of the beast:

*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **Dan 12:1***

The duration of this time of trouble is confirmed in the Apocalypse when we are told that the torment poured out on Babylon, specifically the seven last plagues as described in the seven vials of God’s wrath of Revelation sixteen, come symbolically in a day, which according to the year for a day principle, represents a year:

*How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I*

*sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her. **Rev 18:7 – 8***

A short while after the final kingdom has been destroyed an everlasting kingdom will be set up. This is said to take place after a season and a time, which is literally interpreted to represent one year and three months. Then Christ will come from heaven (see also Rev 19:11):

*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. **Dan 7:13 – 14***

A similar description is given in Daniel's first vision:

*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. **Dan 2:44 – 45***

Not all, however, will partake of this eternal kingdom; those who have worshiped the beast or his image by accepting the commandments of men in place of God's; those who have received the mark of the beast in the hand or forehead by willingly identifying with Babylon's universal religion and worship will be destroyed. In the final conflict with the beast and his image it will not matter what one claims to believe but only what one does in response to the mark of the beast:

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **Rev 20:11 – 13***

How many will be deceived by the beast and his false prophet and receive the mark in the forehead, choosing to believe their claims? All those that forsake the holy covenant (Dan 11:30):

*Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **Rev 22:7,14 – 15***

How many, recognising the deceptions of Babylon will instead willingly receive the mark in their hand, being either too afraid to stand against the beast or otherwise being unwilling to enter into a covenant with God and receive the seal of God (Rev 7:1-3; 14:1-5)? All those that do wickedly against the holy covenant (Dan 11:32):

*He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. **Rev 21:7 – 8***

All these things shall shortly come to pass.

## First Kingdom Comparative Table

Only chapter and verse is given from the book of Daniel of scripture references in the left column are all. The italicised entries are additional parallels that do not appear in the prophecy.

Prophecy	First Cycle	Second Cycle	Third Cycle
<b>Lion / Little Horn</b>	<b>Babel / Sumer</b>	<b>Neo-Babylon</b>	<b>H. R. Empire</b>
First king mighty (8:5, 11:3)	Menes (Aha) – Legendary king	Alexander the Great	Napoleon Bonaparte
S (7:6, 8:5)	Unknown	Conquered world in 8 years	Conquered Europe in 11 years
Nty (11:4)	No known heirs	No heir took throne	Napoleon exiled to St. Helena
Ks (8:8)	Local kings fight for supremacy	Four rival generals compete	Kingdom disestablished
Overthrown by	The east	Cyrus – king from the East	Ottoman Empire from East
	<i>Hittite Sack of Babylon</i>	<i>Destroys city of Babylon</i>	<i>Napoleon destroys H.R. Empire</i>
<i>A Single Language</i>	<i>Sumarian</i>	..	<i>Latin</i>
<i>Culture</i>	<i>Sacral</i>	<i>Sacral</i>	<i>Sacral</i>
<i>World Order</i>	<i>One World Government</i>	<i>One World Government</i>	<i>One World Government</i>
<i>Leader</i>	<i>Nimrod</i>	<i>Nebuchadnezzar - proud</i>	<i>Man of sin</i>
<i>Rebellion Against God</i>	<i>Tower of Babel</i>	<i>Golden Image</i>	<i>Sunday</i>
<i>Religious Persecution</i>	<i>Mighty warrior against Lord</i>	<i>Fiery furnace</i>	<i>Inquisition</i>

## ***Appendix A: For the Latter Days***

Daniel informs us the vision given in chapter eleven was for the time of the end and we should most properly understand this to mean that its primary purpose was not to describe the history of the Medo-Persian, Greek and Roman Empires beginning one hundred years after Daniel wrote and finishing by the time of the end but to describe the history of the nations during “the latter days.” In other words, the primary fulfilment of the vision would begin after the beginning of the time of the end. The “time of the end” is clearly identified by Daniel to begin at the end of the eighteenth century. There has never been a time that meets to specification given to Daniel more accurately than the nineteenth and twentieth centuries. Since the industrial revolution launched by the development of the steam engine and steam locomotion in 1784 by James Watt, there has been constant advancement in methods of transport. The amount of scientific knowledge available to us since then has also exploded exponentially leading to the information revolution:

*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. **Dan 12:4***

The specific purpose of the vision in chapter eleven is to describe the series of events leading to the rise of the Beast of Revelation and the man of sin in the last days that is so prominent in the New Testament. The visions of chapters two and seven were focused on describing the history of great world empires from Daniel’s time to the time of the end and this was done in symbolic language, so that generally only those living at the end of that period would understand them. The vision in chapter eleven is given without symbolism making the apparently cryptic description in the previous chapters a little pointless. This is only, however, because while explicitly informing us that it describes the history of Persia and Greece and what followed, hidden within its narrative is the history of the events of the latter days so that only those living at the end of that period would understand them.

In the visions of the four kingdoms found in chapters eight and eleven, Daniel was told seven times that the prophecy of the four kingdoms was



for a future era. He was told twice that the vision was for the “latter days” (Dan 8:17; 10:14) and twice that it was for the “time of the end” (Dan 11:27,29,35). This stands out because no similar direction was given to Daniel that the prophecies of chapter two or seven applied to the last days or the time of the end:

*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.* **Dan 8:17**

The other consideration in understanding this “time of the end” or literally the “extremity of time” is in reference to the only time period specified in this prophecy, being the three and a half times (Dan 7:25; 12:7-9) that the little horn of the first kingdom after Rome would prosper. Using the prophetic “day for a year” principle (Num 14:34; Eze 4:6) this amounts to 1,260 years ( $3\frac{1}{2} \times 360$ ). This period begins with the overthrow of the three Arian kingdoms from Rome around 538 AD and extends to the year 1798 when Napoleon's forces invaded Italy, overthrew the Papal States and took the Pope as prisoner back to France, ending Rome's hegemony. The end of that time period therefore marks the beginning of the time of the end.

A biblical year consists of 360 days rather than 365 days based on the time periods described in Genesis. We are told the flood began in the seventh day of the second month of the six hundredth year of Noah's life (Gen 7:11) and after 150 days the ark rested on mount Ararat on the seventh day of the seventh month (Gen 8:3 – 4). This gives us a period of five months being 150 days or 30 days per month. The Jewish calendar normally consisted for twelve months but occasionally a thirteenth month was added to compensate for the missing days that accumulated over time.

Daniel was also told the prophecy of chapter eight was for the “the last end of the indignation” This specifically refers to the 2,520-year prophecy foretold by Moses:

*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. **Dan 8:19***

Moses warned Israel four times that if they disobeyed God, He would punish them in great indignation by destroying and scattering them for seven times:

*And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. **Lev 26:27- 28***

*And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. **Deu 29:28***

In Hebrew seven times is literally seven years, which is  $7 \times 360 = 2,520$  days =  $2 \times 1,260$  days. Applying the “day for a year” principle, this gives us 2,520 years that began in 722 BC when the ten tribes were taken into captivity by Assyria. Adding 1,260 years comes to 538 AD and another 1,260 years brings us again to 1798 completing the last half of the indignation and fulfilling the seven times. In telling us that the last two visions were for the last end of the indignation this can only mean that their fulfilment would commence about or sometime before 1798:

*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. **Dan 10:14***

Daniel was also told that the fulfilment would be in the “latter days” which would be far in the future (many days). To understand what this means, we must consider that Daniel must have understood the prophecy of the seventy weeks (Dan 9:25) to have been four hundred and ninety years rather than days (sixteen months) since it would be fanciful to expect both the temple and the walls of Jerusalem to be rebuilt in sixteen months given that Solomon’s temple alone was seven years in the building (1 Ki 6:38). Daniel had already received three previous visions

revealing that four kingdoms would rise and fall before what could be considered to be the “latter days.” It is hard to conceive that he did not realise that the time appointed was not just a few hundred years into the future but at least two thousand three hundred (Dan 8:14), if not, 2,520 years into the future. This explains why he mourned for three full weeks after understanding the vision in chapter eleven:

*In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. **Dan 10:1-2***

In the vision of chapter eleven we find two more specific comments that the vision was for “the time appointed” (Dan 11:27,29, 35) that is equated with the time of the end (Dan 11:40):

*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. **Dan 11:35***

Unlike the “time of the end,” the expression the “time appointed” or “appointed time” does not necessarily imply a single specific point in time but can refer to any predetermined point in time. The time of the end in 1798 is the most identifiable predetermined (or appointed) occasion marking the end of the old European order and the rise of modern Europe, but the beginning of this period in 538 AD is also an “appointed” occasion.

## **Appendix B: Babylon's Beast**

The final kingdom is the thirteenth kingdom and the only one to arise four times in history. As Babel, the very first kingdom, was a one-world government so the final kingdom will also be a one-world government. As Babel defied God in making the entire world bow to its religious imperatives so too will the final kingdom. It is represented in Revelation as a beast ridden by the woman, Babylon, that comes out of a bottomless pit having seven heads and ten horns:

*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit... And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. **Rev 17:8 – 11***

We are told the ten horns are ten kings that form part of Babylon's hegemony (Rev 13:12-13) but the seven heads, five of which are in the past are a mystery to many. Essentially this is a depiction of support for the woman, Babylon, through the ages. The sixth head was the one that was in existence at the time John was shown the beast. This head is the one reigning at the time that it is said of the beast that it "was, and is not, and yet is." How can it be and not be at the same time? In the introduction to this vision (Rev 17:1) we are told that the woman sits on many waters, yet John is taken to the wilderness – literally a desert to see where the woman sat, another apparent contradiction. To resolve this we need to understand that the waters symbolise "peoples, and multitudes, and nations, and tongues." (Rev 17:15) Thus the woman rides on popular support of the masses. John is taken to see the woman at a time when she is already drunk with the saints blood (Rev 17:6), but has lost her popular support and is therefore represented as being in the wilderness. It is out of this obscurity, also represented as being in the "bottomless pit", that the beast will arise. So John sees the Babylonian beast after it received its deadly wound before which it was, but is not, yet is.

Having localised the sixth head in time we are in a position to understand the other heads. This beast is described as being composed of parts of Daniel's four beasts representing Babylon, Medo-Persia, Greece and Rome, so these periods are also represented by the different heads:

*And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion:*

***Rev 13:2***

The first five heads are accordingly; (1) Babylon; (2) Medo-Persia; (3) Greece; (4) Rome; (5) the Holy Roman Empire in its two phases until its end in 1798/1806 when this beast was sent into the wilderness. The sixth head represents secular Europe and is the head that is mortally wounded (Rev 13:3) and the beast in obscurity; "it is, but is not." The seventh head represents the lamb-like fourth kingdom speaking as a dragon that "causes the earth and them that dwell therein to worship the first beast whose deadly wound was healed" and which "must continue a short space." The eighth head, which is of the seven, is the ensuing rebirth of the first kingdom with its ten kings for one hour. We are told that this head "goeth into perdition" or in the literal Greek; "to destruction" so we can identify this head as the one that will be cast into the lake of fire (Rev 19:20) together with the fourth kingdom.

## **Appendix C: Daniel's 70 Weeks**

Apart from the prophecy of the four kingdoms, Daniel also contains another prophecy concerning the Messiah found in Daniel 9:24-27:

*“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

### **Seventy Weeks**

Here we are given definite times for these events. These cannot be literal weeks because seventy literal weeks after the rebuilding of Jerusalem the Messiah had not yet come. Instead these are seventy weeks of years according to the prophetic time principle of a day for a year:

*“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when*

*thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” Eze 4:5,6*

*“After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” Num 14:34*

The Hebrew for “seventy weeks” is *shabuim shibim*. The word *shibim* is seventy, but the word *shabuim* is understood by Hebrew scholars to mean “a period of seven years.” All devout orthodox commentators translate this word *shabuim*, - shmitoth. A Shmitah is “a period of seven years.” While the English translations of the Hebrew Old Testament by Jewish scholars render the word *shabuim shibim* as “seventy weeks”, it is clear that these weeks are prophetic rather than weeks of seven literal days. (see Num 14:34; Eze 4:6) Rabbi Isaac Leeser, who translated the Old Testament into English, is in accord with this prophetic interpretation of *shabuim shibim*. He says:

*“Ancient Jewish writers thought that the second temple stood four hundred and twenty years, which, with the seventy years of Babylonian captivity, make four hundred and ninty years.”*  
(Note 47, Lesser's comments on his Old Testament translation.)

