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Prophetic Reckoner

of the

Visions of
Daniel

THE HISTORICAL BACKGROUND OF THE VISIONS OF DANIEL

Kings of the Neo-Babylonian Empire

Nabopolassar = Nabu-apal-utsur, 626-605 BC.

Nebuchadnezzar (or Nebuchadrezzar) II = Nabu-kudurri-utsur, son of Nabopolassar, 605-562 BC.

Evil-Merodach = Awel-Marduk, son of Nebuchadnezzar II, 562-559 BC.

Neriglissar = Nergal-shar-utsur 559-556 BC.

Labashi-Marduk, son of the daughter of Nebuchadnezzar II by Neriglissar, 8 months in 556 BC

Nabonidus = Nabunaid, also called Labynetus (I) by the Greek chroniclers, 556-539 BC

Nabonidus, 556-539 BC. Belshazzar, the son of Nabonidus, known as Labynetus (II) by the Greek chroniclers, reigns as co-regent in Babylon whilst his father is absent in Tema in Arabia. Nabonidus returns shortly before the Persians under Cyrus invade Babylonia. Belshazzar is slain by the Persians, and Nabonidus is captured by Cyrus in October 539 BC. Nabonidus is given the kingdom of Carmania as his personal “residence” and “domain” by Cyrus. He is “partly” driven out thereafter by king Darius (the Mede) and dies in the same territory.

Cyrus’ first year 538/537 BC. First year of Darius the Mede (otherwise known as Cyaxares II) 538/7 BC.

Nebuchadnezzar advanced against Jerusalem when he was commander of the Babylon forces under his father Nabopolassar in 606 BC and in his first year as king (605 BC), the third year of Jehoiakim king of Judah (Daniel 1.1a). He reduced the latter to servitude in Jerusalem at that time for three years (II Kings 24. 1), and later besieged (Daniel 1. 1b) and captured Jerusalem in his seventh year (597 BC), following Jehoiakim’s rebellion against him. He first enclosed Jehoiakim in that siege, then took his son Jehoiachin king of Judah prisoner, along with other captive Jews, and removed “a portion” of the vessels out of the Temple to Babylon (Daniel 1. 2, Jeremiah 27. 19ff.). The Babylonian Captivity of the Jews commenced, therefore, in 606/5 BC, and the first physical removal of Jewish captives to the city of Babylon in 597 BC. Subsequently in his nineteenth year (586 BC) Nebuchadnezzar utterly destroyed the city and the Temple, when the new puppet-king of Jerusalem, Zedekiah, similarly rebelled. It was following the removal of the “portion” of the Temple treasures, and the captive Jews, that is, after Nebuchadnezzar’s seventh year, 597 BC, as Daniel chapter 1 goes on to tell us, that Daniel was trained up amongst the soothsayers in the city of Babylon for a continuous three years (Daniel 1. 5, 18). After

three years of training in Babylon, Daniel was already in his fourth year of physical captivity in the city, at least, when he ministered before Nebuchadnezzar, therefore his first active ministry in the court of Babylon could not, on any reckoning, have transpired earlier than the fourth year of the reign of Nebuchadnezzar. However, the “second year” of Nebuchadnezzar’s “reign” or “commencement of reign” is mentioned subsequently in Daniel 2. 1, as the year when Daniel interpreted the king’s dream, long after these earlier episodes. The reference to the “reign” or “commencement of reign” in Daniel 2. 1, a considerable time later than the first mention of Nebuchadnezzar in Daniel 1. 1, in itself implies a new era is indicated at this point. It is widely accepted that this new era commenced when Nebuchadnezzar took Jerusalem and “became king” of the Jews in place of the native Judaeans. This was the “times of the Gentiles” referred to in the New Testament, when Israel was under Gentile dominion. From this point on, the Bible, in the Old as well as in the New Testament, dates events to the year of a Gentile king, e.g. Nebuchadnezzar, Artaxerxes, Augustus, Tiberius etc., instead of by a native Israelite king. This Biblical practice commenced with the destruction of Jerusalem and the removal of the last Judaeans king, Zedekiah, by Nebuchadnezzar in 586 BC. Daniel 2. 1 refers to the “second year” of Nebuchadnezzar, therefore, *as king over the Israelite nation*.

To justify their belief that the “second year” of Daniel 2. 1 was absolutely the second year of Nebuchadnezzar’s reign over Babylon, some have imagined there must have been a siege of Jerusalem and a removal of Jewish prisoners to Babylon, including Daniel, in 605 BC (the third year of Jehoiakim), and have therefore interpreted Daniel 1. 1 in such a way as to make the siege of the city mentioned in the latter part of that verse to have occurred in the same third year of Jehoiakim as Nebuchadnezzar’s advance toward Jerusalem mentioned in the first half of it. Such a siege in 606-605 BC is not known to secular history and does not feature anywhere in the Books of Kings and Chronicles in the Bible. It is a forced interpretation of Daniel 1. 1 aimed at explaining away Daniel’s presence in Babylon already in Nebuchadnezzar’s second year. Others have thought perhaps Nebuchadnezzar had his dream in his second year, but Daniel interpreted it later. However, Daniel’s ministry in the court did not start before his fourth year in Babylon, therefore, even if Daniel had been taken captive to Babylon, as imagined, in the first year of Nebuchadnezzar, he still could not have interpreted Nebuchadnezzar’s dream in the king’s second year, as Daniel 2. 1 says he did. Neither can the alternative theory, of an interval between the dream itself and its interpretation, solve the difficulty. There would have to have been an interval of not less than two years before the dream (in the king’s second year) and its interpretation by Daniel (not earlier than his fourth year), which contradicts the narrative of Daniel chapter 2: there Nebuchadnezzar impatiently threatens, and begins immediately to execute, judgment against the soothsayers of Babylon, until Daniel is found to give him his interpretation, and thus prevent the slaughter. An interval as great as two years is nowhere envisaged in, and, in fact, destroys the whole sense of, the narrative.

Further evidence that the “second year” of Daniel 2. 1 occurred later within the reign of Nebuchadnezzar is found in the statement in Daniel 1. 21, placed immediately before the reference to the “second year”, that “this [preeminent royal soothsayer] was Daniel’s status till the first year of Cyrus”. The first year of Cyrus was 538 BC, many years later than the reign of Nebuchadnezzar, in fact, at the very end of the Babylonian Empire. If Daniel had been preeminent amongst the soothsayers from the second year of Nebuchadnezzar as king of Babylon till the first year of Cyrus, that would have been all the way from 603 BC to 538 BC — a total of 65 years of active, mature, ministry, covering the

successive reigns of Nebuchadnezzar, Evil-Merodach, Neriglissar, Labashi-Marduk, Nabonidus and Belshazzar. Yet all the events mentioned in Daniel's Babylonian ministry in the Book of Daniel occurred during the reign of Nebuchadnezzar only, apart from a single event (the interpreting of the Writing on the Wall) in the very last day of the reign of Belshazzar, just before Cyrus took over. What was Daniel doing in the intervening reigns? All this, however, is perfectly understandable if Daniel rose gradually to his preeminent position towards the end of the reign of Nebuchadnezzar, and through the few years of the intervening reigns of Evil-Merodach, Neriglissar, Labashi-Marduk, and then, having achieved his preeminence, ministered before Belshazzar just before he was succeeded by Cyrus. The greater part of Daniel's ministry, in other words, transpired in the middle and latter years, rather than at the beginning, of the Babylonian Empire, with a few events occurring in the first few years of the Persian Empire. This is the natural import of Daniel 1. 21.

It is noticeable that in Chapter 3 of Daniel describing Nebuchadnezzar's construction of an idol and the deliverance of Shadrach, Meshach and Abed-nego from the fiery furnace, no mention is made of Daniel. He seems not to have been in Babylon at the time. After Daniel interpreted Nebuchadnezzar's dream, Nebuchadnezzar offered him the governorship of the province of Babylon itself. However, Daniel requested, and obtained, from the king the much more modest post of "sitting in the king's gate", that is of royal adviser and counselor. Doubtless Daniel's determination was to avoid the idolatrous ceremonial he would be forced to participate in if he held high political office in the city. As counselor and adviser, Daniel would nevertheless be on call to give spiritual assistance to Nebuchadnezzar when required. Similarly, at the request of Daniel, his three friends were granted posts in a minor official capacity in Babylon. Even so, they came to be singled out subsequently as persons who refused to participate in the cult of Nebuchadnezzar's new image. Since Daniel appears not to have been present in the city during that episode, it may have been the occasion when, as reported by Josephus (Antiq. 10. 264f. = X. xi. 7), he arranged for the building of a notable tower in Ecbatana (Hamadan) in the land of the Medes, to the east of Mesopotamia: this survived in pristine condition till Josephus' own day, and was employed then as a burial chamber for kings of the Medes, Persians and Parthians. In the latter part of his life, similarly, as will be described hereafter, Daniel seems to have excused himself from the court in Babylon, and to have retired to Susa in the land of the Medes. In that era the Iranian tribes of Media and Persia were in the process of adopting and absorbing Zoroastrian religious concepts which had spread westwards over the two preceding centuries from Balkh in Afghanistan. These were not only expressed in an Aramaic script and vocabulary, but also incorporated elements of Hebrew monotheism, borrowed by their prophet in the ninth century BC from the circle of Elijah in Syria, and subsequently established by him in Balkh at the frontier of the middle Asian zone.

In the Book of Daniel, three episodes center round Nebuchadnezzar. The first is the dream of the image in Nebuchadnezzar's "second year" (Daniel 2). The next is the construction of the idol and the deliverance of Shadrach, Meshach and Abed-nego from the fiery furnace (Daniel 3). The third is Nebuchadnezzar's dream of the cutting down of the tree, which was a prophecy of his insanity lasting "seven times" (Daniel 4). The last two events are not dated in the Hebrew Scriptures, but in the Old Greek Septuagint, the construction of the idol is dated to Nebuchadnezzar's eighteenth year, and, similarly, the introductory statement to the third event in the account in the Book of Daniel (that Nebuchadnezzar was "at ease" in his home environment before he had his dream of the tree, Daniel 4. 4) is dated to his eighteenth year. Though many modern commentators assume these chronological

notes relate to the eighteenth year of Nebuchadnezzar's total rule over Babylon (the eighteenth year being the year he besieged Jerusalem, and perhaps, therefore, fell under God's displeasure), the context itself implies something different. It would be more probable the chronological scheme would follow the pattern set in Daniel 2. 1: there the "second year" is the second year *following the capture of Jerusalem*, and consequently the two following events may be presumed to have been dated from the same event in the Septuagint. Nor would it have even been possible for Nebuchadnezzar to have constructed an idol in Babylon, or to have been "at ease" in his domestic environment, when he was in the midst of a foreign campaign, besieging Jerusalem, in his eighteenth year (II Kings 25. 1, 6, 8, 20f.). Accordingly, the Greek ecclesiastical tradition preserved in the Chronography of Syncellus (ed. Mosshammer p. 274 = ed. Dindorf p. 436) dated both the latter events, the construction of the idol and the dream of the tree, to Nebuchadnezzar's eighteenth year *following the capture of Jerusalem*.

This is an advance on the earlier chronological assumption. However, the selection specifically of the *eighteenth year* seems to have been dictated by exegetical, rather than historical, considerations: Nebuchadnezzar's seven years of insanity must have fallen at the very end of his reign, according to this construction, and he reigned 25 years in all after the capture of Jerusalem. Seven years prior to his final 25th year, would be, then, his 18th year. Presumably a short period in his final year was envisaged for a restoration to normal mental health, when the seven years were over, and then, as the interpretation of the dream foretold, the kingdom was put once more at his disposal (Daniel 4. 26, 36), if only for that very short period of time.

The pagan tradition certainly dated Nebuchadnezzar's decline in mental health to the end of his reign. The following is the account of Megasthenes, as preserved by Abydenus, and reproduced by Eusebius (in the Armenian translation of Eusebius' Chronicle, trans. Bedrosian, online at <http://rbedrosian.com/euseb2.htm>, page numberings in the original indicated by the symbols g58 etc.):

"Now listen to what Abydenus says [about Nebuchadnezzar] being stronger than Heracles. Here is his account. Megasthenes says that [g58] Nebuchadnezzar, who was stronger than Heracles, levied troops and went to Libya and Iberia, which he conquered. He took and settled some of them on the fore part of the Black Sea coast. He subsequently relates from the Chaldeans' [accounts] that when he had returned to the royal court, some deity took control of his mind and spoke [through him] in this manner: "Oh brave Babylonians, I, Nebuchadnezzar, I predict that grief [g59] will befall you." He continues on in this vein for a while and then the historian [tells us] that after this eloquent speech he suddenly disappeared from sight. Then [Nebuchadnezzar's] son, Amilmardochus {Evil-Merodach}, ruled. The latter was slain by his son-in-law, Niglissarus {Neriglissar}. [Amilmardochus] left a son named Labossoracus {Labashi-Marduk}, who also met with a violent [g60] end. Then Nabonedochus {Nabonidus} was invited to take the throne, although it was certainly not his [by right]. When Cyrus captured Babylon, he granted [Nabonedochus] the *marzpanate* of the land of Carmania. King Darius partly expelled him from that land. All this coincides with Hebrew accounts. For Daniel, in his account of Nebuchadnezzar, relates how he declined mentally. There is really nothing peculiar about the fact that the Greeks or Chaldeans disguised his madness by saying that the gods or a demon (Arm. *dew*) entered his body and took it over. It is their custom to claim that such things are caused by gods whom they call demons. All this is [from] Abydenus [g61]."

Here Nebuchadnezzar is said to have "disappeared from sight" at the end of his reign, and this is what

one would expect, in light of the Scriptural account of his madness, as Eusebius observes. Unlike the ecclesiastical chronological tradition preserved by Syncellus, Megasthenes represents the seizure of Nebuchadnezzar as having occurred at the very end of his reign, rather than seven years before its end. Evil-Merodach (“Amilmardochus”) is said to have taken over immediately when Nebuchadnezzar disappeared from public sight. This was the common Rabbinic tradition, too. Post-Biblical *haggadah* related that Nebuchadnezzar’s period of insanity was coincident with the reign of Evil-Merodach. The ecclesiastical tradition preserved by Syncellus seems to have been an artificial construction intended to allow for a short period of restoration for the king at the end of the seven years, since this was predicated in the Biblical account. That it contradicts the historical chronology is suggested by the fact that some chronographers, as also noted by Syncellus (ut cit. supra), extended the five-year reign of Evil-Merodach retrospectively by seven years, to cover the last seven years of Nebuchadnezzar’s madness, making Evil-Merodach reign twelve years in all: seven years to cover for his father’s insanity, then five years of his independent reign. The archaeological findings of modern researchers confirm the shorter duration of the reign of Evil-Merodach (Awel-Marduk). Since, with the onset of Nebuchadnezzar’s madness taken to have fallen at the very end of his reign in 562/1 BC, the years comprising the reigns of the three immediate successors of Nebuchadnezzar were complete before the initial twelve months (mentioned in Daniel 4. 29) and the seven years’ insanity had run their course, it might be expected Nebuchadnezzar should have recovered in the early years of the reign of the next king Nabonidus. The precise year of recovery would be 553 BC, and that was the third year of Nabonidus: the last year of Nebuchadnezzar’s reign was 562/1 BC, the first year of insanity was complete by 560 BC, the 2nd year of insanity by 559 BC, the 3rd year by 558 BC, the 4th year by 557 BC, the 5th year by 556 BC, the 6th year by 555 BC, and the 7th year by 554 BC, the first full year of recovery being 553 BC. There is evidence that Nebuchadnezzar was, in fact, restored at that very time (see further *infra*).

The tablet from which the following extract is taken is in the British Museum (BM 34113 [sp 213], published by A. K. Grayson, *Babylonian Historical-Literary Texts*, Toronto Semitic Texts and Studies No. 3, University of Toronto Press, 1975, pp. 87-92). The text is in a fragmentary condition, but seems to refer to a deterioration in the mental condition of Nebuchadnezzar and an interest in this on the part of his son Evil-Merodach:

“

2. [Nebu]chadnezzar considered

3. His life appeared of no value to [him,

.....

5. And (the) Babylon(ian) speaks bad counsel to Evil-merodach [....]

6. Then he gives an entirely different order but [. . .]

7. He does not heed the word from his lips, the cour[tier(s) - - -]

.....

11. He does not show love to son and daughter [. . .]

12. ... family and clan do not exist [. . .]

.....

14. His attention was not directed towards promoting the welfare of Esagil [and Babylon]

.....

16. He prays to the lord of lords, he raised [his hands (in supplication) (. . .)]

17. He weeps bitterly to Marduk, the g[reat] gods [.....]

18. His prayers go forth to [.....].”

Though it is impossible to be definite about the historical events described here, because of the fragmentary state of the text, it could be, and has been, understood as referring to symptoms of the insanity which fell on Nebuchadnezzar. A caveat is that the condition had clearly not deteriorated to the level of beast-like behavior lasting “seven times”, which represented its final stages in the Book of Daniel. The Aramaic word for “times”, when used of a tree, as in this instance with reference to Nebuchadnezzar’s dream, means “times when new buds appear”, and hence “years”. However, Daniel 4. 29 refers to an initial period of twelve months, preceding the final lapse (comprising seven years), and the signs noticed in the fragmentary Babylonian text match what one would expect to have occurred during this initial phase. Perhaps Nebuchadnezzar was attempting to “break off his sins by righteousness”, as he was advised to do by Daniel (4. 27). This would explain the erratic and anti-social behavior described in the text, which would have seemed such to the average pagan Babylonian. According to this interpretation, Evil-Merodach was made aware of Nebuchadnezzar’s strange behavior by an officer. Nebuchadnezzar considered life worthless, gave contradictory orders, refused to accept advice from his courtiers, showed no affection for his children, and neglected his family affairs. He no longer performed the official duties required of the king with regard to the Babylonian cult of Bel Marduk and his principal temple, Esagil. Line 5 could be understood as referring to an officer who advised Evil-Merodach, in light of the deterioration of Nebuchadnezzar’s mental condition, to take appropriate measures, though these are not defined in the extant fragments. Lines 6ff. will represent the description of Nebuchadnezzar’s behavior given to Evil-Merodach by his officer. The advice may have been considered “bad” (line 5), because it resulted in a period of political instability, beginning with the short reign of Evil-Merodach, ending in his overthrow by Neriglissar, and the removal, in turn, of Neriglissar and Labashi-Marduk in the coup which brought Nabonidus to power. Nabonidus neglected the cult of Marduk in a very public and blatant manner, and this would explain the antipathy of the writer of this text (probably a priest of Marduk) to the whole process by which Evil-Merodach came to power.

Belshazzar, the Babylonian *Bel-shar-utsur*, formed a conspiracy with other Chaldaean noblemen to overthrow the House of Nebuchadnezzar, and destroy Nebuchadnezzar’s young ruling grandson, Labashi-Marduk, in 556 BC. The coup succeeded, and the conspirators elected the elderly commoner Nabonidus as the new king of Babylon.

That the former family-line of Nebuchadnezzar was completely extirpated at this juncture is proven by the prophecy uttered before the Jewish Captivity by Jeremiah the prophet (Jeremiah 27. 7): “And all nations shall serve him [Nebuchadnezzar], and *his son*, and *his son’s son*, until the very time of his land

come: and then many nations and great kings shall serve themselves of him.” Here the family-line of Nebuchadnezzar is promised only to survive through two generations, one son and a grandson, of Nebuchadnezzar himself, then, following that, his Empire would be destroyed by foreign nations. Note, however, the reference to “all nations serving themselves *of him* [meaning of Nebuchadnezzar]” following the intervening reigns of his son and son’s son, which strongly implies the survival of Nebuchadnezzar himself beyond those reigns, in accord with the reconstruction suggested here. The son of Nebuchadnezzar was Evil-Merodach, who reigned immediately after Nebuchadnezzar, his son-in-law was Neriglissar, the next king following Evil-Merodach, and his “grandson [son’s son]” by his daughter (the wife of Neriglissar) was Labashi-Marduk, and both these ruled as kings, then truly Nebuchadnezzar’s family-line ceased, when the coup took place, and the succeeding dynasty was removed by foreign powers, as foretold. These intervening kings reigned from 562/1 BC through 556/5 BC, in the interval between Nebuchadnezzar and Nabonidus.

The Nabonidus appointed by the conspirators as the new king after Labashi-Marduk was a commoner, though of the ruling class, and a former officer in the machinery of the State. He was the father of the Belshazzar who participated in the coup. Nabonidus is the elder “Labynetus” (a Greek way of writing the Babylonian name Nabunaid, Nabonidus) of Herodotus I. 188, possibly, but not provably, the same “Babylonian Labynetus” mentioned earlier in Herodotus I. 74. According to Herodotus (I. 188), this elder Labynetus had a son, also called Labynetus, in other words, a second Nabonidus: he was the son of the elder Labynetus by Queen Nitocris, and was ousted by Cyrus king of Persia in 539 BC. Herodotus tells us he obtained his name “from his father [or, ancestor]”, meaning the name Labynetus (Nabonidus) was a “patronymic”. Patronymics were what we would call “surnames”, adopted in addition to the personal name, and showing from what ancestor (“father”) a person was descended. The ancestor, in this case, was called Labynetus (Nabonidus). It was a kind of clan name. Thus two people called Labynetus are mentioned by Herodotus in I. 188, a father and a son, and an earlier “Babylonian Labynetus”, presumably a member of the same clan, is referred to in I. 74, if he is not the same person as the elder Labynetus of I. 188. Herodotus tells us the domain (Gk. *archê*) of the son Labynetus in I. 188, that is the kingdom of Babylon, was the same as that ruled by the elder Labynetus. Both the father and the son, therefore, ruled Babylon. The same is said of the one or the other Labynetus in Herodotus I. 77, though the word used there is a more loaded word in Greek: “was despot of Babylon”. According to the ancient chroniclers, as early as Megasthenes, in a quotation preserved by Abydenus, Belshazzar was called Nabonidus amongst the Babylonians, and historically Belshazzar was the son of the king commonly called Nabonidus. Both these, then, who clearly are the “Labynetus” I and II of Herodotus I. 188, the rulers known nowadays as Nabonidus and Belshazzar, had dominion over Babylon at the very end of the Babylonian Empire. Belshazzar was indeed overthrown by Cyrus, as the younger Labynetus of Herodotus I. 188 is said to have been.

If the elder Labynetus of Herodotus I. 188 is the same person as the “Babylonian Labynetus” of Herodotus I. 74, then the elder Labynetus (the king we call Nabonidus) served in official capacity as an international negotiator under Nebuchadnezzar, as early as the battle dated by the eclipse of Thales to 28 May 585 BC. If the names represent different people with the same clan-name, then a leading figure of the Nabonidus clan, related to the later king Nabonidus of Babylon, served in that capacity. The forces of Nabopolassar and Nebuchadnezzar are likely to have included, even as early as the last decade of the seventh century BC, the “Babylonian Labynetus” of Herodotus I. 74. They spent at that

time considerable effort subduing Harran, which had become an outpost for the rump of the Assyrian resistance. The Assyrians were finally ousted by Nabopolassar, and it would be natural for the city to have been for a time in the control of his generals. If the elder Labynetus/Nabonidus was one of those generals, or related to one of them, then it is understandable how in later life, when king of Babylon, he showed particular attachment to Harran. He had a penchant for the cult of the moon-god Sin of Harran. The woman by whom Nabonidus was brought into the world, the rather remarkable Adda-guppi, who lived to an astonishingly great age, was, notably, a devotee of the god Sin of Harran. It would not be surprising for Labynetus/Nabonidus also to have acquired a wife with an Egyptian name (Nitocris), as he is said to have done in Herodotus I. 188, in the days of his own, or his relative's, service under Nabopolassar at Harran, as an Egyptian garrison had been placed there prior to the Babylonian occupation to reinforce Assyrian resistance: captive Egyptian women would have been present in the city and available to the conquering officers of Nabopolassar.

Nabonidus' term as king of Babylon was contentious. He was unpopular with his subjects, and accused of introducing a strange religion into the country (that is, the cult of Sin of Harran). The removal of Nabonidus' dynasty by Cyrus terminated the Babylonian Empire, and commenced that of the Persians. Cyrus used Nabonidus' unpopularity with the Babylonians themselves to bolster his own legitimacy as their new overlord.

Nabonidus retired for several years to the Oasis of Tema in the Arabian desert. During that period he left his son, Belshazzar, as co-ruler on his behalf in the city of Babylon. Nabonidus returned to Babylonia shortly before its conquest by Cyrus, and therefore, when Cyrus took the city, he removed *both* rulers from power. In other words, Nabonidus and his son Belshazzar, ruled at one and the same time.

Since Nebuchadnezzar had by this time recovered from his insanity, it can be concluded he, too, was present in the city of Babylon during part at least of the reign of Nabonidus and perhaps also of the vice-regency of Belshazzar. The Book of Daniel confirms the sequence of events, representing the recovery of Nebuchadnezzar as being followed immediately by the reign of Belshazzar (cp. Daniel 4. 37 and 5.1ff.). Likewise, the Apocryphal Book of Baruch (1. 11f.) depicts two rulers as present in Babylon within the time-frame described in that book contemporaneously, the first of them Nebuchadnezzar, and the second, "his son" Belshazzar. (The word "son" when used of a king's relationship to an earlier occupant on the throne can mean "successor", but there is more implied in this case, for which see *infra*.) On the standard interpretation of the historical data this situation could not have arisen, since Nebuchadnezzar died (supposedly) in 562/1 BC, and his genetic son, and son-in-law, and the latter's son then ruled in the interval, till Belshazzar led a coup from a non-royal family, and Nabonidus and Belshazzar subsequently held power in Babylon up to the city's capture by the Persians. At no point were Nebuchadnezzar and Belshazzar, according to the accepted regnal sequence, associated together, and certainly not in power together, as depicted in the Book of Baruch. The relevant passage reads as follows: Baruch, 1. 9ff. (my emphasis): "9. After that Nabuchodonosor [Nebuchadnezzar II] king of Babylon had carried away Jechonias [Jehoiachin], and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon. 10. And they said [that is, the exiled Jews sent this message to their brethren left in Judah], 'Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and

prepare ye manna, and offer upon the altar of the Lord our God; 11. And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: 12. And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favor in their sight.”

Likewise in the Arab annalist Tabari (Persian version of Bel'ami, trans. Zotenberg, Pt. I, ch. cvi) Cyrus is said to have found Nebuchadnezzar, the famous king who destroyed Jerusalem, present in Babylonia when he invaded the country. Tabari reports, on the basis of Persian tradition, that Nebuchadnezzar's life was spared by Cyrus, and Cyrus sent him to the city of Balkh in Khorasan, where he was welcomed in the court of Gushtasp. Gushtasp is the native Iranian form of the Greek name Hystaspes. Evidently, Tabari's Gushtasp is Hystaspes, the father of Darius, the next but one king of Persia after Cyrus. However, on account of the Zoroastrian belief in reincarnation, the ninth-century BC Gushtasp (and his father Lohrasp) have been relocated anomalously to this era in Tabari's Persian tradition, and the earlier Gushtasp identified with the later Gushtasp, the father of Darius. Lohrasp and Gushtasp were historically contemporaries of the ninth-century BC prophet Zoroaster. Since some Magians believed Jeremiah and Ezra, the Hebrew prophets contemporaneous with Nebuchadnezzar, were reincarnations of Zoroaster, Lohrasp and Gushtasp were transferred, along with the spirit of Zoroaster, in their tradition to the era of Jeremiah and Ezra. Hence, for example, Lohrasp, historically the patron of the ninth-century BC Zoroaster, came to be viewed as promoting Nebuchadnezzar's sixth-century BC assault on Jerusalem, on the grounds that the sixth-century BC prophet Jeremiah ("Zoroaster") encouraged and supported it, even calling Nebuchadnezzar "God's servant", as divine punishment against the sinful political system in Jerusalem Jeremiah confronted in his day. Though the tradition has been contaminated to some degree by this Magian reworking of the historical data, a removal of Nebuchadnezzar by Cyrus to Balkh, which is not mentioned in any other source, Biblical or extra-Biblical, is credible, in light of the similar beneficence shown by Cyrus to Nabonidus. According to Megasthenes, Nabonidus was spared by Cyrus after the capture of Babylon and allowed to reside outside of Babylonia in the Iranian district the Greeks called Carmania (see *infra*). Nabonidus is actually mentioned a few years later in the Behistun Inscription of Darius son of Hystaspes. After the transfer of the Babylonian Empire to the Persians, two pretenders to the throne claimed to be "Nebuchadnezzar son of Nabonidus" in order to rouse rebellion against the conquering Persians and reclaim the kingdom of Babylon. Darius exterminated them and commemorated his triumph at Behistun.

A similar conclusion can be drawn from a fragmentary Aramaic document recovered from a Qumran cache (4Q242). This text has been deciphered in various, very imaginative ways, and has been trumpeted to the world as a "Prayer of Nabonidus". If it is a prayer (and that is doubtful) it is a prayer of Nebuchadnezzar, not of Nabonidus. The name of the king (if it is a name) is not fully preserved and runs along a break in the document. It is probably not a personal name, but a verb. However, the word "king" is clear, and a little lower in the fragment two mentions are made of "seven years as a beast" and of a "Jewish seer". The natural reading of the Aramaic here as "beast" has been completely destroyed through the treatment of the text as a "prayer" uttered in the first person. Reading the initial heth of the Aramaic word for "beast" (hevat, construct case) as a he turns the word into a form of the verb "to be" (havet, "I was for seven years" etc., instead of, "a beast for seven years"). Undoubtedly

the text is an apocryphal account of Nebuchadnezzar's madness. A translation of the preserved portion of the fragmentary document, avoiding conjectural reconstruction, is appended to this study. Our present interest in it is that twice in a smaller fragmentary portion of the text the word "Teman" appears. This has been identified, probably correctly, as the "Tema" of the Babylonian chronicles (whither Nabonidus retired). Since the Aramaic Qumran account relates to a point in time when Nebuchadnezzar had recovered from his insanity, it is circumstantial evidence that his period of recovery coincided with Nabonidus' absence in Tema. This very association, of course, is what has encouraged the speculative theory that the subject of the account is Nabonidus, as well as the reading of the very unclear letters at its beginning as "nbny", which are vocalized hypothetically "Nabunay" and treated as an Aramaic popular form of the name Nabunaid (Nabonidus). A whole literature has developed accordingly which attempts to explain how, or, alternatively, dogmatically asserts that, the Biblical account of Nebuchadnezzar's madness arose by "error" from an historical kernel relating to the erratic behavior of Nabunaid and his absence in Tema. This immense hypothetical superstructure totters on the very feeble foundation of four fragmentary letters: "nbny". Even if this is a personal name, and the reading of the letters is correct, who is to say it is not an abbreviation of the name Nebuchadnezzar, as would appear to be the more obvious hypothesis, in view of the contents of the main body of the text, rather than of the less famous Nabunaid? The initial words of the document are read, according to the modern consensus, "The words of the prayer which Nabunay [supposedly a form of the name Nabunaid] prayed, the king {of Babel}." However, the word "prayer" means literally "bowing down, crouching [like an animal]", and though it is commonly used of the posture in prayer, the same grammatical root appears later in the fragment (Fragment 1, line 7) applied to the "beast-like" posture of crouching on all fours. A similar interpretation would seem natural in the initial phrase too. The initial phrase would then read "When the king of {Babel?} had completed his time of going on all fours, for the duration of which he went on all fours and tore prey with his hands" etc. Here the first few letters mly, are read as the verb "he completed" rather than as the Aramaic common noun "words" (of the "prayer"). The Aramaic substantive "crouching down" is interpreted, for the reasons already given, as a reference to the king's beast-like posture. Also, the letters nbny (supposed to be the name "Nabunay") are read in this reconstruction, not as a personal name, but as the verb plus copulative wbzy (the letters, waw, "w", nun, "n", and zayin, "z", being almost indistinguishable in this script), and the latter means "and tore prey with his hands". Certainly it is safer, in the fragmentary state of the text here, to reconstruct the word as a common verb, rather than a very controversial name. The words found in the rest of the fragment are similar to those employed in related sections of the Biblical account, but the reference to "a seer, a Jew" is not the way an apocryphal Jewish writer would refer to the prophet Daniel, and this suggests the document is a copy of the actual testimony of Nebuchadnezzar, sent forth across the region after his restoration (Daniel 4. 1) and written in Aramaic, the *lingua franca* of the Near East at that period. The geographical word "Teman" is unique, and not found in the Book of Daniel. It is likely to be related to the Rabbinic and ecclesiastical traditions already referred to, which dated Nebuchadnezzar's insanity to the reign (at least) of Evil-Merodach, and, by implication, his period of recovered health to the time Nabonidus went absent in Tema.

Nabonidus removed himself from the kingdom of Babylon and retired to the Arabian Oasis of Tema for the greater part of his reign. He said he did this at the command of Sin, the Moon god. (Sin was promoted in Nabonidus' theology as a combination of three major Babylonian gods in one, perhaps in

an attempt to accommodate Nebuchadnezzar’s monotheism.) This mysterious retirement of Nabonidus in Tema will have allowed the restored Nebuchadnezzar to have the enjoyment, as though he were king, of his ancient kingdom; at the same time, it will have relieved Nabonidus (and Nebuchadnezzar) of the requirement to celebrate the Akitu New-Year festival of Bel, this being antithetical to Nebuchadnezzar’s monotheism and the would-be monotheism of Nabonidus. Cyrus later emphasized the unpopularity with the priesthood and populace of Nabonidus’ failure to celebrate the Akitu festival as a foil to Cyrus’ own piety in celebrating the Babylonian pagan cult, when he ousted Nabonidus, at the due season.

In the Nabonidus Chronicle there is mention of an important person in the State machinery who “had been sick, but recovered” earlier in the same year and immediately before Nabonidus retired to Arabia. (See *infra* for a translation of this part of the Chronicle.) A large break in the text makes it impossible to identify the sick person, but the year-date is precisely seven complete years plus one after the end of the reign of Nebuchadnezzar. If, as ancient tradition records, Nebuchadnezzar’s insanity covered the reign of Evil-Merodach (and the combined reigns of Neriglissar and Labashi-Marduk), then this is the very year Nebuchadnezzar, having “been sick, recovered”. The fact that the same year-entry (Nabonidus Chronicle, col. i., line 15, third year of Nabonidus) contains what appears to be a personal name beginning with the element *Nabu-* and ending with the element *-utsur*, tends to confirm the suggestion that the recovered person was, indeed, *Nabu-kudurri-utsur*, that is, Nebuchadnezzar. The signs between the initial and final elements of this personal name (between the *Nabu-* element and the *-utsur* element) have been variously read by scholars who have studied the text. Their doubts about the reading leave open the possibility that the text is corrupt or has been misread in some way, and that the original did, in fact, read *Nabu-kudurri-utsur*, Nebuchadnezzar.

The relevant lines of the Nabonidus Chronicle, column i, lines 11-17 (without conjectural additions, but with the reading of the personal name in line 15 as suggested *supra*). The chronological location of this excerpt is in Nabonidus’ third year = 553-552 BC:

11. [.....m]onth Abu in the Amanus mountains

etc. {lines 12-13: Nabonidus is campaigning in the Amanus region in northern Syria, then returns to Babylon. The next events occur in Babylon.}

14. [.....]had been sick but recovered. In the month Kislimu his people did the king

15. [.....] ... and Nabu-kudurri(??)-utsur {= Nebuchadnezzar?}

16. [.....] ... of the land of the Amorites to

17. [.....]Edom he encamped.

{Thereafter Nabonidus’ presence in Tema is mentioned regularly.}

Daniel-Beltshazzar disappears from the scene in the Book of Daniel during the reign of Belshazzar, except for the very last few days of his rule. Daniel-Beltshazzar was re-introduced to Belshazzar’s court by the Queen as the great prophet and minister to the king’s “father” Nebuchadnezzar, who was

capable of interpreting the mysterious Writing on the Wall. The use of the phrase “in the days of your father” (Daniel 5. 11), meaning, in the days gone-by of Belshazzar’s “father”, Nebuchadnezzar, implies Nebuchadnezzar was by this time deceased. The term “father” can mean simply “predecessor on the throne” in Oriental phraseology, but here there may well be more implied, particularly if Nabonidus had appointed the aged, healed, and now God-fearing, Nebuchadnezzar guardianship of his dissolute son Belshazzar during his absence in Tema. Daniel-Belteshazzar successfully interpreted the Writing, and was given in consequence by Belshazzar the “third” place in the kingdom: Belshazzar himself was “second” in command, because he was co-regent whilst his father Nabonidus was away, therefore “third” place was the highest office he was entitled to give. However, Daniel-Belteshazzar did not receive the benefit of that position, because Belshazzar was overthrown by the Persians under their leader Cyrus that same night, as the prophetic Writing foretold.

Belshazzar’s father Nabonidus returned to Babylonia for a short period about this time, to deal with the crisis. He first was an unsuccessful opponent of Cyrus in Babylonia, then surrendered to Cyrus in October 539 BC. According to Xenophon’s account (Cyropaedia IV. vi. 2) of Cyrus’ campaign leading up to the capture of Babylon, the “father” and royal predecessor of the king slain in Babylon when Cyrus and his ally Gobryas (Ugbaru) took the city, that is, the “father” of Belshazzar, was already “dead” at the hands of unnamed Persians or Medes when Gobryas joined Cyrus’ forces. Since Belshazzar’s literal father, Nabonidus, outlived Belshazzar himself, this can only refer to Nebuchadnezzar, who was the “father” of Belshazzar in the Biblical sense employed in the Book of Daniel. He is described by Gobryas in Xenophon’s retelling of the story as “a good man”. If Tabari’s tradition has an historical kernel, — that Nebuchadnezzar was removed by Cyrus when he invaded Babylonia to the city of Balkh in Khorasan, — then he must only have survived a short while there before he fell victim to unknown Iranian assailants. After Nabonidus’ surrender and the fall of Babylon in 539 BC, official records were dated to the reign of Cyrus, Cyrus’ first year being 538/537 BC. Cyrus dealt humanely with the captive Nabonidus, and, according to Berossus (in Josephus Contra Apionem 20, and in Eusebius’ Chronicle), and Megasthenes apud Abydenus, gave him Carmania, located around the Straits of Hormuz and northward into the Iranian hinterland, as his personal “residence” and “domain”. Berossus in Josephus, Contra Apionem 20: “Hereupon Cyrus took Babylon and gave order that the outer walls of the city should be demolished, because the city had proved very troublesome to him, and cost him a great deal of hardship to take. He then marched away to Borsippa, to besiege Nabonnedus {Nabonidus, Nabunaid}; but as Nabonnedus did not sustain the siege, but delivered himself into his hands, he was at first kindly treated by Cyrus, who gave him Carmania, as a place for him to dwell in, but sent him out of Babylonia. Accordingly Nabonnedus spent the rest of his time in that country, and there died.” Also Berossus apud Eusebius, *ibid.*, trans. Bedrosian, p. g71ff.: “It was during [Nabonidus’] reign that the walls of Babylon by the river were constructed of baked brick and bitumen. Now in the 17th year of his reign, Cyrus [g72] came from Persia with an enormous army with which he conquered all the other kingdoms. Then he turned upon Babylon. When Nabonidus was informed about his invasion, he resisted him in battle with his troops. Defeated in battle, [Nabonidus] took to flight and then fortified himself in the city of Borsippa with a few of his followers. After Cyrus had taken Babylon, he ordered that the city’s outer wall be razed to the ground because of its [effective] fortification and the trouble it had presented [to him] in capturing the city. Then he went to besiege Nabonidus in Borsippa. Nabonidus surrendered right away since he could not endure a siege. Cyrus

was merciful toward him and settled him in the land of Carmania [g73]. Thus Nabonidus was removed from Babylon and sent there, where he spent the remainder of his life, and died.” Finally Megasthenes apud Abydenus in Eusebius’ Chronicle, in the Armenian version of the Chronicle, trans. Bedrosian, online at <http://rbedrosian.com/euseb2.htm>, p. g60: “Then Nabonedochus {Nabonidus} was invited to take the throne, although it was certainly not his [by right]. When Cyrus captured Babylon, he granted [Nabonedochus] the *marzpanate* of the land of Carmania. King Darius partly expelled him from that land. All this coincides with Hebrew accounts.”