The comment of this famous rabbi on these two Hebrew words is in agreement with other Hebrew scholars. These words of Lesser indicate that Jewish writers believe the year day method to be the correct way to reckon the seventy weeks, but they have failed to take note of the angel's words that the period “to Messiah the Prince” is to be reckoned “from the going forth of the commandment to restore and to build Jerusalem.” (Dan 9:25). The commandment to restore and to build Jerusalem went forth in 457 BC and at that time the seventy weeks began.

Now in verse 24 we are told that Israel and Jerusalem was given 70 weeks =  $70 \times 7$  days = 490 days = 490 years in order to:

- Finish the transgression,
- Make an end of sins,

- Make reconciliation for iniquity,
- Bring in everlasting righteousness,
- Seal up the vision and prophecy,
- Anoint the most Holy.

## **An End of Sins**

The expression “to make an end of sins”, uses the Hebrew word 'chattath.' This word can either mean sin or sin offering. Leviticus 4:3 is an example of this use when it says “Let him bring for his *sin* ...a young bullock... for his *sin offering*.” The same word 'chattath' is used in both occasions.

So in this period of 490 years in Jerusalem, there would be an end made to the system of sin offerings, a reconciliation for iniquity would be made, everlasting righteousness would be brought in and the most Holy would be anointed. It is no coincidence that the word Messiah means the anointed one.

The seventy weeks are also further subdivided into periods of seven and sixty-two and the remaining week. The seven weeks were allotted to the restoration of Jerusalem, the rebuilding of the street and the wall. From this point sixty-two weeks are measured off so that at the end of this total period sixty-nine weeks have elapsed and we expect the coming of “Messiah the Prince.” In the midst of this sixty-ninth week we are told that (verse 27) the Messiah would be cut off causing the sacrifice to end.

## **Rebuild Jerusalem**

The starting date for these 490 years is given in verse 25 which tells us that the time would start from the going forth of the command to rebuild Jerusalem. There were three decrees that were issued to Restore Jerusalem:

1. Cyrus 536 B.C. To Restore the temple
2. Darius 519 B.C. Reaffirmation of Cyrus' decree
3. Artaxerxes 457 B.C. Complete Restoration of City and autonomy



Of the three, the one under which the wall and street was built in accordance to the prophecy was that of Artaxerxes in 457 B.C. This work was accomplished by Ezra and recorded in the Bible:

*“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.*

*And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7:6-8*

*“And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.” **Ezra 7:26***

The seventh year of Artaxerxes was 457 BC. Now seven weeks or  $7 \times 7 = 49$  years were allocated to the rebuilding of the wall and street. We find that the last act of restoration is recorded in Neh 13:23 and this occurred forty-nine years after the work was first begun by Ezra.

## **Messiah the Prince**

Now sixty-nine weeks =  $69 \times 7 = 483$  years were to extend to Messiah the Prince. Dating from 457 BC the period ends in 27 AD (remember to skip year 0). It is interesting to note what occurred at this time: the anointing of Jesus Christ:

*“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.” **Luke 3:21,22***

After this Jesus himself “*came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled.*” (Mark 1:14-15). The Messiah had come and with His own lips He announced the termination of that period of the prophecy. This is also how He knew the time of his death because the prophecy had also foretold it. The Messiah was to confirm the covenant with many for one week in the midst of which He would cause the sacrifice and oblation to cease. This occurred when He was “*cut off but not of himself.*”:

*“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.”*

***Isaiah 53:8***

At His death, sacrifices for sin ended: He was the sacrificial lamb. This happened in the midst of the last week or three and a half years after the sixty-ninth week. Thus  $3\frac{1}{2}+27 = 31$  AD, the date of the Crucifixion. Christ attended three Passovers and this date (31 AD) can be proven historically:

*“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; “****Matt 27:50,51***

The tearing of the veil signified the end of the sacrificial system since Christ brought about a reconciliation for iniquity, through His atoning sacrifice and simultaneously brought in everlasting righteousness to all those who would accept His righteousness in place of theirs. Obviously the most Holy, the Messiah himself, was anointed by the Father and the Holy Spirit at His baptism at the hands of John. The fulfilment of this prophecy is complete in every detail. The prophecy also elaborates on the future of Israel after their foretold rejection of the Messiah and the destruction Jerusalem and the temple in A.D.70 by the Romans:

*“And now I have told you before it come to pass, that when it is come to pass, ye might believe.”* ***John 14:29***

## ***Appendix D: Adventism and Dispensationalism***

The principles of dispensationalism are becoming increasingly popular within the SDA church both in terms of soteriology and prophetic interpretation. On both counts it is directly contrary to the principles of Adventism yet many accept and promote teachings based on dispensationalist principles completely unaware of their origin and that they are undermining the very foundation of Adventism. While both branches are equally destructive it is surprisingly its principles of prophetic interpretation that are the most subtle and the most readily accepted but even conservative SDAs.

There are four basic approaches to prophetic interpretation: Historicism, Preterism, Futurism and Idealism. Historicism is the method used by the reformers and the pioneers of the SDA church. This interprets the prophecies of Daniel and Revelation by finding literal fulfilments in the “history of nations and the church” (9 MR 7.2) as EGW clearly identified in the Christian era. Preterism on the other hand interprets prophecy as being literally fulfilled in the history of nations and the church during Jewish era and were completely fulfilled by the first century. Futurism places the fulfilment of all or at least most of the prophetic events sometime in the future. Futurism and Preterism were developed during the reformation by two Jesuits to counteract the Historicist approach that identified the Papacy as the beast of prophecy. In contrast with these three approaches that look for literal fulfilments in the history of specific nations is Idealism. This approach looks for spiritual fulfilment of the prophetic symbols on the part of universal spiritual forces rather than specific national or political identities. Idealism is also known as the allegorical approach and was popular among the Gnostics of the 2<sup>nd</sup> and 3<sup>rd</sup> centuries that merged Christianity with Greek philosophy.

Futurism gained little influence until the Scofield Bible popularised the teachings of John Nelson Darby who in 1832 merged Futurism with Idealism giving rise to dispensationalism. Arising at the same time as William Miller, dispensationalism became a direct counterpart to Miller's method of prophetic interpretation. Dispensationalism interprets the

bible and its prophecies as applying literally during the “Jewish dispensation,” spiritually during the “Christian dispensation” and then after a non-scriptural pre-tribulation rapture literally again to the Jews. It was not until after 1915 that the ideas and phraseology of dispensationalism began to enter into the SDA church. The Adventist form of dispensationalism replaces the rapture with the second coming, the final literal dispensation is inconsistently applied to spiritual rather than literal Israel and certain prophecies during the Christian dispensation are arbitrarily said to be literally fulfilled and others spiritually but otherwise general rule of whether prophecy is interpreted literally or spiritually based on dispensations is generally the same.

Dispensationalism mandates not only the method of prophetic interpretation but also the soteriology, which is the method of salvation. It teaches that before the cross only the literal seed of Abraham could be saved and only through works of the law while after the cross salvation is based only on the faith of those belonging to 'spiritual Israel'. Thus dispensationalists speak of two different covenants wherein the first related to a literal kingdom of God on earth and the second to a spiritual kingdom of the church. While dispensationalists cite many examples from the Bible to sustain the view that before the cross scripture and prophecy was to be interpreted literally but since the cross it is to be interpreted spiritually there is no Biblical support for it. Yes certain blessings were granted to the Jews but Abraham and his seed were saved before the cross by faith just as we are since the cross. Even in the Old Testament Abraham's seed was not counted according to the flesh but according to faith as is made clear by Hebrews chapter eleven. Salvation under the old and the new covenants is the same.