Persian and Median law and custom prevailed in Carmania. Abydenus and Megasthenes go on to relate that Nabonidus was driven part of the way out of the territory of Carmania by “king Darius” (Megasthenes apud Abydenus in Eusebius’ Chronicle, Bedrosian’s translation). This is the only mention in early secular chronicles of such an interaction between a “king Darius” and the last king of Babylon. But in accord with this early account, “Darius the Mede” is the king mentioned in the Book of Daniel (Daniel 5. 31) as taking up the reins of government over some undefined region in the period immediately following the removal of the last king of Babylon, that is, Belshazzar (actually one of the two last rulers of Babylon, Nabonidus and Belshazzar). It is further said in the Book of Daniel that “Darius the Mede”, or “Darius the son of Ahasuerus of the seed of the Medes” (Daniel 9. 1), *received* the “kingdom” or “royal power” (Daniel 5. 31) at that time, and his territory is described as being under Medo-Persian law (Daniel 6. 8, 9, 12, 15). It is not said Darius *conquered* a kingdom, but that he *received* one. It may be presumed this was by the munificence of Cyrus, who was the dominant political power then. The city of Babylon is nowhere named in the Book of Daniel, or elsewhere, as Darius’ capital, or as forming part of his kingdom. The description of Darius in Daniel 9. 1 is commonly misinterpreted as if it depicted Darius himself as king of the Chaldaeans. What Daniel 9. 1 says is that Darius the son of Ahasuerus was (literally) “of the Median seed which had been caused to rule over the Chaldaeans”. The relative pronoun “which” naturally belongs to the words “Median seed” immediately preceding it, not to Darius himself. In other words, Darius was of Median royal blood and a member of the Median aristocracy (the “Median seed”) which had been put into power (“caused to rule”) in Babylonia (“over the Chaldaeans”) by the conquest of Cyrus.

The Ahasuerus from whom Darius was descended was the great Median king Cyaxares I, who conquered, in alliance with Nabopolassar and his son Nebuchadnezzar, the Assyrian capital Nineveh. This Ahasuerus is the “Assuerus” of Tobit XIV. 15, who similarly is said to have conquered Nineveh in alliance with Nebuchadnezzar. He is clearly, also, the Ahasuerus of the Book of Esther, as he is the only king of this name known to have ruled an empire stretching from the Indus to Ethiopia in the era of the Jewish Captivity. (The term Ethiopia in ancient times included the shores of the Indian Ocean, which were within Cyaxares’ territory, though the phrase “from India to Ethiopia” in Esther 1. 1 and 8. 9 might merely mean “between India and Ethiopia”, as of the boundaries of Ahasuerus’ kingdom, and not as of territories included within it.) Cyaxares’ son was Astyages, and Astyages the father of Amytis (Amuhia), who became the bride of Nabopolassar’s son Nebuchadnezzar (the later king Nebuchadnezzar II). It was for his bride Amytis Nebuchadnezzar constructed the famed “Hanging Gardens” of Babylon. These formed an immense, elevated, artificial paradise, and were designed to alleviate Amytis’ homesickness for the cool breezes and woodlands of her mountainous native land. Astyages had a son also called Cyaxares (II). He was the uncle and father-in-law of Cyrus the Great, the founder of the Persian Empire. He played a principal role in the romanticized biography of Cyrus

by the Greek writer Xenophon known as the *Cyropaedia*. According to the text of Josephus preserved by Theodoretus on Daniel 5. 31, Cyaxares was the common Greek name for the king called Darius the Mede in the Book of Daniel. He was an important member (if not the most important member) of the coalition of Median and Persian magnates who, under the overall military direction of Cyrus, overthrew the Babylonian Empire.

Darius the Mede (Cyaxares II) was sixty-two when he took up the reins of government (Daniel 5. 31). Only the “first year” of Darius is mentioned in the Book of Daniel (9. 1, 11. 1). The domain ruled by Darius is not named, but it was, as already stated, under Medo-Persian law. The tradition preserved by Abydenus and Megasthenes points to Carmania, as well as, by implication, to the neighboring areas, which certainly were Persian and Median territory. Cyrus, on the contrary, was “king of Babylon” (Ezra 5. 13). According to Xenophon (*Cyropaedia* VIII. v. 17), the “Median” area under the sway of Cyaxares II (Darius the Mede) was on the normal line of Cyrus’ march between Babylon and Persis, and must therefore have included Susiana. Cyrus pointed out to Cyaxares, when he met him in the course of his march, that he had provided him a house and domain in Babylon, if he wished to take advantage of them, but it is not said Cyaxares did so. Xenophon says Cyaxares had no male heir and consequently, on the contrary, gave his own domain to Cyrus as his daughter’s dowry, when Cyrus took her to wife. (Ibid. 18-20.) Darius is described in the Book of Daniel as having received his kingdom immediately after the removal of Belshazzar, and in Abydenus and Megasthenes as being “king” when he “partly” expelled Nabonidus from Carmania. Nabonidus did not long survive his partial expulsion, and disappears from the archaeological record after his capture by Cyrus. By the 3rd year of Cyrus, 536/5 BC (Daniel 10. 1, cf. 6. 28), Daniel had ceased to date events by the reign of Darius the Mede. That implies Darius’ first year (alone mentioned in the Book of Daniel), coincided with Cyrus’ first year, 538 BC. In the Greek translations of the Septuagint and Theodotion, accordingly, the first year of Darius the Mede in the Hebrew of Daniel 11. 1 is termed instead the “first year of Cyrus”.

Daniel famously held office, and experienced miraculous deliverance from the lions’ den, during the reign of Darius the Mede (Daniel chapter 6). Daniel was personally present in Darius’ kingdom. Given that that kingdom included some part of Carmania and neighboring territories, and Carmania shared a border on the west with Persis (the heartland of Persia) and Susiana, it is significant that already in the third year of Belshazzar (Daniel 8. 2) Daniel is said to have been in Shushan (Susa), the capital of Susiana, when he saw the vision of the Persian Empire attacked and destroyed by Alexander of Macedon. It is probable he was resident in Shushan at that time, and summoned to the city of Babylon from there by the Queen to interpret the Writing on the Wall. Perhaps the riotous court of Belshazzar in Babylon itself had driven the holy prophet to seek a new residence in Shushan, the capital of Susiana. The stories told by Xenophon (*Cyropaedia* IV. vi. 3-4, V. ii. 28) of the last king of Babylon’s brutal treatment of his subordinates, including the murder of Gobryas’ son, and the castration of an officer, through mere jealousy, accord with the dissolute picture of Belshazzar painted in the Bible. Daniel will, in that case, after interpreting the Writing on the Wall at Belshazzar’s palace in Babylon, have returned to Shushan as soon as he was able, and was perhaps, even, on his way there when Belshazzar was slain. Since the domain granted to Darius may be presumed to have included parts, at least, of Persis and Susiana, as well as of Carmania subsequently, when Nabonidus was expelled from a portion of it, Shushan would be the natural capital. That Darius the Mede “received the kingdom”, following the

death of Belshazzar, was, on this understanding, the particular experience of Daniel in Shushan. His status for the first two years after the capture of Babylon was as subject to that king, rather than to the more politically powerful Cyrus.

By Cyrus' third year, the elderly Darius the Mede (Cyxares II) may be presumed to have died, and hence Daniel dated his latest vision to that same third year of the reign of Cyrus (Daniel 10. 1), employing now Cyrus' name for the year-date. Then Daniel was at the River Hiddekel (Tigris) west of Susa. He notices his great weakness at the time the vision struck him, which will have been mainly, as he says, a consequence of the physical debilitation caused by the tremendous visionary experience itself, but also, in part, the result of the infirmities of advanced age. Since Cyrus had recently granted the captive Jews their freedom, and some had already returned to Jerusalem, Daniel may well have been on his way back to the land of his fathers. There was an Arabic tradition, borrowed from Persian sources, that Daniel was sent back to Judah by the king of Persia (called "Bahaman son of Asfendiar", the royal name depending on a Magian reworking of the tradition), along with Ezra, after the death of Nebuchadnezzar (d'Herbélot, *Biblioth. orient.*, s.v. Daniel), or, according to Tabari (Persian version of Bel'ami, trans. Zotenberg, Pt. I. ch. cvii), some time following Cyrus' death, since Daniel prior to this was retained by Cyrus. In the *Lives of the Twelve Prophets* (Recensio Prior, ed. Schermann, *Vitae Prophetarum Fabulosae*, 1907, p. 17), Daniel is said to have expired finally in the city of Babylon. This was a little further west than the Tigris, and may have been his last stop before traveling on, as intended, to the Promised Land. A 9th-century Syriac summary version of the same work says his body was laid to rest in Susan territory (Vitae, op. cit., p. 106, translated in Schermann "in Susis castro"), which had also been his last abode in this world. The more precise geographical location of his burial-place is stated to have been the "grotto of the kings [Gk. *spélaion basilikon*]" (Recensio Prior *ibid.*, Recensio Altera, p. 66, and Recensio Anonyma, p. 79): this would suit the traditional site at "Greater Daniel" on the Karun River (the River Ulai), as that is a mountainous region containing monuments of ancient Elamite kings. There are two Tombs of Daniel in the Iranian district of Khuzistan, the so-called "Lesser Daniel" in Shushan itself (Shush, Susa), and the originally more accredited, but nowadays less well-known, "Greater Daniel" near Izeh on the Karun River. (Izeh is also known as Malamir or Mala Amir, and Susan or Shusan.) It is probable the remains of Daniel were first placed in the Tomb at Izeh, but were subsequently transferred to the central, and politically more important, location in Shush. Both traditions confirm the location of Daniel, towards the end of his earthly sojourn, in Susan territory.

APPENDIX

Proposed Translation of the Qumran Aramaic Text relating to Nebuchadnezzar's Insanity 4Q242

Fragment 1:

1. When the king of {Babel?} had completed his time of going on all fours, for the duration of which he went on all fours and tore prey with his hands
2. With a vile sore [of the kind found on an animal's back], by the command of G{od.....}
3. Smitten as a beast for seven years and wh{soever?
4. And his sins were forgiven him by a seer a Je{w.....}
5. He announced and caused a document to be published and let it be proclaimed and
6. Smitten as a beast with a sore [of the kind found on an animal's back] with
7. Seven years going on all fours as a beast
8. wood, stone and clay whoever(?)

Fragment 2:

1. x the kin{g.....}
2. x in Teman
3. were like x.....
4. Jew x
5. to the Name of G{od
6. in Teman

Fragment 3:

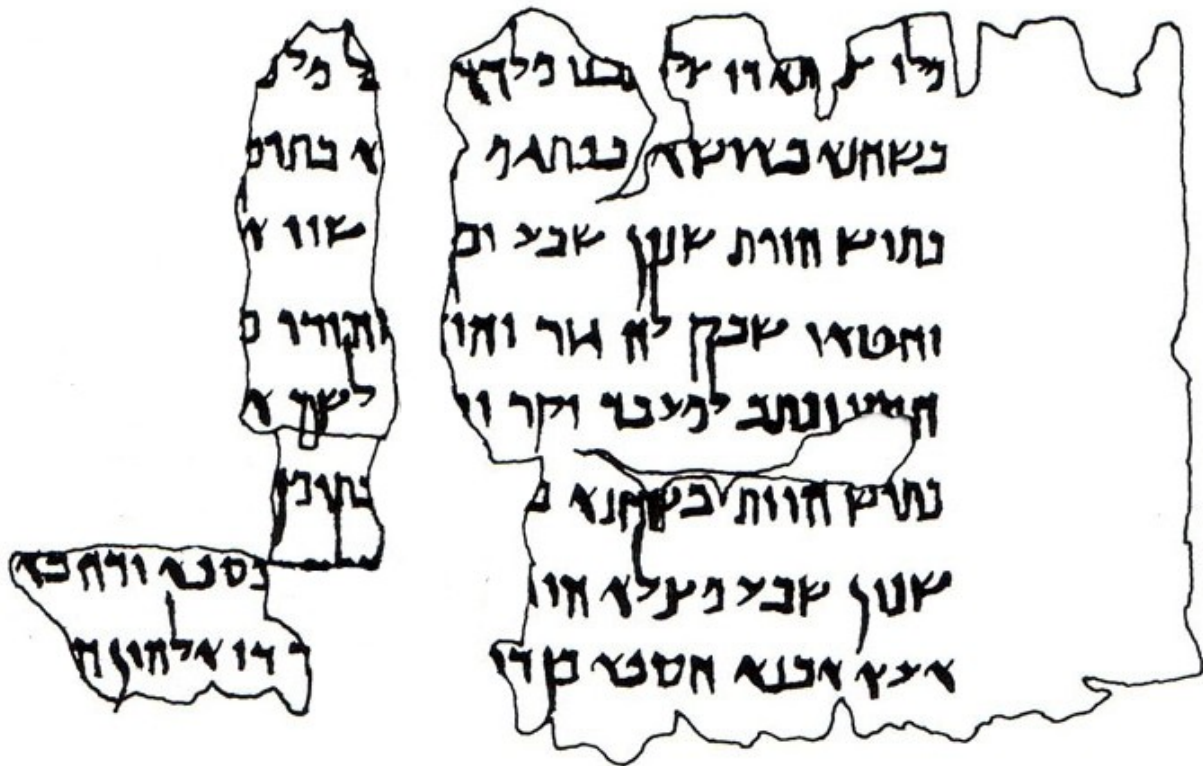
1. silver and gold
2. which gods x

Fragment 4:

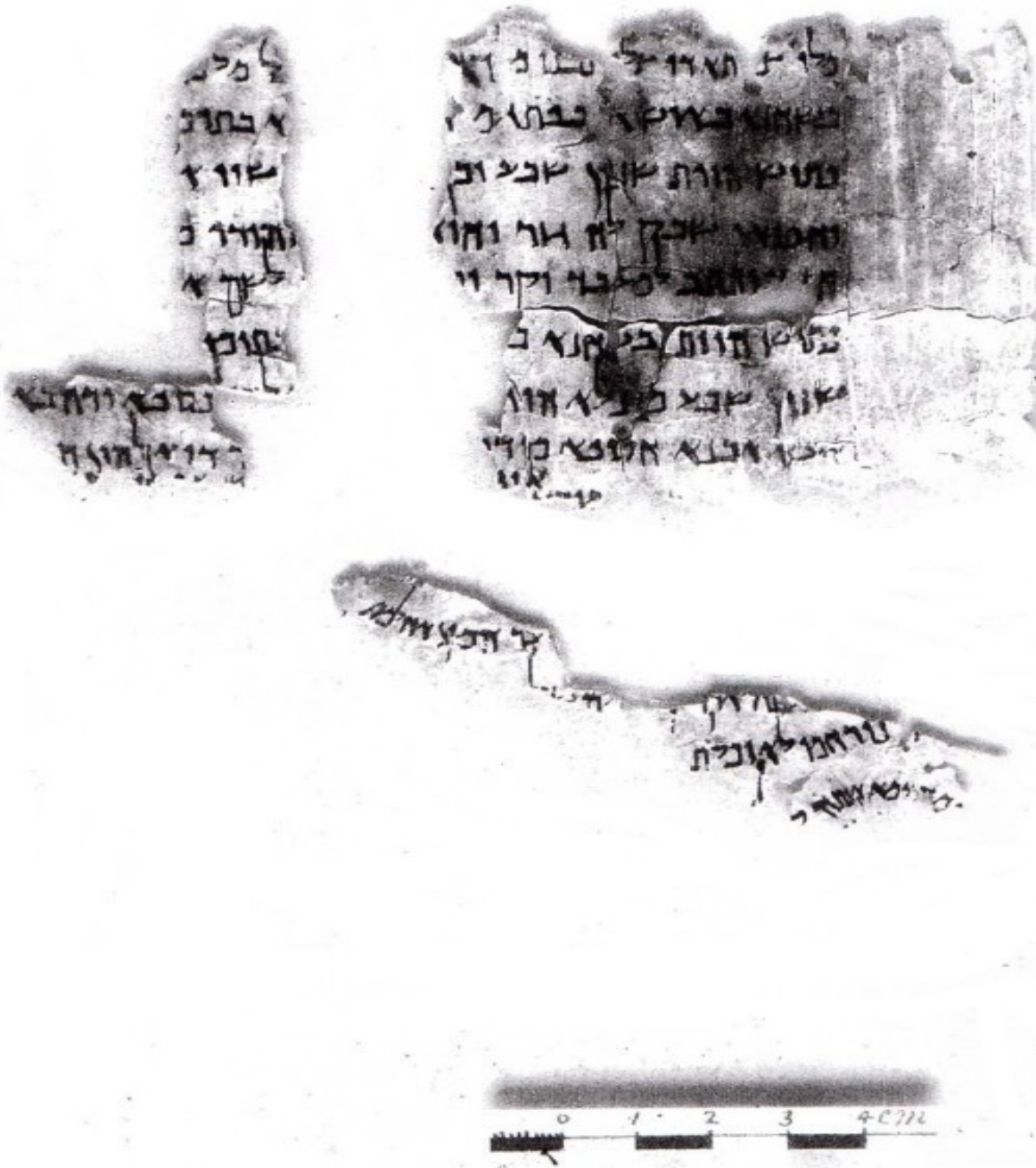
1. till the condition deteriorated I dreamed
2. xxxxxxxxxxxxxxxxxxxx
3. this(?) my friend I have not deceived
4. you are troubled x

Transcript of Fragments 1-3 Overleaf (followed by Photographic Reproduction with Fragment 4)

Transcript of 4Q242 Fragments 1-3



Overleaf: Photographic Reproduction of 4Q242 Fragments 1-4



THE PROPHECY OF THE IMAGE

Daniel 2. 31-45

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 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.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 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.

45 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.

The dream of the Image was perfectly fulfilled according to Daniel's interpretation:

Gold — The Neo-Babylonian Empire, from 606 BC

Silver — The Medo-Persian Empire, from 538 BC

Brass — The Greek (Macedonian) Empire, from 331 BC

Iron — The Kings of the North and of the South merging into the Roman Empire (two legs — North with East, South with West) from 282 BC

Iron and Clay — The two blocs, West (with South) and East (with North) develop into two-party states

This prophecy is duplicated, but with added details, in Daniel 7. There the four successive Empires are shown in the vision as four beasts:

Lion — The Neo-Babylonian Empire

Bear — The Medo-Persian Empire

Leopard — The Greek (Macedonian) Empire

Beast — The Kings of the North and of the South merging into the Roman Empire

On the merging of the Kings of the North and of the South into the Roman Empire, see the section titled *The Vision of the Fourth Kingdom*

In the Image dream, the final arrival of the Kingdom of God is symbolized as the Stone cut without hands. In Daniel's interpretation (verse 45), the Stone is said to represent the REVELATION (VISION) AND ITS INTERPRETATION, that is, its sureness and reliability (rock-like solidity): "45 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.*" Likewise in the beast vision of Chapter 7 of Daniel, the arrival of the Kingdom of God (in the person of the Ancient of Days taking His Judgment Seat) is accompanied by the Opening of Books, that is, with *the revealing of divine secrets or mysteries*. Also in Chapter 12 of Daniel, Daniel is informed that the revelation of what the vision means is "sealed up" till the end-time. The difference in Chapter 12 is that Daniel is then given an exact date for the termination of the sealing, that is, for the revealing of the previously-sealed

secrets: the revelation will be 1290 days from the time of the placing of abominable filth on the desecrated Temple site. A blessing is then invoked on him who waits thereafter till the 1335 days. This shows the opening of the sealed revelation is not the conclusion of the matter, but is followed by a time of blessing for the faithful, watching believer. So reverting to the dream of the Image, we understand that the Stone, being the revelation and its interpretation, surely to be fulfilled, is the coming of the REVELATION OF THE PREVIOUSLY SEALED SECRETS AT THE END-TIME. This is the Rock on which Christ promised He would build His Church. (Matthew 16. 18: the Rock is the REVELATION of Who Christ is, as given by God the Father to Peter.) In other words, the arrival of the Kingdom of God begins as the arrival of the REVELATION given to His people. It then GROWS INTO A KINGDOM WHICH COVERS THE EARTH AND SUBDUES EVERY OTHER KINGDOM. This is so, because the revealing of the Word is the revealing of Christ Himself, Who is the Word.

Thus, Christ's Coming is in TWO PHASES, FIRST, the REVELATION (Greek *apokalupsis*) OF CHRIST, then SECONDLY, His PHYSICAL PRESENCE (Greek *parousia*). Accordingly, in the New Testament (King James Version), there are two different words translated "coming" with respect to the Coming of Christ at the end-time. One is *apokalupsis*, the "revealing" of Christ, and the other is *parousia*, the "physical presence" of Christ. (*Apokalupsis* is translated "coming" in I Corinthians 1. 7, and elsewhere in I Peter 1.7 "appearing", I Peter 1. 13 "revelation", II Thessalonians 1. 7 and I Peter 4. 13 "revealed"; *parousia* is translated "coming" in Matthew 24. 27, 37 etc. *passim*.) We find in Luke Chapter 17. 30 that Christ promised The Son of Man (Christ Himself) would be *revealed* (same word as in *apokalupsis*) at the end-time, as He was in the days of Sodom and Gomorrah. That is, just before the destruction of Sodom and Gomorrah, God was revealed in the form of a *man*, whom Abraham called *Adonai* (Lord, God), and Who revealed the thoughts of Sarah in the tent, out of sight. (Genesis 19.) Abraham knew by this, the man was God Himself. Jesus promised the same would be repeated at the end of the present age.

Paul in II Thessalonians 1. 7f. gives further details about this "revelation" (*apokalupsis*) of Christ at the end, that it would be performed in a "whipping, fiery flame" (the same words used of the pillar of fire which appeared to Moses in the burning bush). Paul also says it would be *accompanied by* the "angels of His power". The angels of God's power are covered from normal human sight in heavenly clouds (as was the Angel in the cloudy pillar at the Exodus, and as were the cherubim in Ezekiel's vision at the River Chebar). Daniel Chapter 7 relates that One Like the Son of Man (symbolizing the "kingdom of the saints of the Most High") came to the Ancient of Days in the "clouds of heaven", and Paul said identically that the saints would be "caught up" ("raptured") at the end-time "in the clouds", to meet Christ (the Ancient of Days) in the air. The Revelation-coming (*apokalupsis*), preceding our meeting with the physical presence (*parousia*) of Christ in the air, Paul said in that first chapter of Thessalonians, will be to visit fiery destruction on those who refused to obey the Gospel. The absorbing of the divine Revelation (*apokalupsis*) in the heart of the believer, on the other hand, who overcomes the pressures of the last Laodicean Church Age (Revelation 3. 31), will quicken even the mortal body of the believer, as it is digested (Revelation 10. 10) and lived out, until the final moment of transformation at the Rapture and the meeting with Christ (*parousia*) in the air. All this is exactly paralleled in the visions of Daniel. A fiery stream went forth from the presence of the Ancient of Days in the vision in Chapter 7 of Daniel, the books were opened, and then judgment was given against the

Beast to be destroyed in flames; then One Like the Son of Man was taken up in the clouds of heaven and was granted the kingdom without end. Likewise in the dream of the Image the Image was reduced to powdery chaff by the Stone, like the chaff which is burned by the Israelite farmers in the summer-time, and the Wind (of the Spirit of God) blew it away; the Stone (Revelation) then grew into a mountain which covered the earth.

Now, just as in Chapter 12 a date is set for the revealing of the secrets, here in the dream of the Image, a political situation is envisaged when the Stone (Revelation) arrives: there are ten toes at the very bottom of the Image, and it is “in the days of these kings” that the Kingdom-Revelation (*apokalupsis*) strikes it. “Kings” or “rulers” is the Aramaic/Hebrew word used to describe potentates and heads of state of all varieties, though nowadays we tend to use neutral words like “president” or “prime minister” rather than “king”. The time-element in Daniel Chapter 12, as shown *infra*, gives the precise date of the revealing of the divine secrets as February 28 1963. This was when seven angels commissioned Brother Branham on Sunset Mountain, Arizona, to reveal to his congregation in Jeffersonville the secrets of the Seven Seals which would be revealed to him first by Christ. The angels passed up from Brother Branham and formed a huge stratospheric cloud 35 miles in diameter which was photographed across several states and has not been explained by secular science to this day. In the immense halo of cloud appeared the face of Christ looking down on rich America duplicating, as it happened, Hoffman’s Head of Christ looking in sorrow on the rich young ruler. The REVELATION thus given by God at that time commenced the end-time scenario prophesied in Daniel and the Book of Revelation. Note that this was the culmination of Christ’s self-revelation at the end-time: it had already built up beforehand in the ministry of discernment of the thoughts of the heart (the revealing of the Son of Man as in the days of Sodom, Luke 17. 30) with which Brother Branham was supernaturally endowed, and which was ministered to him through the Angel of the Covenant (Christ) appearing in the form of a pillar of fire identical to that foretold as to occur at the end-time by Paul in the passage of Thessalonians. This REVELATION (*apokalupsis*) Coming is what strikes the Image on the feet at the time of its culmination, when ten “toes” or divisions of the Eastern and Western blocs are in existence, each under a two-party system. Accordingly, we find ten chief powers ruled the world at that time in 1963, divided into a Western and an Eastern bloc, five in each bloc, with a “big toe” chief power in each bloc (USA and USSR-Russia). The details are given below of each power.

Note in the Image dream these two legs are the old Roman Empire in its two major divisions. The Roman Empire was politically divided into two camps, the Western Latin based in Rome, and the Eastern Greek based in Constantinople. The Empire physically divided into these two divisions in the fifth century AD. The old Western division turned into the Holy Roman Empire after it was “Christianized”, with barbarian chiefs ruling by the ecclesiastical authority of the Pope of Rome, and the Eastern division fell under the power of the Greek Orthodox form of Roman Christianity, and later, when Constantinople was destroyed by the Turks, migrated into Russia, where Moscow became a new Rome for the Orthodox. Thus Roman Catholicism remained the dominant form of Christianity in the West, employing the most powerful Western leaders as its political defenders, and Orthodoxy ruled in Russia. In the twentieth century the dominant political power became the USA, and increasingly, especially since President Kennedy in the 1960s, Roman Catholicism has dominated the North American political scene. A huge proportion of the US Congress is currently affiliated to Roman Catholicism. Similarly in Russia, after the interlude of Communism, the state has now reverted to its

native Russian Orthodoxy. Thus in the two major divisions of the modern world, West and East, Rome continues to have the sway, as Daniel's vision promised it would, latterly in its ecclesiastical ("Holy Roman") form. The wealth of the world, robbed from the people in the Middle Ages and up to the present time, is in the hands of the Roman and Russian ecclesiastical regimes. It is by their accumulated wealth in gold and investments that these corrupt, Christianized, systems control politics. (Cf. the Image's head of *gold*, controlling the whole. Nebuchadnezzar, the actual head of gold in Daniel's vision, robbed the Temple at Jerusalem of the immense stocks of gold deposited there by Solomon, who had been given his riches by God Himself. This wealth was plundered by the succeeding empires of the Image in turn till it came into the possession of Rome, and finally of the Holy Roman Empire.) The modern representatives of the Holy Roman Empire are the "iron" (ancient Roman) element persisting in the feet of the Image to the end-time. They dominate by the old Roman techniques of military and financial power. In the Middle Ages and up to the present time these powerful rulers were constantly opposed by popular protest movement backed by the humble Bible-believing, popular, preachers of the day. The popular movements are the clay element in the feet. In the early Middle Ages the clay comprised the predominantly Jewish Spirit-filled Church, persecuted and driven out by the Roman hierarchy. The ancient prophets compared the House of Israel to the clay to be smashed by the invader coming from the north (Isaiah 29. 16, 41. 25, 45. 9, 64. 8, Jeremiah 18. 4, 6, 43. 9), whilst Nebuchadnezzar was the iron (Jeremiah 28. 14). This ancient Jewish Church survived the horrors of Dark Age repression in the Alps and other out-of-the-way wilderness retreats. In the Reformation the Judaeo-Christian party became more powerful, especially after the founding of America. Through the American Revolution and the following French and Russian Revolutions, popular movements spread throughout the world, though their original Bible-believing power in the American original was diluted over time, and even eradicated in the more stringent Communist regimes.

Two-party systems are the hallmark of the modern world, representing essentially the "iron" (old Imperial, conservative) and "clay" (Protestant, popular, liberal) factions. Note these two groups are said to "intermingle" in the dream and its interpretation, and this is explained by Daniel as by "intermarriage" (by the "seed of men"). This is the custom in the Roman system, that intermarriage with people having other forms of religion is permitted so long as the children of such a marriage are brought up in the Roman belief-system. This is an attempt to break the power of the opposing social system.

The Ten Toes:

Right Foot: U.S., Canada, U.K., France, Italy;

Left Foot: U.S.S.R., Poland, Czechoslovakia, Bulgaria, Rumania.

The Conference on Disarmament (CD) is the successor to various Geneva-based arms control bodies dating back to 1960. The first of these was the 'Ten-Nation Committee on Disarmament', comprising the United States, the Soviet Union, Britain and a small balance of their Eastern European and Western allies. In 1962, the Committee was expanded to the Eighteen Nation Disarmament Committee (ENDC),

incorporating eight additional representatives from countries which declared themselves neutral or nonaligned in relation to both of the cold war blocs. A significant weakness in the early years was that two further emerging nuclear weapon states, France and China, remained outside the ENDC, although France had been invited to join. The ENDC was initially instructed by the UN General Assembly, and reported back to it. In 1969, it was enlarged to include eight more members, changing its name to the Conference of the Committee on Disarmament (CCD). Five more members were added in 1975. In January 1979, in conjunction with decisions taken at UNSSOD I, the CCD was enlarged again, and constituted as the Committee on Disarmament. It took the name by which it is known today, the Conference on Disarmament, in 1984. Note that when the Ten-Nation Committee was formed it comprised five western powers (= five toes on the right foot), headed by Eisenhower of the U.S. (the big toe), and Eisenhower means “Iron Hewer,” and five eastern powers (= five toes on the left foot), headed by Khrushchev of the U.S.S.R. (the other big toe), and Khrushchev means “Clay.” These ten powers are the precise fulfillment of the prophecy of Daniel 2:33-34, 41-43, in which the Babylonian Image at the end time has ten “toes” composed of mixed iron and clay. In the “days of these kings,” the Bible says (Daniel 2:44), the God of Heaven will set up His Kingdom. This Kingdom arrives in the form of a Stone hewed out of the mountain without hands (= the Virgin-born Son of God), which smashes into the feet of iron and clay and demolishes the whole image. Thereafter the Stone grows into a Mountain which covers the whole earth. The Stone is the Rock on which Christ promised He would build His Church (Matthew 16. 7-18), that is the Rock of Divine Revelation. The setting up of the Kingdom of God on earth began on February 28 1963 when the Revelation of the Seven Seals began to unfold on Sunset Mountain near Tucson Arizona. It will grow into a Mountain (Kingdom) at the Rapture which will fill the whole earth.

Right Foot:

U.S. — President (Dwight D. Eisenhower 20 Jan 1953 to 20 Jan 1961) John F. Kennedy 20 Jan 1961 to 22 Nov 1963

Canada — Prime Minister John George Diefenbaker 21 Jun 1957 to 22 April 1963

U.K. — Prime Minister Harold Macmillan 10 Jan 1957 to 19 Oct 1963

France — President of the Republic Charles de Gaulle 8 Jan 1959 to 28 April 1969

Italy — President of the Council of Ministers (Fernando Tambroni 25 Mar 1960 to 26 Jul 1960)
Amintore Fanfani 26 July 1960 to 21 Jun 1963.

Left Foot:

U.S.S.R. — First Secretary of the Central Committee Nikita Sergeyevich Khrushchev 7 Sept 1953 to 14 Oct 1964

Poland — President of the Council of State Aleksander Zawadzki 20 Nov 1952 to 7 Aug 1964

Czechoslovakia — President of the Republic Antonin Novotny 19 Nov 1957 to 22 March 1968

Bulgaria — Chairman of the Presidium of the National Assembly Dimitur Ganev Vurbanov 1 Dec 1958

to 20 April 1964

Rumania — (President of the Presidium of the Grand National Assembly Ion Gheorghe Maurer 11 Jan 1958 to 21 Mar 1961) Chairman of the Council of State Gheorghe Gheorghiu-Dej 21 March 1961 to 19 March 1965

These were the latest leaders of the 10 Nations before the Committee expanded in 1962 to 18. All of them were still in power on 28 February 1963.

NEBUCHADNEZZAR'S DREAM OF THE TREE CUT DOWN

In the excellent translation (King James Version) of Daniel Chapter 4 which follows, special notice must be taken of the change in person. The whole chapter is a statement published personally by Nebuchadnezzar. It is, therefore, recounted in *the first person singular*: "I, Nebuchadnezzar ..." etc. Nothing changes throughout the chapter in this regard: at the very end of it (verses 34-37), Nebuchadnezzar is still speaking in the first person. In the process of recounting his story, Nebuchadnezzar introduces a speech by Daniel-Belteshazzar, which explains Daniel's interpretation of the dream (verses 20-27). Since this is a direct quotation of Daniel's own words, it naturally speaks of Nebuchadnezzar in *the third person*, "the king saw ..." (verse 23) etc., or, alternatively, on those occasions when Daniel addresses Nebuchadnezzar himself, in *the second person*, "thou, O king ..." etc. Without any indication that a change of circumstances has occurred, the text continues on, verses 28-33, relating details of Nebuchadnezzar's lapse, as the events unfolded, in *the third person*. When this section is complete (verse 34ff.) the narrative returns to Nebuchadnezzar's own account in *the first person singular*, "I, Nebuchadnezzar ..." etc. This shows verses 28-33 are a continuation of Daniel's speech, recounting details of what the prophet saw happening to Nebuchadnezzar on the day he was to be smitten with insanity. It is related in the Hebrew perfect tense, as often elsewhere in Scriptural prophecy, and this is translated as a past tense in the King James version.

Another observation, based on the change in person as the narrative proceeds, is that in a single instance within the narrative of Nebuchadnezzar himself, verses 1-19, in the final verse, verse 19, Nebuchadnezzar makes reference to "the king" in *the third person*, though he himself is the speaker, or, rather, the relater of the narrative, at this juncture. This king could not be Nebuchadnezzar, as he would have said "I, king Nebuchadnezzar ...", or similar, given the person of the verbs in the preceding narrative. There must have been another person present, whom (at least from the perspective of Nebuchadnezzar at that later period, when he was restored to full mental health and composed this narrative) he could retrospectively and legitimately term "king" on the day he had the interview with Daniel. The only person we know from standard historical sources to have reigned as king at one and the same time with, in fact only on the very last day of the reign of, Nebuchadnezzar, was his son Evil-Merodach. At least two tablets are extant dated the same day (October 7 562 BC), the last of Nebuchadnezzar's reign, one of which states Nebuchadnezzar is then ruling, and the other Evil-Merodach, his son. (Parker and Dubberstein, op. cit., p. 10.) It has been presumed the news of the termination of Nebuchadnezzar's reign took some time to spread, and therefore one set of records were still dated to his reign, whilst others were dated to the reign of the new king; but other scenarios are possible, given that Nebuchadnezzar is said to have "disappeared from public view" at the end of his reign, rather than dying of natural causes. That is, it is possible Nebuchadnezzar committed the kingdom to Evil-Merodach himself, specifically after having received the interpretation of his dream and having accepted it, in order to put into effect Daniel's advice to live his life in a righteous and God-fearing manner henceforth, and thus to mitigate the severity of the divine judgment. If adopted, such a lifestyle would have come into conflict with the official duties of the pagan king of Babylon. Hence, it may be presumed, Nebuchadnezzar's immediate hand-over of power to his son Evil-Merodach. The neglect of official duties is precisely what Nebuchadnezzar was, even so, accused of in the fragmentary

TABLE 1

*Regnal Years from Year 43 of Nebuchadnezzar II Through Year 4 of Nabunaid
With Dates BC (Julian Calendar) and Showing Date of Commencement of Each Month (m/d)
From Parker and Dubberstein, Babylonian Chronology 626 BC – AD 45,
AS 24, 2nd ed., Chicago University Press, 1946, p. 26f.*

YR	BC	NIS	AIA	SIM	DUZ	ABU	ULU	U II	TAS	ARA	KIS	BC	TEB	BC	SHA	ADD	A II
NEBUCHADNEZZAR II																	
43	562	4/17	5/17	6/15	7/15	8/13	9/12		10/12	11/10	12/10	561	1/8		2/7	3/7	
AMEL-MARDUK																	
1	561	4/6	5/5	6/3	7/3	8/2	8/31		9/30	10/29	11/28		12/27	560	1/26	2/24	
2	560	3/26	4/24	5/24	6/22	7/22	8/21		9/19	10/19	11/17		12/17	559	1/15	2/14	3/15
NERGAL-SHAR-USUR																	
1	559	4/14	5/13	6/12	7/11	8/10	9/9		10/8	11/7	12/7	558	1/5		2/3	3/5	
2	558	4/4	5/3	6/1	7/1	7/30	8/29		9/28	10/27	11/26		12/25	557	1/24	2/23	
3	557	3/23	4/22	5/21	6/20	7/19	8/17		9/16	10/15	11/14		12/13	556	1/12	2/11	3/12
4	556	4/11	5/11	6/9	7/9	8/7	9/5		10/5	11/3	12/3	555	1/1		1/31	3/1	
LABASHI-MARDUK = Year 4 of Nergal-shar-usur																	
NABUNAID																	
1	555	3/31	4/30	5/30	6/28	7/27	8/26		9/24	10/24	11/22		12/22	554	1/20	2/19	3/20
2	554	4/19	5/19	6/17	7/17	8/15	9/14		10/14	11/12	12/11	553	1/10		2/8	3/8	
3	553	4/7	5/7	6/5	7/5	8/3	9/2		10/2	10/31	11/29		12/29	552	1/27	2/26	3/27
4	552	4/26	5/25	6/24	7/24	8/22	9/21		10/21	11/19	12/18	551	1/17		2/15	3/17	

Babylonian Month-names and Abbreviations: Nisanu (NIS), Aiaru (AIA), Simanu (SIM), Duzu (DUZ), Abu (ABU), Ululu (ULU), Intercalary Second Ululu (U II), Tashritu (TAS), Arahsamnu (ARA), Kislimu (KIS), Tebetu (TEB), Shabatu (SHA), Addaru (ADD), Intercalary Second Addaru (A II).

Babylonian text examined earlier. If Nebuchadnezzar appointed Evil-Merodach, the same day he received the interpretation of his dream, to be his successor and the new king of Babylon, then he could legitimately refer to him in this subsequent account of that day as “the king”, in accord with the text in verse 19. This same statement is an important chronological marker of the prophecy of the “seven times” which were to pass over Nebuchadnezzar. (See Table 1 for a chart of the months and years of the relevant reigns.) This was preceded, according to the following account, by a period of twelve months. The twelve months, followed by the seven “times” (i.e. years) begin, therefore, on the day of the hand-over of power to Evil-Merodach. That was, according to Parker and Dubberstein, on October 7, 562 BC, or, employing the native Babylonian reckoning of the beginning and end of individual days, from sun-down October 6, to sun-down October 7, 562 BC, which was the beginning of the last week of the Babylonian month Ululu (Hebrew Elul), 562 BC. A period of twelve months plus seven years from that point, results in a date at the beginning of the last week of Ululu (Elul) 554 BC for the end of Nebuchadnezzar’s illness, and to the beginning of the last week of Ululu (Elul) 553 BC, for the year of full recovery. 13 October 552 BC = Julian Day Number 1520090.5, the beginning of the last week of Ululu (Elul) 552 BC, is then the chronological marker for the beginning of the greater cycle of seven historical “times” of the Babylonian Beast system, of which Nebuchadnezzar’s beast-like experience was the type. That these historical “times” covered future events long after the time of Nebuchadnezzar himself is proven by the reference in the dream to the enclosure of the cut-down tree within a band of “iron and brass”: this clearly relates to the metals in the dream of the Image, the brass and iron, which symbolized the third and fourth kingdoms of the Babylonian system, the Greek and Graeco-Roman kingdoms. As Nebuchadnezzar was “cut down” in an individual sense, so also was his kingdom “cut down” by the Medo-Persians, but as he himself was preserved throughout that period, so the essence of his Babylonian kingdom, “Mystery Babylon”, the Chaldaean sacred kingship, was preserved by the protection of the Greek (brass) and Roman (iron) kingdoms, as described in Daniel’s last vision of the Fourth Kingdom.