The main proof text often used to justify dispensationalism is 1 Corinthians 15:42-49: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption... It is sown a natural body; it is raised a spiritual body... Howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven... And as we have borne the image of the earthy, we shall also bear the

image of the heavenly.” (1 Cor 15:46-49). This verse is not a general treatise on prophetic interpretation but is speaking of the mortal and resurrected body. We must remember that we are warned to be careful not to misinterpret Paul's words “in which are some things hard to be understood.” (2 Pe 3:16) Even if we do try to claim that Paul is teaching dispensationalism how do we rationalise the fact that the second Adam, the spiritual man being Christ existed before the first man Adam? Or if we hold that that everything is first literal and then spiritual how then is the resurrected body a literal body consisting of flesh and blood like the first body? It is not a ghostly or ethereal spiritual body as the second man, Christ, proved to his disciples after his resurrection. While dispensationalism sounds good on the surface it is not Biblically sound and does not stand up to any real scrutiny. The dispensationalist approach to interpretation is sometimes expressed as the idea that with dual applications of scripture first comes the literal fulfillment and then the one that follows is spiritual. Yet as a general rule this is by no means correct. Consider the following:

- Christ literally died in 31AD yet we know that 'spiritually' He was the lamb “slain from the foundation of the world” (Rev 13:8). Here the spiritual preceded the literal.
- In Daniel's vision of the seventy weeks of years (Dan 9:24-27) both the first half of the final week before the cross and the second half, after the cross represent the same literal period of 3½ years.
- In the seven times of indignation the method of reckoning of time before the cross beginning in 722 BC was unchanged after the cross ending in 1798.
- In terms of the covenant, Abraham and his descendents before the cross were saved by faith and not by works (Heb 11:8-39; Gal 3:6-9; Rom 4:2,13) as we are saved after the cross.
- Moses built a literal temple on earth but that was patterned after pre-existing temple in heaven (Heb 8:5; Exo 25:9; Rev 11:19, 14:17, 15:5, 16:17). At the same time there was also a spiritual

temple of the believers on earth (1 Pet 2:5; 2 Cor 6:16) but that also predated the literal earthly temple. Again the spiritual predates the literal.

- In the vision of the 2300 days, the period before the cross was symbolically a day for a year as was the period after the cross.

In none of these cases did the literal precede the spiritual but the spiritual preceded and coexisted with the literal. Jesus told the Samaritan woman at the well that God wanted people to worship in the spirit and in truth not in literal temples and EGW expands telling us that this applied to “all believers through all time” {SSW, December 1, 1894 par. 2}.

Yet many within Adventism apply the dispensationalist principle that before the cross prophecy is interpreted literally and spiritually afterwards. This is in spite of the fact that the lamb-like beast of Revelation identifies a specific nation in history not a globally dispersed antichristian “spiritual” force. The seven trumpets were not just spiritual battles but literal wars that fell on the literal kingdom of the beast. They claim that the dispensationalist approach to prophetic interpretation is a well-established biblical principle followed by all the reformers. Yet even dispensationalists reject that claim. While holding that “the outlines of a dispensationalist approach to the Scriptures are found much earlier” such as in the writings of St Augustine of Hippo, “informed dispensationalists [do not] assert that the system was taught in post apostolic times.... They recognize that, as a system, dispensationalism was largely formulated by Darby.”<sup>4</sup>

In recognition of fact that dispensationism does not really stand up to Bible scrutiny, those whose teachings are based on dispensationalist principles within the SDA church claim that not all prophecies fulfilled during the Christian era can be taken spiritually. Who then determines what is to be taken literally and what is to be taken spiritually. Are some prophecies to be arbitrarily interpreted using the principles of Historicism and others those of dispensationalism?

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<sup>4</sup> Charles Ryrie (1995). Dispensationalism. Chicago: Moody. pp. 62.