Daniel Chapter 4

Nebuchadnezzar’s Introductory Statement

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Nebuchadnezzar's Account of His Search for an Interpretation of a Troubling Dream

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Nebuchadnezzar's Account of the Dream

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the

intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Nebuchadnezzar's Account of Daniel's Receiving the Interpretation of the Dream

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.

Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

Daniel's Speech — First Part: The Interpretation of the Dream

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by

righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

Daniel's Speech — Second Part: Details of the day Nebuchadnezzar was to be smitten with insanity

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Nebuchadnezzar's Concluding Statement

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

To understand the following sections, and how the chronological calculations are made, refer to the "Example of a Prophetic Period (p) Measured by Julian Days (n)" at the section "The Prophecy of

1290 and 1335 Days” infra, on the Jewish Era of Destruction, the Dome of the Rock and Daniel 12, for further examples of the application of the principles.

THE PROPHECY OF SEVEN TIMES

1290 “days” = $3\frac{1}{2}$ (Gentile) Times, i.e. 42 Gentile “months” over $3\frac{1}{2}$ “years,” equivalent to 42 Jewish “months” of 1260 “days” + one intercalary “month” of 30 “days.” (The Gentile system is solar, and measures out the 12 months over the full solar year. The Jewish system is lunar, and each lunar month is, on average, shorter than a solar month. Therefore an extra month is intercalated every 3 years or so to keep the Jewish calendar up with the solar year.) The intercalary month in the Hebrew system was a second Adar, falling around February, March or April, that is, half-way through a Tishri-to-Tishri year. Normally three and one-half Tishri-to-Tishri years would be followed by a second Adar. That means from the starting point of the count of seven prophetic times, the scheme would be: three and one-half times followed by an “intercalary month”, plus another three and one-half times (followed by an “intercalary month” if the scheme is continued further); or, in terms of prophetic years: 1260 prophetic (360-day) years + 30 prophetic (“intercalated”) years + 1260 prophetic years (plus 30 prophetic “intercalated” years, if the scheme is continued further). The 1290 (= 30 + 1260) “days” (= prophetic years) of Daniel 12 run from the “time of placing abominable filth” on the Temple site, — that “time of placing filth” comprising the interval which terminated with the building of the Dome of the Rock, — till the opening of the Seals on Sunset Mountain at the end-time. For the Opening of the Seals $n_z = 2438090.5 = 00.00$ hrs. 2 March 1963. The period of 1290 days is described as three and one-half times. Therefore, the preceding three and one-half times must be the period preceding the building of the Dome of the Rock. As the intercalary 30 days was added after $3\frac{1}{2}$ years, then 1260 prophetic years run from the commencement of the Seven Times till the Dome of the Rock (the last half of which precisely, 630 prophetic years, was the period of “placing abominable filth” on the Temple site), then 30 extra (“intercalary”) prophetic years are inserted, then 1260 prophetic years run on till the Opening of the Seals. A further 30 extra prophetic (“intercalary”) years would then fall due for insertion in the normal scheme of things. That makes 7 Times = $1290 \times 2 \times 360 = 2580 \times 360 = 928800$ days. Therefore $n_z = 2448890.5 = 00.00$ hrs., 25 September AD 1992 (27 Elul on the modern Hebrew Calendar), $p = 928800$, p_a is at $n = n_z - p = 1520090.5 = 13$ October 552 BC, p_s is at $n = 1520089.5 = 12$ October 552 BC. The end-point of the seven times would be the last week of Elul AD 1992, followed by the 1 year of restoration (typed by Nebuchadnezzar’s restoration year) = Elul 1992 through Elul 1993, and the first full regnal year of restoration (in terms of the Babylonian regnal system with which the seven times started) Nisan 1993 through Adar 1994. That this is a significant year is demonstrated by the completion of 1954 years of God’s dealing with the Gentiles in 1994 (from the conversion of the first Gentile Cornelius, Acts 10, 15, 14, 7ff., in AD 41, according to Usher’s Chronology), as He dealt 1954 years with the Jews up to the Crucifixion of Jesus in AD 33 (see the next section).

Nebuchadnezzar retired from public life at the beginning of the last week of the Babylonian month Ululu (Hebrew Elul), 562 BC. A period of twelve months followed till he was smitten with insanity for seven complete years till the last week of Ululu (Elul) 554 BC. His first full year of recovery lasted to the beginning of the last week of Ululu (Elul) 553 BC. 1 year + 7 years + 1 year was the full cycle. The greater cycle was likewise 1 year + Seven Times + 1 year. Year 1 lasted till 13 October 552 BC, $p_a =$ Julian Day Number 1520090.5, the beginning of the last week of Ululu (Elul) 552 BC. This is the

chronological marker for the beginning of the greater cycle of seven historical times of the Babylonian Beast system, of which Nebuchadnezzar's beast-like experience was the type. These seven times lasted till the Opening of the Seals at $nz = 2438090.5 = 00.00$ hrs. 2 March 1963, that is, to the Jewish day sunset 28 February to sunset 1 March 1963. This was followed by an "intercalary" 30 prophetic years till $nz = 2448890.5 = 00.00$ hrs., 25 September AD 1992 (in the last week of Elul on the modern Hebrew Calendar). The final 1 year of restoration in this scheme lasted from Elul 1992 till Elul 1993, which intersected with the regnal year Nisan 1993 through Adar 1994. Thus, "Seven Times" of bestial insanity passed over Nebuchadnezzar individually (seven literal years) till his restoration and acknowledgment of the True God, and "Seven Times" (seven greater "years") of bestiality then passed over the Gentile system of which Nebuchadnezzar was the head (cp. Daniel's image), till the restoration of the Gentile Bride Tree. That restoration was accomplished by the Opening of the Seals through the ministry of the seventh Church-Age messenger, Brother William Branham (1909-1965). The Stone cut without hands (the Revelation of the Seals) struck the Beast-system, resulting in the demolishing of it, and its reduction to powder. The nuclear wind finally blew the chaff-like dust away. So the physical remnants of the beast-system will be destroyed in the Great Tribulation, but the individuals redeemed out of it (typed by the restored Nebuchadnezzar), through the ministry of the end time prophet (typed by Daniel in Nebuchadnezzar's era) will be restored at the Rapture.

The Opening of the Seals occurred at the same time as the Second Vatican Council. The real purpose of the Second Vatican Council was to hijack, and ultimately to extinguish, the phenomenal Holy Spirit revival initiated across the world by the ministry of Brother Branham, and to unite against it the forces of the Vatican and the pseudo-Protestant groups of the World Council of Churches, claiming to "be one in the Spirit." This was the "chaff" which resulted from the arrival of the Stone. "Chaff" in Scriptural typology means "false prophets". The Vatican and the Ecumenical Movement are now led by supposedly "Spirit-filled" ministers influenced by the charismatic revival initiated after the Second World War through the ministry of Brother Branham. These same two false-church systems will be, according to Revelation Chapter 13, the persecuting powers of the Tribulation period (Vatican = the Beast, World Council of Churches = the Image [Duplicate] of the Beast).

SUMMARY OF 1954 YEARS OF GOD'S DEALING WITH THE JEWS

- (a) 1853 BC Jacob went down into Egypt at 130 years old (Genesis 47. 9).
- (b) Therefore Jacob was born in Hebrew year (autumn to autumn) 1981/0 (= 1983, minus 1 year for inclusive reckoning, and minus 1 year for Hebrew dating of day of birth as year 1). Jacob's twin brother was Esau.
- (c) Esau was 40 years old at marriage (Genesis 26. 34), therefore Jacob was also 40 then.
- (d) Jacob fled to Laban (Genesis 27 to 29) and served him 14 years (Genesis 29. 20, 30).
- (e) Jacob had four sons in a row by Leah (Genesis 29. 31-35), Judah being the fourth. Given 1 year per child (as in Usher's Chronology), this made a total of 4 years till the birth of Judah.

Therefore, the interval from the birth of Jacob till the birth of Judah = (c) + (d) + (e) = 40 + 14 + 4 = 58 years. Therefore the birth of Judah = 1981/0 – 58 = 1923/2 BC. Therefore the first year of God’s dealing with the Jews, that is, with Judah himself, the ancestor of the Jews, was completed in 1922/1, conventionally reckoned simply as 1921 BC. From 1921 BC till AD 33 = 1954 years of God’s dealing with the Jews.

EXPLANATION

Brother Branham explains how God dealt with the Jews 1954 years from 1921 BC to AD 33, when Christ was crucified. What is the starting point of the 1954 years? What happened in 1921 BC, which made that date the beginning of God’s dealing with the Jews?

The natural explanation would be that God BEGAN His dealing with the Jews as soon as Judah, the very FIRST “Jew”, that is, Judah-ite or descendant of Judah, was born. Even the names of these sons of Israel had a SPIRITUAL meaning, which is pointed out in the Scriptures (for example Judah means “Praise”, and the Apostle Paul explains its spiritual meaning in Romans 2. 29), so their naming was not coincidental: God was behind it. Already, as soon as Judah was born and named, God was “dealing with” him. Brother Branham therefore makes the comment that God dealt with the Jews 1954 years “according to Galatians 3. 16 and 17” and “according to Usher’s Chronology of the Hebrews”, and also “according to the *Chronology of the Jews*”.

What is the Chronology of the Jews? And how does Galatians 3. 16-17 and Usher’s Chronology of the Hebrews fit into the picture? To find this out, we need to take careful notice of what Brother Branham repeats twice in this section of the tape recording: that is, the Scripture Galatians 3. 16 and 17. This Scripture tells us God confirmed the Covenant originally given to Abraham “430 years” before the giving of the Law of Moses. This is the Scripture which led Usher (mistakenly) to date the Call of Abraham to 1921 BC and the rest of his life to the years following that date, as Usher thought Paul meant by the “confirming of the Covenant” in Galatians 3. 16 and 17, the occasion when God gave a vision to Abraham that the Israelites would be enslaved in Egypt for a minimum of 400 years (Genesis 15. 12-21). But if that was true then there were only 430 years between Abraham’s lifetime and the year of the Exodus (which was when God gave the Law to Moses). However, that would mean the Israelites only stayed in Egypt something over 200 years, not 400 years and more, as God Himself promised they would. Usher’s dating of Abraham, therefore, must be INCORRECT. The truth is that the “confirming of the Covenant” referred to by Paul was not the occasion when God originally gave the promise (in the vision), but the *fulfilling of God’s promise when the 430 years in Egypt actually started*. God confirmed His promise to Abraham concerning his seed, that Abraham’s seed would be resident in a strange land a minimum of 400 years, *when He brought about the fulfillment of His promise*, and caused the Israelites actually to take up residence in Egypt in the time of Joseph.

If we use the correct date of the Exodus, 1446 BC, which is, as the Bible says, 480 years before the building of Solomon’s Temple, and grant that the sons of Israel stayed in Egypt, again as the Bible

says, for 430 years, then we can date the BEGINNING of the Israelites' stay in Egypt to 1875 BC, 430 years (inclusive) before 1446 BC. The FIRST Israelite to stay in Egypt was Joseph, who was taken as a slave down to Egypt, when he was 17 years old. Therefore Joseph at 17 years old began his stay in Egypt in 1875 BC. When Joseph was 30 years old, 13 years later, he was let out of prison, then followed 7 good years of plentiful harvests, then in the course of the following 3rd year of famine Joseph's father Jacob came down into Egypt: that was 22 complete years after Joseph went down into Egypt (13 years from Joseph's going down into Egypt till he was let out of prison, plus 7 years of plenty, plus 2 complete years of famine). 22 years after 1875 BC makes 1853 BC when Joseph's father Jacob came into Egypt.

The Bible says Jacob was at that time 130 years old. That means Jacob was born in 1981 BC. (That is, the 130th year *inclusive* before 1853 BC, which is 1852 BC, but minus 1 year, to make it 1851 BC, because Hebrews dated a child's age from year 1 at birth, not from zero, as we do in the West. We say a child is 1 year old after his first year is complete, whereas Hebrews would say he is at that point starting year 2, and is thus 2 years old.) This year of Jacob's birth, 1981 BC, is a Hebrew year which began in the autumn, and actually lasted the twelve months from autumn 1981, till autumn 1980. Properly, therefore, we should call it year 1981/0 BC, or simply 1980 BC, as the majority of the months fell in that calendar year. Jacob was the twin brother of Esau, who was born alongside him in 1981/0 BC. Esau was 40 when he married, and that event occurred in 1942/1 BC (counting age from year 1 not zero). Immediately following that Jacob fled to Laban, that is in year 1941/0 BC. Jacob served Laban 14 years till 1927/6 BC. He then had four sons by Leah, and, according to Usher's chronology, one child per year. That means the firstborn Reuben was born 1926/5 BC, the second child Simeon in 1925/4 BC, Levi the third child in 1924/3 BC and Judah the fourth child in 1923/2 BC. That means the first year of Judah's life was complete in 1922/1 BC, and that year, 1921 BC, using simple notation, was the first year of God's dealing with the first Jew. From that year to AD 33 was 1954 years of God's dealing with the Jews. Since God, through Brother Branham, brought Usher's chronology into this scheme, not to give the proper date of Abraham's Call, but to date the birth of Judah, it is also "according to Usher's chronology" that Brother Branham's calculation measured the birth of Judah in the fourth of four consecutive years (with one child born per year), just as Usher put it down in his chronology, though the Bible itself gives no time scheme for the birth of these four children.

(Brother Branham says from the time God called Abraham out of Ur of the Chaldees, "according to Galatians 3. 16 and 17" and "according to Usher's Chronology of the Hebrews", God "dealt with the Jews" 1954 years. This means: "taking the whole span of time from the Call of Abraham to the Crucifixion, within that time-frame God dealt with the Jews for a period of 1954 years"; because, of course, at the precise time when God called Abraham THERE WERE NO JEWS EXISTING for God to deal with. Jews only existed after their ancestor Judah was born, and Judah was the great grandson of Abraham. When God called Abraham out of Ur, Abraham did not have any children at all, let alone great grandchildren like Judah, and God could not therefore have been dealing with the Jews, or Judah-ites, at that time. "Jews" is not the same thing as "Israelites". Brother Branham explained this earlier in the Daniel's Seventy Weeks series. "Jews" are people only of the tribe of Judah, who was a son of Israel, whereas "Israelites" are people of ALL the thirteen tribes descended from the thirteen sons of Israel, including, amongst them, Judah. Another name is "Hebrews".

“Hebrews” means “descendants of Eber”, Eber being a descendant of Shem son of Noah. Abraham was a “Hebrew”, a descendant of Eber, but he was certainly not an “Israelite”, as Israel was not yet born: Israel was Abraham’s own grandson. An “Israelite” was a future thing in the days of Abraham. Nor, for the reasons already stated, was Abraham a “Jew”. Actually the DATE of the Call of Abraham in Usher’s Chronology happened also to be 1921 BC, though Usher was mistaken in his chronological scheme. If one followed Usher, and took the beginning of God’s dealing with the “Jews” in a loose, unscriptural, sense, as though it started with Abraham’s Call, one would still have a total of 1954 years: that is, 1921 years before Christ, plus 33 years till AD 33 during the lifetime of Christ = 1954 years.)

THE PROPHECY OF EVENING-MORNING 2300

The vision and the giving over of the Sanctuary to be trampled under foot is foretold to last until “evening-morning 2300.” The vision commences with the ram, symbolizing the kingdom of the Medes and Persians, standing at the River Ulai. Meanwhile the prophet discerns in the distant West an he-goat running towards the ram at great speed. The he-goat strikes the ram and tramples him under foot. The he-goat symbolizes the kingdom of Greece. At the time he strikes the ram he has a single great horn on his forehead. This is said to represent the first king of Greece. Historically this was Alexander the Great of Macedon. The horn broke and four horns rose up in its place. This represents the death of Alexander shortly after his victory over Persia and the splitting up of the Macedonian Empire of Alexander into four main divisions. Since the he-goat in the distant West is ALREADY heading towards the ram when the vision opens, we know that the vision begins in the Hebrew year Tishri 337 BC to Tishri 336 BC, since it was in that year that both Darius III of Persia and Alexander the Great of Macedon took their respective thrones (summer 336 BC), and immediately that same year Alexander began his invasion of Persia. The year is a Tishri-to-Tishri year, because a day in Biblical prophecy represents a year, and evening-morning (the term used here for a day, with reference to the evening and morning sacrifices which were offered each day in the Temple at Jerusalem), with “evening” first, represents a year measured from the autumn (the “evening” of the year). This unique prophetic term evening-morning indicates the ordinary solar year is the measure here, by revolution of the current seasons, rather than the 360-day prophetic year. At evening-morning 2299 the Sanctuary will still be allowed to be trampled under foot, but by evening-morning 2300, according to this prophecy, judgment will be given in favor of the Sanctuary, and it will be released from that necessity. Year 2299 from 337 BC is Tishri 1962. Year 2300 is Tishri 1963. The Seven Seals commission was given to Brother Branham on 28 February 1963. By the opening of the Seven Seals, judgment was given in favor of the Sanctuary, releasing it from the legal jurisdiction of the Satanic Gentile powers. Hence Israel was permitted by God in 1967 to seize the Sanctuary from the Gentiles, with the option (if they so chose) to rebuild the Temple. They chose not to do so at that time, but still hold legal possession of the site. Similarly the Heavenly Sanctuary is freed from Gentile false-Church dominion. Satan has no legal rights any more to hold the children of God in bondage. The Rapture will occur (the Body-Temple will be rebuilt at the First Resurrection) when the children of God exercise their God-given rights.

THE PROPHECY OF THE SEVENTY WEEKS

Daniel 9. 25-27:

“24 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.

25 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.

26 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.

27 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.”

According to John 12. 1-19, on 8 Nisan AD 33 = sunset 27 March to sunset 28 March (Julian), 6 days before Passover on 14 Nisan = 3 April (Julian), in the evening of 27 March, Jesus stayed at Bethany and was anointed by Mary for his burial (John 12. 7). The next morning (Greek *epaurion*, John 12. 12, not the “next day” in the sense of the next complete Jewish Day, but the next morning, the word denoting the time of the cool morning breeze), and, it is implied, still within that same Jewish Day, Jesus made His triumphal entry into Jerusalem. That was the morning of the Sabbath 28 March AD 33, which should be called Palm Sabbath instead of Palm Sunday. Daniel prophesied 69 weeks of years between the going forth of a Decree to rebuild Jerusalem and Messiah the Prince, who would be “cut off” (= killed) on the completion of that period (Daniel 9. 25-26). Hoehner dates the Passion to AD 33 and the Decree to BC 444 Nisan, identifying it as the Decree of Artaxerxes Longimanus of Nehemiah 2. 1-8 which authorized the rebuilding of Jerusalem — this being the only Decree known to have issued in the rebuilding of the city of Jerusalem as opposed to the rebuilding of the Temple: “Christ’s crucifixion occurred on Friday, Nisan 14, in A.D. 33. Reckoning His death according to the Julian calendar, Christ died on Friday, April 3, A.D. 33. As discussed above, the terminus a quo occurred in Nisan, 444 B.C. Although Nehemiah 2. 1 does not specify which day of Nisan the decree to rebuild Jerusalem occurred, it cannot have occurred before Nisan 1. This study will assume Nisan 1 as the terminus a quo although realizing it could have occurred on some other day in Nisan. Nisan 1 in 444 B.C. was March 4, or more likely March 5 since the crescent of the new moon would have been first visible so late at night (ca. 10 p.m.) on March 4 and could easily have been missed.” When the Hebrews did not specify a day within a month, it can be assumed that the day intended is the first day

of the month, since the word “month” in Hebrew (*khodesh*) properly means “New Moon,” i.e. the first visible crescent of the new moon by which the first day of a new month was calculated. In March 444 B.C. the actual new moon was at 2 March 18.57 hrs., but light would not have begun to show as a crescent in the evening and night sky till the evening of 5 March according to Hoehner. In this case, therefore, the Scripture reads: Nehemiah 2. 1 “And it came to pass in the month [lit. New Moon, *khodesh*, of] Nisan [i.e. 1 Nisan], in the twentieth year of Artaxerxes the king” Artaxerxes’ ascension year was 465 B.C., and his first year 464 B.C. Therefore his 20th year was 444 B.C. (Strictly speaking, it was 445/444 BC, as it included parts of two successive years in the Julian calendar. This regnal year is usually referred to as “444 BC,” but the more correct form, according to Thiele, would probably be “445 BC.”) The day of the sighting of the first visible crescent of the New Moon in the evening or night sky was the first day of the new month, and the day was reckoned from sunset to sunset. Therefore Nisan 1 in BC 444 was the Jewish Day sunset 5 to sunset 6 March. The interview between Artaxerxes and Nehemiah would have transpired, most probably, some time in the daylight hours of 6 March. Regardless altogether of the date of 1 Nisan, we would expect the seventy weeks to begin some time within the period 2 March, at the very earliest, to 4 April, at the latest, 444 BC, that is, some time in Nisan of the 20th year of Artaxerxes II.