It is not possible to embrace dispensationalism and apply it to prophetic interpretation while rejecting its soteriology. The two must rise or fall together. If its soteriology is wrong so is its method of prophetic interpretation. Above all we must be consistent in prophetic interpretation, we cannot adopt a literal-historical approach and a spiritual-universal approach in conjunction, picking and choosing one or the other to suit as they are fundamentally in conflict with each other. We must either use one or the other. God changes not, nor his dealings with men, and neither will the nature of the prophecies or their method of interpretation change for the last days. We cannot have two foundations built on separate methods of prophetic interpretation. Bible prophecy is either generally fulfilled throughout history in the specific events of literal nations or fulfilled in a vague spiritual sense. If we accept the latter we destroy the foundations of Adventism and reject the clear testimony of the Servant of the Lord.

As the historical evidence in the book The Fourth Kingdom shows the vision of Daniel chapter eleven has been fulfilled in the literal history of the nations three times from about 2000BC – 609 BC, then again from 609 BC – 476AD and then from about 500 AD to the present. In each of these cycles of history over sixty prophetic events that were literally fulfilled exactly each time as specified in the book of Daniel. This creates a problem for dispensationalists who prefer to look away from the literal to their supposed superior spiritual fulfilment of prophecy. Unfortunately their nebulous and even arbitrary spiritual interpretations provide no specific time or place for their fulfilment, nor any specific identifiable events upon which to demonstrate that their teachings are “a more sure word of prophecy” (2 Pet 1:19).

It is worth considering that Jews in Christ's day misunderstood the prophecies relating to the coming Messiah and the kingdom of God. The things that were literal such as His prophesied death and suffering they spiritualised away, while those that were spiritual such as His kingdom of grace they interpreted to be a literal kingdom according to their pride and ambition. The three wise men from the east had a better understanding of the prophecies relating to the coming of the Messiah

than did the Jews to whom they had been entrusted. When the Messiah came the Jews knew not the hour of their visitation, because they were looking the wrong way. They trusted in the works of the law yet lacked the faith that could alone make them righteous. Yet today men trust in presumed faith at a time when God requires obedience to His Law. Is it possible that many today are so confused and preoccupied with seeking spiritual interpretations that they are blinded to the literal fulfilment of prophecy taking place in the nations of this world before their eyes? Will we also like the Jews not know the hour of our visitation?



## **Appendix E: Preterism, Historicism & Futurism**

The Historicist, Preterist and Futurist methods of interpretation assign the fulfilment of prophecy to specific eras of history. Yet we have read from the pen of the Servant of the Lord that in the fulfilment of prophecy, history is repeated. There are two ways to understand this statement. Either we hold to the principles of Historicism and once we understand its symbols look for literal fulfilments of prophecy in each era or we follow the dispensationalist view and spiritualise prophecy after the Jewish dispensation. For the reasons outlined previously we are forced to reject the dispensationalist approach outright.

The reformers saw prophecy as being literally fulfilled before their eyes but that fulfilment is now in our past history and so today we call this the historicist method of prophetic interpretation. For us Historicism is today much like Preterism was to the reformers, as it also placed the fulfilment of prophecy in past history rather than the present. Conversely, interpreting the prophecies, as did the reformers as being fulfilled literally in our day, is now considered to be futurism by many. Hence if the reformers were alive today they would be accused of being futurists. Yet while maintaining that the prophecies of Daniel were fulfilled during the Christian era, we also believe that they are being fulfilled again in the last days as affirmed by the Servant of the Lord. Hence we are forced to acknowledge that there must be at least some truth in the basic notions of Preterism and Futurism as originally proposed by during the reformation. This is to be expected since if they contained no truth they would have no power to deceive. The devil is quite capable of giving his children light just when it suites him.

*Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. {EW 56.1}*

We can all recognise that Nebuchadnezzar's Babylon was a foreshadow of the Mystery Babylon that reigned over the earth for 1260 years during the dark ages which in its turn is a foretaste of the beast of Revelation chapter seventeen that reigns one hour with the ten kings. It is after all

“the beast that was and is not and shall ascend out of the bottomless pit.” (Rev 17:8) In so far as the beast has a past as well as a future fulfilment we can see that there is some truth contained in the idea of past and future fulfilment of prophecy. Yet this does not mean that we agree with either the specific approaches to interpretation used by Preterism or Futurism nor their conclusions. The errors of Preterism and Futurism stem from their primary objective being to remove the present-day relevance of prophecy and hide the role of the beast power in the fulfilment of prophecy so that we may not identify it. Designed to achieve a specific outcome these approaches arbitrarily interpret some parts of prophecy and reject others, making no attempt to consistently interpret prophetic symbols and events. By far their greatest error is in pushing the fulfilment of prophecy into the distant past or future so that we cannot recognise its fulfilment in our own day.

In determining the correct interpretation of prophecy according to William Miller one needed to compare the events in secular history with the prophetic specifications. “If every word of the prophecy is literally fulfilled [after the figures are understood], then you may know that your history is the true event. But, if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy agrees, so that the true, believing children of God may never be ashamed (Psalm 21:5; Isaiah 14:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18).” This principle is endorsed by the Spirit of Prophecy along with the other thirteen of Miller's principles of prophetic interpretation.

*Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled Views of the Prophecies and Prophetic Chronology, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation (Review and Herald, November 25, 1884)*

We believe William Miller's principle holds true in every age. If every word of the “prophetic history of nations and the church” {9MR 7.2} is literally fulfilled then we may know we have correctly interpreted the

prophecy. This excludes the global-spiritual method of interpretation of prophecy promoted by dispensationalists that does not look for fulfilments in the literal history of specific nations or the church. We would only add one additional rule of interpretation, that we must always be consistent; a symbol that is interpreted to represent a nation in one instance is a nation in all instances, it does not become a vague spiritual entity. Likewise within a given time period, part of which is interpreted to be literal cannot have another part interpreted to be symbolic, it is either all literal or all symbolic.

*Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.--Ms 107, 1897, pp. 1, 2. (Search the Scriptures," undated.) {8MR 413.2}*

Any interpretation that is mysterious and unintelligible to the unbeliever undermines the very purpose of prophecy that is given to convict them of the truth of the Bible. Any interpretations that do not consist of specific events in the history of specific nations have no power to convince the unbeliever since they will not be able to recognise when prophecy has been fulfilled. We cite for example Josiah Litch's exposition of the fulfilment of the sixth trumpet in collapse of the Ottoman Empire in August 1840. This was not some vague spiritual force that would come to its end at that time. The fall of the Ottoman Empire was a fact undeniable by even the most hardened atheist that required no spiritual insight to recognise as a fulfilment of prophecy. Likewise the purpose of fulfilled prophesy in each historical era has been to convict the unbeliever and engender faith in his heart as he recognises the undeniable fulfilment of God's prophetic Word. This will never happen unless prophecy is literally fulfilled in specific events.

*"And now I have told you before it come to pass, that when it is come to pass, ye might believe." **John 14:29***



## **About The Fourth Kingdom**

The traditional Seventh-day Adventist understanding of Daniel's prophecies places their fulfilment for the most part before 1798. Yet, Ellen G. White, the founder and visionary of Seventh-day Adventism not only declared they were being fulfilled in 1896 and 1909 but that they would be fulfilled in the future:

*The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. {13MR 394.1} 1909*

*The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass (Letter 57, 1896). {4BC 1166.5}*

*The Lord wants to impart to us increased light... When the angel [Gabriel] was about to unfold to Daniel the intensely interesting prophecies recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong (Daniel 10:19). We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.--Manuscript 18, 1888, pp. 2, 3, 5-10, 13.. {1MR 40.2} also in {RH, December 24, 1889}*

*Study Revelation in connection with Daniel, for history will be repeated... We, with all our religious advantages, ought to know far more today than we do know. {TM 116.3}*

This book explores how since these statements were written "much of the history" described by the prophecies of Daniel has already been repeated and how it is that we "are to witness their fulfilment" in the final days of this earth's history.