69 Weeks Till Messiah the Prince

Between the Decree of Artaxerxes Longimanus (Nehemiah 2. 1), on the New Moon 1 Nisan = 5/6 March (Julian) BC 444, and the Jewish Day, 27/28 March AD 33, when Jesus rode in triumph into Jerusalem, was a period of precisely 69 weeks of years, as prophesied by Daniel, i.e. $69 \times 7 \times 360$:

173880 Jewish Days, viz. from 6/7 March BC 444 to 26/27 March AD 33 inclusive. I.e. $n_z = 1733197.5$ (00.00 hrs. 28 March AD 33), $n_y = 1733196.5$ (00.00 hrs. 27 March AD 33), between these two at 1733197.25 falls the end of the 173880 Jewish Days. p_s is at $n = n_y - p = 1733196.5 - 173880 = 1559316.5$ (00.00 hrs. 6 March BC 444).

Some understand the Hebrew word *khodesh* here to mean generally “month” (of Nisan) rather than specifically “New Moon” (of Nisan). From the month Nisan 444 BC to the day of the Crucifixion (“cutting off”) of the Messiah, Jesus of Nazareth, 3 April (Julian) AD 33, was also precisely 69 weeks of prophetic years (483×360 days), calculated as follows:

3 April AD 33 (00.00 hrs.) = Julian Day 1733203.5 (plus 1 supernatural day interposed by God on the afternoon of the Crucifixion, when the sun disappeared below the horizon, remaining invisible at Jerusalem from noon till 3 pm, then reappeared in the evening) = $1733203.5 + 1 = 1733204.5$ minus 173880 Jewish Days (= 69 weeks = $69 \times 7 \times 360$ days) = Julian Day 1559324.5 = 00.00 hrs. March 14 444 BC (that is, within the month of Nisan, in the 20th year of Artaxerxes referred to as “444,” or,

“445” BC, Nisan 1 being between 2 March and 5/6 March 444 BC).

I.e. $n_z = 1733204.5$ (00.00 hrs. 4 April AD 33), $n_y = 1733203.5$ (00.00 hrs. 3 April AD 33), between these two at 1733204.25 falls the end of the 173880 Jewish Days. That would normally be at sundown 3 April AD 33, but we must add 1 for the supernaturally interposed day. p_s is at $n = n_y - p = 1733203.5 - 173880 = 1559323.5$ (00.00 hrs. 13 March BC 444), plus 1 for the supernaturally interposed day = 1559324.5 (00.00 hrs. 14 March BC 444).

It is noticeable that the literal week covered by the termini of these two calculations, viz. the week from Sabbath 28 March AD 33 to Friday 3 April AD 33, was precisely the full week of the final rejection of the Messiah, from His betrayal to His “cutting off,” and two mentions of “threescore and two weeks” (the final portion of the 69 weeks) are made accordingly in the prophecy of Daniel 9, the first in verse 25 “unto Messiah the Prince” (speaking of the triumphal entry), and the second in verse 26 till Messiah was to be “cut off” (speaking of the Crucifixion).

69 Weeks as Two Periods of 7 Weeks and 62 Weeks

7 weeks = $7 \times 7 \times 360 = 17640$ days. p_s is at 1559316.5 (00.00 hrs. 6 March BC 444) and $1559316.5 + 17640$ (i.e. 7 prophetic weeks following 6 March 444 BC) = $1576956.5 = 22$ June 396 BC, or, alternatively, p_s is at 1559324.5 (14 March 444 BC), and $1559324.5 + 17640$ (i.e. 7 prophetic weeks following 14 March 444 BC) = $1576964.5 = 30$ June 396 BC, viz., on either reckoning, harvest time in the Jewish agricultural year Tishri 397 to Tishri 396 BC. Ezra departed for Jerusalem in the 7th year of Artaxerxes (that is, Artaxerxes II Memnon, reigned 404-359 BC), therefore in 398/397 BC. The dedication of the walls of Jerusalem was celebrated by Ezra and Nehemiah in company (Nehemiah 12. 26f.). Since the reckoning in Nehemiah is in Tishri-to-Tishri years (see Neh. 1. 1 and 2. 1 referring to the months of Kislev and Nisan as both within the 20th year of Artaxerxes I), the year of the dedication of the walls, following the Feast of Tabernacles in Tishri, would be in 397 BC. Therefore the walls were complete in the year Tishri 397 to Tishri 396 BC, which is the 49th year from the going forth of the decree to rebuild Jerusalem in 445/444 BC. This explains why the first 69 weeks of the 70 weeks prophecy in Daniel are divided into two periods comprising 7 weeks and 62 weeks respectively. The first 7 weeks are the 49 years of the rebuilding of the walls of Jerusalem till the dedication of the walls, then the next 62 weeks are reckoned till the Prince Messiah. After the “cutting off” of the Messiah at the Crucifixion, the city and Temple were destroyed in AD 70 by the “prince that is to come” (the Emperor of Rome), and desolations followed till the end of that war.

The Confirming of the Covenant for One Week

The “Covenant” was to be “confirmed” to “multitudes” (but not “all”) of the Jews, according to Daniel’s prophecy, for a period of 1 week (7 prophetic years of 360 days each). Literally: “He [viz. the

Prince that is to come] shall further [or, permit, allow] the confirming [or, prevailing, continuation] of the Covenant with many for one week". The New Covenant under Jesus Christ was confirmed to multitudes of Jews, accordingly, but not to the nation's rulers, by miraculous signs following the preaching of the Word, first by Jesus Himself for one half of a week (three and one half years of ministry from Tishri AD 29 till Nisan 14 AD 33), under the sway of the Roman Emperor, the pagan Pontifex Maximus (the Prince to come): Jesus' ministry continued for three and one half years in the reign of Tiberius Caesar. Similarly the Covenant is yet to be confirmed, for the other half of the week, by the ministry of the Two Witnesses of Revelation 11, who will prophesy to the Jews with miraculous confirmation for the remaining three and one half prophetic years of 1260 days, Rev. 11. 3. This will be at a time when the Prince to come (the Beast, the Papal Roman Pontifex Maximus) will once again be in political alliance with Israel, while the Temple is rebuilt and the sacrifices revived for three and one half years. At the Crucifixion the first half of the week terminated, and the Prince to come desecrated the Temple as the prophecy foretold in the "midst of the week". This history is to repeat itself when the second half of the week is fulfilled.

The Last Half of the Week

The "one week" of confirming the Covenant is cut into two by the desecration of the Temple by the Prince to come. Of this it is said "in the midst" of the week the Prince will cause the sacrifices to cease. At the Crucifixion God's protection of Jerusalem was lifted and thereafter the city was destroyed by the Romans (AD 70). The city is not to be sanctified again till the second half of the week commences. However, the Hebrew phrase translated "in the midst of the week" also means "for one half week". As elsewhere in prophecy, *both* meanings are in view and must be taken into account. That is why two phrases immediately follow the words "in the midst of the week," or, "for one half week" (whichever way it is interpreted). The two following phrases, though similar, apply to different time-periods: the first phrase applies to the time-period indicated by the first interpretation, "in the midst of the week", and the second phrase to the second interpretation, "for one half week". Thus, "in the midst of the week, he [the Prince to come, Antichrist] shall cause the sacrifice and oblation to cease, *making it desolate to the limit of abominations.*" (In the King James version this phrase is translated "for the overspreading of abominations he shall make it desolate", but this fails to bring out the full power of the Hebrew, which reads literally: "and to the *edge, or, limit, or, border* [Heb. *kanaf*] of abominations ...") Here there is a "limit" to the abominations. After AD 70 the Romans caused filth ("abominations") to be put on the devastated Temple site, and then the Muslim Dome of the Rock became the standing abomination. But there is a "limit" to that time of "abominations", because finally the city will be sanctified by the restoration of the Temple sacrifices, along with faith in the Messiah Jesus, when the second half of the week commences. This, then, is the *limited* period of abominations "in the midst" of the week, between the two halves of the week. The next phrase is different: now reading "for one half week ...", he (the Prince to come) "shall cause the sacrifice and the oblation to cease, ... even until the consummation" That has *no limit*, except the consummation, which means, the consummation of all things. This occurs after the second half of the week is complete, and brings in

the end of the age. The Temple site remains desecrated until the very end; though something is “poured out” from Heaven on the site, as we shall see. So, the whole of verse 27 now reads: “And he [the Prince to come, Antichrist] shall confirm the covenant with many for one week: and *in the midst of the week* (and/or) *for one half week* he shall cause the sacrifice and the oblation to cease, making it desolate both to the limit of abominations, and even to the consummation, and that determined shall be poured upon the desolate”.

Now also, the second meaning (“for one half week”) could only apply if the first half of the week ran concurrently with the last half of the 69th week, — which is historically what it did, — since now we have: 69 weeks up to the Crucifixion, one week of confirming the Covenant (split into two parts), plus one half week of desecration and desolation. This would make seventy and one half weeks, rather than seventy weeks only, if there was not an overlapping in the count. Jesus ministered for three and one half years at the end of the 69th week, then He was crucified, and the Romans destroyed the City and the Temple in the interval between that first half of the confirmation week and the still-to-come second half (“in the midst of the week”). Thus we have 69 weeks already passed, plus one half week to come with the ministry of the Two Witnesses, 69 and one half weeks in total. Then the Prince to come (Antichrist, the Beast) “for one half week” will desecrate the restored Temple “even until the consummation and that determined shall be poured upon the desolate”.

This half week of desecration does not relate to Daniel’s “holy city” as the 70 weeks do, since the city is *defiled* (not “holy”) at that time. Rather, as demonstrated by the phrase “that determined shall be *poured* upon the desolate”, this is a period also of God’s poured-out judgment, a demonstration of Kingdom power. It is the beginning of the establishment of the Kingdom on earth. Daniel’s holy city (verse 24 “*thy* holy city”) now switches to “*the* Holy City”, the Heavenly Jerusalem. This is confirmed by the Book of Revelation (19. 11ff.), which relates that Jesus returns to earth with His redeemed Bride on heavenly white horses when the 1260 days of the Two Witnesses are complete at the “pouring” out of the bowls of judgment (Rev. 16). The last part of the week commences with the appearance of the Two Witnesses, and is cut short by the desecration of the restored Jewish Temple by the Prince to come (Antichrist). The seventy weeks, therefore, end with the “consummation”, that is, as it calls it in verse 24, with the Anointing of *the* Most Holy (not *Daniel’s* Most Holy in the earthly Temple), and with the bringing in of “*everlasting* righteousness”. The restored Kingdom of God, otherwise the New Jerusalem, the Bride-Body of Jesus the Messiah, is the Most Holy referred to, as it is *the* Holy of Holies in the original Temple in Heaven (Hebrews 10. 19f.). Thus the seventy weeks end with the return to the earth of Jesus, Who then takes His seat, as the Anointing of God, in the New Jerusalem for the Millennial reign. It is His Bride Body, composed of both Jews and Gentiles (Ephesians 2. 15), anointed to reign for one thousand years. Time thus fades into eternity at the end of the seventieth week.

The Seventy Weeks as Seventy Jubilees

This tremendous prophecy of the future given to Daniel was of seventy “sevens” or “cycles of seven” foretold to transpire in relation to “thy [Daniel’s] people” and to “thy [Daniel’s] holy city”. However,

there were two chronological “cycles of seven” appointed to Israel and its land in the Law of Moses. One was a “cycle of seven” years: six years the land was sown, but in the seventh, or “sabbath”, year it was left to lie fallow, in order to give the land “rest” (Heb. *shabbat*, “sabbath”). This was a cycle of years analogous to the seven days of the week, and therefore the word “seven” or “cycle of seven” (Heb. *shavua*) in this prophecy is commonly translated “week”. The second chronological “cycle of seven” was the Jubilee cycle, a “cycle of seven” sabbaths of the land, whereby after 49 years, or 7 sabbath cycles, there followed a 50th Year of Jubilee, in which the land was left to lie fallow a second year (following the fallow year which was the 49th or 7th sabbath year). The Jubilee cycle was counted in “cycles of seven” sabbaths, that is in so many periods of 49 years, the 50th Jubilee Year being also the first of the next cycle of 49 years. Since God does not specify what He intended in this prophecy by the word “cycle of seven”, *both cycles* are included: the prophecy is compound, as God’s prophecies always are, and relates to two chronological schemes. This is confirmed by the *dual application* of the prophecy, as stated: one in relation to “thy [Daniel’s] people”, and the other to “thy [Daniel’s] holy city”. How the Jubilee cycle relates to the first of these applications, and the sabbath year count to the second, will be demonstrated in the following summary.

The prophecy is preceded by a description of how the earlier prophet Jeremiah foretold the Jews would be in captivity under Babylon for 70 years, and he said this would be so that the land of Israel could be rested whilst the Israelites were absent from their land, and thus could enjoy its sabbaths which had been neglected in the preceding centuries. In other words, the Israelites had not kept the Law of Moses in this regard and had not left the land fallow every seventh year, as they should have done: God, however, kept a count of how many times it should have been allowed to rest and lie fallow, that is, a total of 70 years altogether, then He sent the Israelites into captivity, away from their land, for 70 years, and gave the land its rest. What is noticeable here is that only *sabbaths* are mentioned by Jeremiah. Nothing is said of *Jubilees*. Every 50th year should have been a Jubilee year and the land that year got a second consecutive year of rest. But since the sabbaths were not kept, we can be sure the extra Jubilee years were likewise neglected, and, according to Rabbinic tradition, they were so neglected. The Jubilee year commenced in the seventh month, Tishri, and in that same month each year was celebrated the Feast of Tabernacles (*sukkoth*): according to Nehemiah 8. 17 the Israelites did not make tabernacles or booths (*sukkoth*) for this feast, as they were required to do by the Law of Moses, all the way from the time of Moses’ successor Joshua ben Nun in the 15th century BC to the time of Nehemiah himself (beginning of the 4th century BC), and this proves the negligence of Israel over many centuries even in the celebration of the less demanding Biblical ordinances. Given the neglect similarly of the more personally taxing *Jubilees*, the Babylonian captivity of 70 years (for the *sabbaths*) did nothing to put it right. Here, then, in this prophecy of seventy “sevens” (“cycles of seven”) the “sevens” comprising seven years are applied to “thy [Daniel’s] holy city”, that is Jerusalem. Jerusalem was specifically *Daniel’s* holy city. They could only start running, of course, when the city was in existence, and so long as it was “holy” in God’s sight. That explains why the period of seventy weeks of years commenced with the rebuilding of Jerusalem (which had laid in ruins during the captivity and for several years thereafter) in the days of Nehemiah. Since Ezra had rebuilt the Temple (but not the city) before the time of Nehemiah, and had ensured the “holiness” of the site, then as soon as Nehemiah built the city, it was a “holy city” and therefore the conditions were met for the prophecy of seventy of weeks of years to begin running. Similarly, as soon as the city was spiritually “defiled”, or made

“unholy”, by the cutting off of the Messiah at the end of sixty-nine weeks of years, as prophesied in the vision, then the condition failed, and the weeks of years were interrupted. Again at the end-time the Temple is prophesied to be rebuilt and the Covenant confirmed, therefore the confirmation week recommences then.

Now all this applies to Daniel’s “holy city”. But the prophecy is also said to apply to “thy [Daniel’s] people”, that is to the faithful Israel of which Daniel was a part. This people, the faithful of Israel, were in existence whether the land was occupied or not (as Daniel remained faithful in Babylon), and therefore the condition was always met for the greater “sevens” to be considered running, so long as there was a people and a land, even if the people were absent from the land, that is, from the time they first occupied the land in 1406 BC, and chronological “cycles of seven” for the land started to be counted. Since the neglected sabbaths were rectified during the captivity, the neglected greater “sevens”, the Jubilees, had to be rectified in some subsequent captivity. That subsequent captivity is prophesied in this vision to commence after the cutting off of the Messiah. It did commence then historically, 37 years after Jesus was crucified in AD 33, in AD 70, when the Romans destroyed the national life of the Jews and left the land waste. The Jews were away from the land for almost 2000 years (till the twentieth century). Note, accordingly, that mention is made in Daniel 9. 26 in the course of the prophecy that “the people of the prince that shall come [Rome] shall destroy the city [Jerusalem] and the sanctuary; and the end thereof shall be with a flood [of Roman troops], and unto the end of the war desolations are determined.” Here it is said of the desolations following the Roman destruction of Jerusalem and its environs in AD 70, that they are “determined”, that is, predetermined by God for a set period of years. This phrasing corresponds precisely to what one would expect of a series of years of desolation intended by God to replenish the land in compensation for neglected years of rest: the context of Jeremiah’s prophecy of 70 years in captivity to replenish the land for neglected sabbaths confirms that conclusion.

From the 70 years of captivity we can compute the number of sabbaths that had failed to be celebrated, that is $70 \times 7 = 490$ years of missed sabbaths, from around the time of the first kings (around 1100 BC), when the whole of the land fell under Israelite control, to the time of the Babylonian captivity in 606 BC. The Jubilees for the same period, and then for the succeeding centuries after the Return from Babylon to the time of Jesus, would cover approximately 1000 years, during which the Jubilee years failed to be celebrated. Since the Jubilee years were an additional second year of lying fallow (two years in a row, the 49th and the 50th year), when double rest was granted to the land, the period of captivity amounted to almost 2000 years, during which every 50th year throughout the period of 1000 years, was given a second time in the next 1000 years, to ensure a double rest for the land, as required in the Jubilee. This is comprised in the total of 70 greater “sevens”, that is 70 Jubilee cycles, which run from 1406 BC, when Israel first obtained the land of Canaan, and started the sabbath-count for the land and the Jubilee cycles, till the last Jubilee cycle in 1977-2026. In the Jubilee cycle immediately prior to that last one, in the Jubilee cycle 1928-1977, Israel regained the land.

The Anointing of the Most Holy is prophesied to be the terminus of the “cycles of seven”. That is the Anointing of the Heavenly Jerusalem for the Millennium reign of the Messiah on earth, the coming of the Day of the Lord, of the Jubilee of Universal Redemption, when creation will be liberated from the bondage of corruption, and the earth will enjoy its Sabbath of Millennium rest. One day with the Lord

is equivalent to 1000 human years, and 1000 human years to one Day. That means the Day of the Lord is 1000 years long, but seems to a human being passing through it like 360,000,000 years. (Go to [this link](#) for a detailed explanation of God's cosmic Jubilee.) Since God tells Daniel the Anointing of the Most Holy, His Day of Rest, the great cosmic Jubilee, will be the terminus of the seventy Jubilees or "cycles of seven", we see that the last Jubilee is the intersection of God's time and man's, of God's 360,000,000 year cosmic Jubilee with the last of the seventy Jubilees AD 1977-2026. Thus the prophecy is for God's faithful Israel only, Daniel's people, not for the rest of the world. Only the faithful will be empowered to enter at that time on the higher plane of God's Day of Rest. Time, for them, will be no more (Revelation 10. 6, echoing Daniel 12. 7), and will cease to be of significance. There is nothing in this prophecy which gives any space of time or "date-setting" for the Gentiles, the unbelievers of the world. Their only warning of the judgment to be visited upon them within a short space thereafter is the coming of the seventh angel in the spirit of Elijah according to Revelation 10. 7, Malachi 4. 5-6, Matthew 17. 11, and Acts 3. 21, whose ministry has already been fulfilled in that of the end-time Prophet, William Branham (1909-1965).

For the detailed computation of the 70 Jubilee cycles from 1406 BC to AD 1977-2026, go to the section titled The Prophecy of 1290 and 1335 Days *infra*.

THE VISION OF THE FOURTH KINGDOM

Daniel Chapter 10

1 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.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 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.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became

dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Chapter 11

1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 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.

***Three kings:** This was revealed in the days of Cyrus, the first king of the Persian Empire. The Persian Empire was the second in the series prophesied by Daniel, the silver in the Image and the Bear in Chapter 7. Cyrus was succeeded as king of Persia by Cambyses and Cambyses by two Magi. The fourth king was Darius I Hystaspes, who stirred up the Persian Empire against Greece. This was the beginning of a long historical phase which lasted till the end of the Persian Empire and involved every Persian king (“all”) thereafter in wars and skirmishes with the city-states of Greece.*

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

***Mighty king:** This was Alexander the Great of Macedon, who invaded the Persian Empire and destroyed it. The Greek or Macedonian Empire took its place, the third in the series prophesied by Daniel, the brass in the Image, and the leopard in Chapter 7. It continues in the reigns*

described in the next verse.

4 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.

Shall be divided: *When Alexander the Great died, his Empire was split up amongst four dynasties of his successors, descended from his generals (not his “posterity”), the Seleucid dynasty in the east (Babylonia), the Ptolemaic dynasty in the south (Egypt), the Attalid dynasty in the north (Asia Minor, Turkey), and the Antigonid dynasty in the west (Macedon, Greece), the two most important of the four being the Seleucids (in Babylonia) and the Ptolemies (in Egypt).*

5 ¶ And 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.

King of the south: *This was Ptolemy II Philadelphus of Egypt. Egypt and Ethiopia formed the southern section of the Greek-controlled area. Gradually power centered here in the south under the Ptolemies (named after the first Greek general of Egypt, Ptolemy), and in the north (Asia Minor, modern Turkey) for the most part under the Seleucids (named after the first Greek general of Babylonia, Seleucus). The terms “north”, “south”, etc., are the directions of the compass (“winds of heaven”, verse 4) as viewed from the Promised Land. The Seleucids ruled Babylonia (in the east) but also, more importantly Asia Minor (in the north), where Greek civilization had been longer established. As time went on, the north and east tended to form a single entity in opposition to the south and west. (The west comprised mainly Greece and the Aegean.) That is why it is the kings of the north and the south, so named, who feature in this prophecy. Here the king of the south, Ptolemy II Philadelphus is noted to have been in rivalry with his prince Magas of Libya. Ptolemy II eventually prevailed in that political tug-of-war, and became one of the greatest, if not the greatest, of the Ptolemaic rulers of Egypt.*

This is the first of the seven important kings *listed in this chapter. The king of the south, Ptolemy II Philadelphus. He appears here and dies (“given up” = betrayed to death) in verse 6.*

6 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.

The king's daughter of the south: Ptolemy II Philadelphus and Magas were eventually reconciled. Ptolemy married Magas' daughter, Berenice, and the product of their union was another Berenice, the "king's daughter of the south" referred to here. She was wedded to Antiochus II Theos, the king of the north, in an attempt to bring the two major wings of the former single empire into political union. However, Antiochus' previous wife Laodice conspired against the arrangement. All the parties involved were betrayed ("given up") as a result, especially the plan's instigator, Ptolemy II ("he that begat her"): to secure her own position, Laodice even had her rival Berenice murdered, and her attendants ("they that brought her"), as well as her own husband Antiochus ("he that strengthened her").

This is the second of the seven kings, the king of the north, Antiochus II Theos. He both appears and dies here ("given up") in verse 6.

7 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:

Shall one stand up: This was Ptolemy III Euergetes the brother of the murdered Berenice, and the successor to Ptolemy II Philadelphus. He avenged her death by launching an invasion of Babylonia, which resulted in his capturing Babylon itself ("the fortress of the king of the north")

This is the third of the seven kings, the king of the south, Ptolemy III Euergetes, who appears here, arising from the "roots" (i.e. from Ptolemy II Philadelphus), and dying between verse 9 and verse 10, in the latter of which his succeeding "sons" are mentioned.

8 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.

Gods: Ptolemy III Euergetes took back to Egypt with him, not only the normal prisoners of war, and plundered treasures, but also idols which had been removed from Egypt by the Persian king Cambyses to Babylon. He continued in power in place of any recognized successor to Antiochus II Theos, the murdered king of the north, as the latter's sons fought one another to reclaim the kingdom.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

Come into his kingdom: Having captured Babylon Ptolemy III Euergetes installed himself as king of the united kingdom, of the south and north, achieving the ultimate goal of Ptolemy II Philadelphus when he married his daughter to Antiochus II Theos. However, Ptolemy III

Euergetes did not rule from Babylon, or establish a new capital in some other part of the united kingdom, but returned to his Egyptian homeland.

10 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.

His sons: *These were Ptolemy IV Philopator followed by Ptolemy V Epiphanes, whose rousing of nationalist sentiments in Egypt (when “stirred up”) had the effect of vastly increasing the size of the Egyptian army (“a multitude of great forces”), as well as causing native discontent with foreign Greek rule. By this time a rival king of the north had emerged, Antiochus III the Great. He rose to power in Babylon, depriving Ptolemy III of his Seleucid territories towards the end of the latter’s reign, then attacked Egypt during the reign of his son, Ptolemy IV Philopator, and was only stopped at Gaza on Egypt’s eastern border at the Battle of Raphia 217 BC (“even to his fortress”), with the aid of the native forces now incorporated in Ptolemy’s ranks.*

11 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.

Fight with him: *Ptolemy V Epiphanes was provoked (“moved with choler”) to go beyond the borders of Egypt (“come forth”) and do battle with Antiochus III the Great, who was looking for an opportunity to drag the youthful king of Egypt into a war. Ptolemy’s army under Scopas marched to Syria, where, however, it was soundly defeated by Antiochus at the Battle of Panion near the sources of the Jordan c. 200 BC.*

These are the fourth and fifth of the seven kings. *The fourth is the king of the north, Antiochus III the Great, who appears here and dies in verse 18. The fifth, the king of the south (and the latter of the two sons referred to in verse 10), is Ptolemy V Epiphanes, who appears here and dies in verse 26. The predecessor of Ptolemy V Epiphanes as king of Egypt (the first of the sons referred to in verse 10, Ptolemy IV Philopator), does not figure in the list of seven kings, because it is a list of the seven kings recognized by the Chaldaean priesthood as kings of Babylon (later of Mystery Babylon), as detailed in the following section: and by the time the first son took power in Egypt, the kingship of Babylon had already been seized from Ptolemy III Euergetes, the third king, at the very end of his reign, by Antiochus III the Great, the fourth king. Thus the son of Ptolemy III Euergetes never succeeded to the throne of Babylon won by his father. However, his successor, the latter of the two sons, Ptolemy V Epiphanes, entered into a political union with Antiochus III the Great, as described in verse 17, which re-established his claim to the kingdom.*

12 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.

He shall not be strengthened by it: The victory at Panion was a moral boost for Antiochus, but did not materially affect the balance of power between the Seleucids and the Ptolemies, as Ptolemy V Epiphanes now had the backing of Rome. The huge number of victims sacrificed to the ambitions of Antiochus, running in the tens of thousands (at Raphia alone more than 11,500) had not at all advanced his cause of welding the eastern Greek empires into one under his own autocratic control. Antiochus III was “Great” only in the sense that he was politically and militarily energetic, not in the sense that he achieved anything of lasting worth.

13 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.

For the king of the north shall return: Antiochus III the Great turned to a new strategy, using his gains in manpower and resources to win by subtlety what he could not win by force, given Ptolemy’s Roman alliance. The new strategy of Antiochus aimed to exploit nationalist stirrings (the “multitude”) amongst the former allies of Ptolemy, as Ptolemy had done amongst the native Egyptians. This strategy was put into effect when he returned to Syria and Palestine in the first few years of the second century BC.

14 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.

Many stand up against the king of the south: Amongst those whose nationalist ambitions were encouraged by Antiochus III the Great were the Jews. They now abandoned Ptolemaic Egypt as their chief political support and looked to Antiochus, the victor of Panion, instead. Antiochus scrupulously fostered favor with them. Nationalist aspirations led some Jews to promote the idea of an independent Jewish state. This led eventually to the Maccabean revolt and the failed experiment of the Hasmonaean kingdom. The participants in those movements saw them (wrongly) as a fulfillment of the visions of Daniel. Most modern commentators have adopted their nationalist propaganda and interpret the Book of Daniel accordingly as a prophecy *ex eventu* of the persecution of the Jews under Antiochus IV Epiphanes in the days of the Maccabees.

15 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 shall there be any strength to withstand.

Cast up a mount: Antiochus followed up his victory at Panion by besieging Gaza (“cast up a mount”) which remained loyal to Ptolemy, and eventually laid it waste. This was considered one of the great military episodes of the times. The other fortified cities of Batanea, Abila and Gadara east of Jordan, along with Sidon, and the cities of Judaea and Samaria, fell likewise to Antiochus, with or without a struggle. Ptolemy was powerless to prevent the occupation.

16 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.

He shall stand in the glorious land: Judaea and Jerusalem willingly accepted Antiochus, who now had a free hand throughout Syria to implement his new policy (“his own will”).

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

He shall give him the daughter of women: Antiochus was still unable to break the power of Ptolemy in Egypt itself, and so continued his policy of intrigue rather than outright conflict. Even faithful Israelites (“upright ones”) were grateful for Antiochus’ willingness to benefit their nation and came over to his cause. He offered Ptolemy peace along with the hand of his daughter Cleopatra, and the revenues of his Syrian and Palestinian territories. This was a marriage of convenience (“corrupting her”), intended merely to further Antiochus’ imperialist ambitions. His hope was that through it the whole kingdom would be brought under his control. As it turned out, Cleopatra defended her new husband and his right to the territories whose revenues had been transferred to him, rather than her father Antiochus.

18 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.

After this shall he turn his face unto the isles: Antiochus in 197 BC moved out of Syria and shifted the focus of his operations to the coast of Asia Minor, the Aegean islands and Greece, where he made important territorial gains. His meddling here, however, brought upon him the wrath of Rome, and the consul Lucius Cornelius Scipio (“a prince for his own behalf”) was

sent to curb his ambitions. Rome was busy building a bridgehead in Asia, with the help of Pergamum, and Antiochus' territorial interests conflicted directly with theirs, though Antiochus had otherwise no quarrel with Rome, and certainly was not seeking one. ("Without his own reproach he [Scipio] shall cause it to turn upon him.") The Roman consul forced Antiochus to retreat not only from Greece and the Aegean but from the whole of Asia Minor, by routing him militarily at the Battle of Magnesia 190 BC.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

He shall turn his face toward the fort of his own land: *Antiochus returned humiliated to Mesopotamia, and lost his life shortly thereafter in a raid on a temple area in the eastern mountains of Elymais, attempting to rob it of its wealth in order to pay the reparation imposed by his Roman conquerors.*

20 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.

Raiser of taxes: *This successor of Antiochus III the Great, Seleucus IV Philopator, is not called king of the north here, as Antiochus was heretofore. That is because the north (Asia Minor) had been lost to the Seleucids at the Battle of Magnesia, and they only held the east (Babylonia) now. The kings of the north and south in Daniel's last vision, who appear later as the seven heads on the beast in Revelation Chapter 13, are a select group of seven, and must not be confused with other participants in the action mentioned incidentally as the narrative proceeds. Seleucus IV Philopator is one of these incidental participants and is therefore referred to merely as a "raiser of taxes", not "king". Indeed, he was forced to pay a heavy annual tribute to Rome on account of the recent war. He was notorious for his attempt to confiscate the Temple treasures of the Jews through the mission of his minister Heliodorus, as detailed in II Maccabees 3. 1 through 4.7. Heliodorus betrayed and murdered Seleucus on his return to Babylonia ("he shall be destroyed, neither in anger, nor in battle").*

21 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.

And in his estate shall stand up a vile person: *The "raiser of taxes" of the previous verse is not termed king, and did not take the place of Antiochus III the Great as king. Here another is said to have stood up "in his estate", and, in his case, to have indeed obtained "the kingdom", if only by "flatteries". The kingdom is the kingdom of the north, as this same person is called*

later, in verse 40, the “king of the north”. Most commentators wrongly presume this “vile person” simply replaced the “raiser of taxes”, viz. Seleucus IV Philopator, and, in view of the following prophecies about his activities targeting the Jewish people, identify him as Antiochus IV Epiphanes. It has been found impossible, however, to mesh the prophecies of the latter part of this Chapter with the history of Antiochus IV Epiphanes. Secular critics then claim the writer of the prophecy must have “got it wrong” when he prophesied about the future doings of Antiochus IV Epiphanes, as opposed to events which had already happened. That is, they assume the whole thing was faked after the event, and made to look like a prophecy of the future. Simply put, — and casting aside the ramblings of critics, — the common view is contradicted by history. The very first words of the prophecy (“in his estate shall stand up a vile person”) cannot apply to Antiochus IV Epiphanes, since he did not directly succeed Seleucus IV Philopator, the “raiser of taxes”, but only took the throne after two intervening reigns, viz. that of Heliodorus, the murderer of Seleucus IV Philopator, and that of Antiochus, the infant son of Seleucus IV. Furthermore, the king of the south whom this “vile person” is said to have been contemporary with, and to have rivaled, a little later in the account, in verse 25, is the very same king of the south whose history has just been recounted in the preceding verses, viz. Ptolemy V Epiphanes, for he is not noted to have died in the interval. (Ptolemy’s death is referenced later in verse 26.) But Ptolemy V Epiphanes never was a contemporary of Antiochus IV Epiphanes: the latter came to the throne years after the death of the former. Seleucus IV Philopator was still king of the Seleucid realms when Ptolemy V Epiphanes started the war referred to in verse 25, which resulted in the latter’s death (in verse 26). The “vile person” of this verse, therefore, must be someone else. Indeed, Antiochus IV Epiphanes was not at any time “king of the north”, because, by the time he took the throne, Asia Minor (the “north”) had been removed from the dominion of the Seleucids: Antiochus III the Great was ousted by the Romans from Asia Minor at the Battle of Magnesia in 190 BC. Historically, the king who replaced Antiochus III the Great as king of the north (Asia Minor) was the king of Pergamum. This, therefore, the king of Pergamum, must be the “vile person” referred to here who stands up in the “estate” of Antiochus III as king of the north. The following verses inform us that this same “vile person” continues to rule till the end time, even until God Himself sets up His kingdom. He is, therefore, identical with the mysterious, evil, “little horn” of Daniel Chapter 8 (as well as the “little horn” of Daniel Chapter 7 in the end-time phase of his activity), who emerges out of one of the four horns of the Greek empire which are located at the four cardinal directions, and rules till the time God establishes His kingdom on earth: as is clear from this passage in Chapter 11, the horn (kingdom) from which he emerges is located in the north quarter, Asia Minor. The same is indicated by the wording in Chapter 8 (8. 9) which says the little horn “waxed exceeding great, toward the south, and toward the east, and toward the pleasant land” (the last being the Promised Land), since the directions of the compass advanced upon by the little horn were east and south, showing his own land (from which he advanced) was in neither of those directions. The “little horn” is said in Chapter 8 to be animated by an evil spiritual power. He is, in fact, the embodiment of the Luciferian spirit of the ancient Babylonian kingdom, for the reasons outlined in the following section. Lucifer is incarnated multiple times in this “vile person”, and shifts the seat of his power from Babylon, to Pergamum, and finally to Rome, till his ousting at the end time by the advent of the Messiah.

The following prophecies relate first to his incarnation in successive kings of Pergamum, then to his incarnations in successive holders of the office of Pontifex Maximus in pagan Rome, in the latter part of that phase, the Roman Emperors, and then in successive holders of the same office in Papal Rome, that is, in the Bishops or “Popes” of Rome. The first king of Pergamum, Attalus I, once controlled the whole of the Asian dominions of the Seleucids of Babylon, and subsequently a reduced area in Asia Minor, which he disputed with Antiochus III the Great. Already, therefore, even during the life time of Antiochus III the Great, Attalus I, the king of Pergamum, opposed him, and made a claim on his territories (that is, stood up “in his estate”). As predicted in the vision, Attalus I and his successors finally obtained the kingdom by “flatteries”, that is, by flattering the Romans. After the Battle of Magnesia Asia Minor (the kingdom of the north) was completely in their power by the dictat of Rome.

***This “vile person” is the sixth king** of the group of seven, the king of the north, multiply reincarnated, first in the kings of Pergamum, then as the pagan Pontifex Maximus of Rome, and finally as the Papal Pontifex Maximus of Rome, as already described. He appears here and perishes in verse 45.*

22 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.

***The prince of the covenant:** The covenant in this chapter is God’s Covenant with Israel (see verses 30 and 32). The Prince of the Covenant, therefore, is the Messiah, the Seed promised to David and termed the Prince of the kings of the earth (Revelation 1. 5). Lucifer incarnate in the “vile person” attacked the Prince (Jesus) with the “arms of a flood”, that is, with the troops of Rome who flooded into Palestine in the days of the Empire. Similarly the “little horn” of Chapter 8 (8. 10-11) is said to attack the Prince of the Host (the Messiah), and His heavenly Temple (the Body of Jesus), and the stars (the saints of God), and to trample the latter underfoot. The invasion of Palestine (“flood”) is referred to again later in the prophecy. Note that the “vile person”, the “king of the north”, uses armed forces, but is not said to lead them. In his incarnation as the king of Pergamum, he used the armed forces of the Seleucids and of Rome against his enemies; in his incarnation as the pagan chief priest of Rome, the Pontifex Maximus, he was the religious head, not the military head, of the armed forces; and in his final incarnation as the Papal Pontifex Maximus he masqueraded, and continues to masquerade, as a religious authority, yet directing all the while the political and military forces of the nations subject to his authority or his intrigue.*

23 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 come up, and shall become strong with a small people:** Following the pact made*

between the Chaldaean priesthood, represented by the Chaldaean priest Berossus and his daughter, and Attalus I, the ruler of the comparatively minor kingdom of Pergamum rose to a prominent position, in religious terms, as the “bull-horned” incarnation of the god Dionysus (known as Tammuz in Babylon), and, in political terms, as an influential figure through whom Rome could exercise a measure of control over the boisterous Hellenistic kingdoms of the east.

24 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.

He shall scatter among them the prey, and spoil, and riches: *The most productive portions of Asia (“the fattest places of the province”) gradually fell under the control of Attalus I and his successors, principally because of the backing they received from Rome. Another significant factor was the wealth which had otherwise mysteriously fallen into the hands of the Pergamene dynasty, and was liberally dispensed in return for political favors. It was a calculated policy (“forecast his devices”) aimed at achieving maximum power for minimum cost in manpower, which was where Pergamum paled in comparison to its rivals, the Seleucids and Ptolemies, who were notorious for the immense hosts they were able to field in battle.*

25 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.

He shall stir up his power and his courage: *Here the king of Pergamum, the king of the north, is said to stir up his “power and courage”, with his substantial military forces (“great army”), against Ptolemy V Epiphanes, the king of the south, but not actually to have embarked on any military enterprise against him. This was the case: a rivalry between Pergamum and Egypt developed, even over such matters as the size and quality of their respective royal libraries, but no outright conflict. On the other hand, Ptolemy V Epiphanes initiated a military campaign (“shall be stirred up to battle”) against Seleucus IV Philopator, king of the eastern territories of Babylonia, and introduced a fiscal reform to pay for the huge forces needed to accomplish it. His plan failed to materialize on account of its unpopularity with the ruling classes of Egypt, who plotted, in fact, to overthrow Ptolemy (“they shall forecast devices against him”).*

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

They that feed of the portion of his meat shall destroy him: *The plot succeeded, and Ptolemy V*

Epiphanes died by the administration of poison (as implied in the phrase “portion of his meat”, one part being poisoned). The military forces of the Ptolemaic Empire drifted into a long phase of internecine conflict (“shall overflow”) in which the innumerable casualties were Egyptians themselves (“many shall fall down slain”). This period only came to an end with the overthrow of the House of Ptolemy by the Romans and the incorporation of Egypt finally into the Roman Empire 30 BC.

27 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.

They shall speak lies at one table: Here the duplicity of the two lines of kings, of the north and south, is highlighted, and the fact that they made treaties and alliances with each other in order to unite their kingdoms together (especially the two alliances sealed by the marriages of Berenice and Cleopatra), but failed to achieve their aim. The kingdoms were not united under one head till the time of the Roman Empire. So here “yet” another “time appointed” (Hebrew “moed”) is said to come round till that end-time result is attained, of the union under the “vile person”. The word “yet” means “later in a series”: the end will be at an appointed time (“moed”) “later in the series”. This is the first mention of a “moed”, and is followed by two other references in the following verses, making three “moeds” in all. These precede the placing of the “abomination that maketh desolate” (filth put on the desolate Temple site in Jerusalem) mentioned in verse 31. Following that point, there is a final period, which is comprised of a “moed, moeds and one of the two portions made by halving a moed”, and is equated with 1290 days (12. 7 and 11): in other words, the final period after the “abomination that maketh desolate” comprises three and one half “moeds”, each “moed” lasting 360 days, which totals 1260 days, plus an intercalary 30 days. The terminus of the final period of 1290 days is the revealing of the sealed mysteries at the end-time (12. 9). This means the vision spans seven “moeds” or “times” in all, the first three simple “moeds”, plus the final three simple “moeds” and the one divided “moed”, and is therefore the precise macrocosmic equivalent, transpiring in history, of the prophetic “seven times” (years) which passed over Nebuchadnezzar. These “moeds” are proved to be, by the content of the narrative itself, long cycles of historical time, not merely single years. A single “moed”, for example, encompasses all the historical activity referred to between verse 29 (where the passing of one “moed”, “time”, is mentioned) and verse 35 (where the passing of the next “moed”, “time”, is mentioned). Nebuchadnezzar’s years being the prophetic foreshadowing of these “moeds”, each “moed” comprises 360 years (prophetic years termed “days”), rather than 360 literal days, as in the luni-solar year of the Jews. The first “moed” of 360 prophetic (360-day) years, or just under 355 years in the Julian calendar, beginning from the recovery of Nebuchadnezzar in 552 BC, lasted till 197 BC: this is at the transition between the end of the reigns of the fourth and fifth kings (Antiochus III the Great and Ptolemy V Epiphanes) and the beginning of the reign of the multiply reincarnated sixth king (of Pergamum, pagan Rome, and Papal Rome) and hence is mentioned here, at the beginning of the sole rule of the sixth king. The Jewish year

Tishri 198 to Elul 197 BC was, in fact, the year of the betrothal of Cleopatra to Ptolemy V Epiphanes, during the reign of Attalus I of Pergamum (the first of the incarnations of the sixth king), which was the last of the deceitful agreements between the two kings mentioned in this verse.

28 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.

His heart shall be against the holy covenant: *The “heart”, that is the Chaldaean religion, of the king of Pergamum was “against the Holy Covenant”, but his “exploits” did not result in any territorial gains, either in Palestine or elsewhere. For example, in the only notable military adventure which can be demonstrated for that era, but depending largely on his Roman allies, the king of Pergamum (Eumenes II) won a victory against the fleet of Antiochus III the Great at Corycus in 191 BC, thereafter returning “to his own land”. The riches, not the military prowess, of the Attalids of Pergamum are what their Empire was built on. The word “return” also means “be renewed”, and could be understood as a reference to the sixth king’s “change of form” from one king to another, in this case from Attalus I to his successor Eumenes II. (See likewise on verse 30, and the cross-reference to verse 29.)*

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

At the time appointed he shall return: *Here is the second “moed” or “time appointed”. It begins in 197 BC and runs on till AD 159. The king of the north comes towards the south, but not as on the “former” or the “latter” occasions (the two campaigns against Egypt in the days of Antiochus III the Great, verses 10 and 13ff.), when no harm was suffered by the Jews, rather the reverse. Now, with his “heart” against the Holy Covenant, the Jews find themselves under persecution. (On the word “return” here see the comment on verse 30 infra.)*

30 ¶ For the ships of Chittim shall come against him: 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.

He shall be grieved, and return, and have indignation against the holy covenant: *The ships of Chittim are Roman ships, the people of Italy being anciently known as Chittim. The king of Pergamum, in the new spirit of rivalry with the House of Ptolemy, made an alliance with the Seleucid king Antiochus IV Epiphanes, and the latter launched an assault on Egypt. This was frustrated, however, by the arrival of a Roman delegation by ship: the Romans forced*

Antiochus to withdraw. Here the Pergamene king is said to have suffered a political, rather than a military, humiliation (“shall be grieved”), having advanced on a course he later had to abandon. On the way back to his Seleucid homeland, Antiochus IV Epiphanes desecrated the Temple in Jerusalem, and turned it for a limited period of time into a Temple of Zeus, c. 169-164 BC. This is the incident wrongly identified by the Maccabaeen propagandists and by many modern, liberal, scholars, as the fulfillment of Daniel’s prophecy of the “abomination that maketh desolate” of verse 31, but that was a “desolation”, not a “desecration”, and was not fulfilled till a later time. (See on verse 14 supra for the false interpretation, and on verse 31 infra for the true fulfillment of the vision. The “abomination that maketh desolate” of these verses is different also from the “transgression of desolation” of Daniel 8. 13, cf. 8. 12, which was an assault by sinful “transgression” on the Heavenly Sanctuary. The “little horn” of Chapter 8 committed this spiritual assault on heaven only after his political and military expansion on earth, including an advance on the Promised Land, cf. 8. 9-10. A spiritual assault of the king of the north is referenced later in this chapter, in verses 36ff., placed chronologically likewise after the attack on the Promised Land and the associated desolation of the Temple in Jerusalem.) The religious component in Antiochus’ persecution expressed, nevertheless, the “indignation” of the Seleucid king and his Pergamene backers, who were worshipers of the Greek supreme god Zeus identified with the Chaldaean god Bel, “against the Holy Covenant”. The religious “indignation” was building up awaiting an appropriate opportunity to attack and destroy the People of God. Historically, these indirect dealings were the last Pergamum had with the Jewish State. The Seleucids, on the other hand, continued to war with Jewish nationalists they had stirred up to open rebellion, the Maccabees and Hasmonaeans, and they eventually managed to carve out a kingdom for themselves, which endured for a short while. Thereafter the Seleucid power declined till it was extinguished by the Parthians in 141 BC. The short and sharp persecution of Antiochus IV Epiphanes was a foretaste merely of what was to follow. But this was not the work of the sixth king in his incarnation as the king of Pergamum: Pergamum faded at the same time as the Seleucid power in the east. The first occurrence of the word “return” in this verse, meaning “return to his own land”, as in verse 28, refers to the only other, very minor, military exploit embarked on by the king of Pergamum (Attalus II) in that era, viz. the war with Diegylus the Thracian in 145 BC, at the successful conclusion of which he returned to the Pergamene homeland. Again, the word “return” can mean “be renewed”, as in verse 28, with reference to the sixth king’s change of form from one king to another, in this case from Eumenes II to his successor Attalus II. Thereafter the sixth king of the north is said to “return” at a later time, alternatively, or additionally, to “be renewed”, as Attalus III, the last of the Pergamene line. During this phase he is said to “have intelligence with them that forsake the Holy Covenant”. Even before the Pergamene kingdom was transferred to Rome, the Chaldaean priesthood had incorporated elements of heretical Judaism into its religious system, identifying Jehovah with Zeus Sabazios, and representing the Chaldaean Sibyl, Berossus’ daughter Sambethe, as an exponent of Hebrew monotheism. When the Pergamene kingdom was handed over to Rome by Attalus III, the Roman Chief Priest and Sacred King, the Pontifex Maximus, became the multiply reincarnated sixth king of the north (the “return” or “renewal” referred to by way of anticipation in verse 29), and the Romans absorbed the Jewish State into their Empire. They

took under their wing at that time heretical Jewish and pseudo-Christian sects (“them that forsake the Holy Covenant”), who, like the Hellenizing Jews in the days of Antiochus, turned against the Jewish State and eventually, in the course of the first century AD, advised the Romans to destroy it.

31 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.

The abomination that maketh desolate: *As the Roman Pontifex Maximus, — at this stage in history, the Emperor of Rome himself, — the king of the north had power to do what he had been contemplating for so long: the “arms”, that is, the armed forces of Rome, were at his disposal, and under the command of the general Titus they polluted and utterly destroyed the Temple in Jerusalem AD 70. They removed the daily sacrifice and replaced it with filth (the Hebrew word “abomination” means “filth”), spread over the “desolate” Temple site. This was not simply a “desecration”, like that of Antiochus IV Epiphanes, but a total “desolation”. Jesus Himself identified this event as still future in the days of His incarnation. (Matthew 24. 15, Mark 13. 14.) It could not be, therefore, as it has commonly been mistaken to be, the less significant desecration of Antiochus IV. The account in the following verses also of a new god promoted by the king of the north, of the prolonged persecution by him of the saints, of his invasion of Egypt and Ethiopia, of the end-of-the-world battle between him and Michael, culminating in the Resurrection and Judgment, can not, by any stretch of the imagination, be understood to have been fulfilled in the history of Antiochus IV.*

32 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.

The people that do know their God shall be strong, and do exploits: *The corruption of the professing Church by heretical teachers went on apace in this period, especially by those who ingratiated themselves with the pagan Roman ruling classes, like those “Christians” who forged Sibylline Oracles, and mixed Christianity with paganism. On the other hand, the true Church of Jesus Christ preached the Gospel in its original purity with the power of the Holy Spirit, confirmed by signs and wonders as promised by Jesus (Mark 16. 17f.).*

33 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.

Yet they shall fall by the sword: *This also was the age of persecution, when the faithful, non-heretical, believers in Jesus Christ were persecuted mercilessly by the Roman authorities and*

put to death in the hundreds of thousands. Still faithful Christian ministers (“they that understand”) persisted in instructing throngs of new converts to the faith, many responding on account of the gallantry demonstrated by fearless Christian martyrs in the face of the persecution itself.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

***A little help:** Some small relief was given to Christians in this “pre-Nicene” Age (meaning the era of the first three Christian centuries, before the Roman Emperor Constantine legalized an institutionalized form of Christianity), by more tolerant rulers, who, on occasions, issued edicts favorable to the Christians. On the other hand, heretical congregations in the major cities of the Empire began to attract large numbers of lukewarm, semi-pagan “converts”. These eventually exerted an influence on the politics of the Empire.*

35 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.

***Some of them of understanding shall fall:** The elect of God were not immune from persecution: faithful Spirit-filled Christians suffered with the rest, just as Jesus Himself suffered, even to death, for our sakes. The trials that fell on the elect fell on them, as is said here, to “try them, and to purge, and to make them white”, conforming them to the image of Jesus, to the ultimate benefit of the Church Universal. Here the turn of the next “time” (“moed”) is mentioned, which lasted from AD 159 to AD 514. This was the age of the fall of pagan and the rise of Papal Rome, the transition being in large part a reaction to the amazing God-given fortitude of the martyrs of Jesus.*

36 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.

***He shall exalt himself, and magnify himself above every god:** Some have misunderstood the philosophy of the Antichrist (the multiply reincarnated sixth king of the north, the “little horn” etc.) to be atheism, on account of a misreading of Paul’s statements about him in II Thessalonians 2. 3f.: “3. that man of sin [shall] be revealed, the son of perdition; 4 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.” Here Paul says the Antichrist exalts HIMSELF above all that is called God, and his reference is to this very verse of Daniel.*

The prophecy is that the Antichrist in practice makes HIMSELF God, but as can be seen from verses 38 and 39 of Daniel Chapter 11 infra, the sixth king of the north's public worship is directed indeed towards what he calls "God", which is actually a NEW GOD of his own making, and he endows that god with gold, silver and precious stones. At the same time he blasphemes ("speaks marvellous things against") the True God, and even prospers in his blasphemy because God's plan is openly, triumphantly, utterly, and eternally, to damn, judge and destroy him at the end-time.

37 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.

***Neither shall he regard the God of his fathers:** The Papal Antichrist discarded the Jesus of the New Testament, the "God of his [Apostolic] fathers", whose Spirit must be discerned by testing doctrine on the anvil of the Apostolic writings, as the Apostle John himself commanded (I John 4. 6). For example, the paganizing doctrine of Roman Catholicism embraced pseudo-celibacy ("neither shall he regard ... the desire of women") of the kind found commonly in pagan cults: this merely to bind ministers in a closer psychological bond to the higher levels of the hierarchy. The Apostle Paul warned the New Testament Church of his day that this heresy would arise in the professing church of the latter times (I Timothy 4. 3). The pseudo-Christianity of Rome was and is, in fact, a system of submission to, and worship of, the Antichrist himself alone: members are directed to the "infallible" dogma of the Pope instead of to the Word of God, which is Jesus Himself (John 1. 1 and 14).*

38 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.

***The God of forces:** The word "forces", in Hebrew "mauzzim", is otherwise translated "fortresses", but it more properly means "sanctuaries", or "strongholds [see the next verse] in which people seek refuge". The new god which the Antichrist invents is located in sanctuaries. Roman Catholicism teaches that the bread of the mass, the round communion wafer, or "host", becomes, when it is blessed by the priest, the literal flesh of Jesus Christ. This process is called "transubstantiation". The bread (now, supposedly, the "flesh of God") must therefore be literally worshiped by the faithful, who bow down, or make gestures of submission, towards the altar in the sanctuaries where it is located. It has, in fact, in the Roman system, taken the place of Jesus Himself ("in his estate [viz. in place of Jesus Christ, the God of the Apostolic Fathers] shall he honour the God of sanctuaries"). The ridiculous doctrine of transubstantiation, a complete travesty of what the Apostolic writings teach about communion, exalts the wafer of the mass to divinity. It is THE god of the Papal system, a god wholly unknown to the Apostles and their disciples. The Papal god is placed on sumptuous altars decked with gold, silver and*

jewels, as this verse prophesies it would be. The sanctuaries (cathedrals, basilicas, churches, convents, etc.), sanctified by the presence of the bread-god, are inviolate to secular authority: if a criminal flees to the sanctuary he must be protected by the Roman priest. This was one of the means by which Rome extended its power in the Dark Ages, and continues to extend it today: members of “religious” orders of the Roman Church engage in criminal activity, then find a convenient refuge from prosecution by pleading “sanctuary”.

39 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.

He shall cause them to rule over many: *The increasing emphasis put on the mass-god in the Roman system and therefore on the (often fortified) sanctuaries housing it, led eventually to the establishment of a network of such sanctuaries which harbored the illegal activities of the Roman priesthood and the “religious” orders (monks, nuns etc.). Through these the political power of the Papacy could be extended. One of the principal sources also of the wealth of the Roman hierarchy was the lands with which they were endowed by secular rulers and deluded benefactors, supposedly for religious purposes, but actually for the advancement of the Papal despotism.*

40 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; and he shall enter into the countries, and shall overflow and pass over.

At the time of the end shall the king of the south push at him: *The prophetic scene shifts at this point to the end time. The Papal Antichrist, the king of the north, begins to reassert his power through a dictator financed by him at the beginning of the twentieth century, Benito Mussolini. Mussolini restores the Papal political power by granting the Papacy its own State within a State, the Vatican. He also strengthens Rome’s hold over its colonies. Ethiopia, meanwhile, the ancient kingdom of the south, under its king Haile Selassie, the royal head of the Ethiopian Orthodox Church, resists the Italian colonial regime in Africa, challenging Mussolini to thwart him (the king of the south “shall ... push at him”). This induces Mussolini, on behalf of the Papacy, to move against Haile Selassie with advanced weapons of modern warfare, tanks, airplanes etc., in a “blitzkrieg” style (“come against him like a whirlwind”). This incident in 1935-1936 was the harbinger of World War 2, following which the Papacy advanced in many countries throughout the world (“overflow and pass over”).*

Here is the seventh king, the king of the south, Haile Selassie of Ethiopia.

41 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 enter also into the glorious land: *After World War 2, for the first time in history, the Pope of Rome entered the Promised Land personally, the first to do so being Paul VI. Many other countries, along with Israel, fell under Vatican control through its alliance with the United States, but certain ancient areas of the Promised Land, those under Muslim control on the east of Jordan (“Edom, and Moab, and the chief of the children of Ammon”) escaped that control for religious reasons.*

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

He shall stretch forth his hand also upon the countries: *This relates to the “long arm” of Vatican power, operating through the money markets (as the next verse informs us). That is why Africa is of particular interest to the Papacy — Africa comprising Egypt, Libya and Ethiopia in Biblical terminology: access to the precious metal reserves in Africa enable dominance of the financial system. Through the presence of Oriental Churches in Egypt and other African countries, infiltrated by, or affiliated to, the Vatican, the Papacy exercises its control throughout that region.*

43 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.

He shall have power over the treasures of gold and of silver: *This is an absolute expression: the Papacy completely dominates the trade of gold, silver, and precious commodities throughout the world (as confirmed in Revelation 17 and 18). For the reason already given, this explains the Papacy’s interest in Africa, and specifically in the invasion of Ethiopia in 1935-1936. In a vision given to Brother William Branham in 1933, God showed him the end-time scenario, and foretold Ethiopia would “fall at the steps” of Mussolini, in a direct quotation from this verse, proclaiming its fulfillment then.*

44 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.

Tidings out of the east and out of the north shall trouble him: *In the same pre- and post-war period there has been only one major political challenge to the Papacy and its expanding financial Empire: that has been the rise of Communism in the North (Russia) and East (China). It has been the Communist threat in these areas that has motivated the Papacy to embark on its*

adventures, first in World War 2 itself, using dictators as front-men, particularly Mussolini, Hitler and Franco, in order to crush Communism, along with those influential Jews involved in the Communist Revolution, and, after the War, in a constant stream of minor wars against Russian and Chinese influence in the Third World.

45 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.

He shall plant the tabernacles of his palace between the seas in the glorious holy mountain:
Here is it is prophesied the Papacy will establish its ecclesiastical presence in the Promised Land, even in Jerusalem itself, by the means of "the tabernacles of his palace" (which means "his palatial temples", basilicas etc.) in the very city sacred to the Jews, and they shall be powerless to stop him. Yet as clearly it is prophesied the Antichrist will come to his end, and no-one will be able to prevent the pouring out of God's vengeance on him.

Chapter 12 *(For Comments on this Chapter go to the section The Prophecy of the 1290 and 1335 Days.)*

1 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.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 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.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 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.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 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.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

The Period of Transitioning of the Priest of Bel from Babylon to Pergamum, and then to Rome

This is the story of how the Luciferian kingship or Satan's Seat in Babylon (Isaiah 14. 4-20) moved from literal Babylon on the Euphrates to "Mystery Babylon" (Revelation 17. 5) in Rome via Pergamum. The transition happened in the days of Berossus the priest of the god Bel of Babylon. The Bible refers to the current king of Babylon during this period as either the King of the North (Asia Minor) or the King of the South (Egypt), whichever held political power over Babylon at the time. At first the kingdom of the North included Asia Minor and the city of Babylon, but latterly it was reduced to Asia Minor only under the dynasty of Pergamum. The priest Berossus moved from Babylon to the kingdom of Pergamum, and Babylon itself then fell to the Medo-Persian Parthians. The Pergamene kingdom of the North with its Babylonian immigrant priesthood, the only remaining stronghold of the Luciferian religion of Babylon, finally was transferred by the last king of Pergamum to Rome, where it has remained ever since.

The name "Mystery Babylon" is applied in the Book of Revelation to the "woman", the harlot Church, and mother of harlots, which is said to commit spiritual fornication with the kings of the earth (Revelation 17 and 18 passim, and 18. 9). The latter are principally the seven kings (Revelation 17. 10) prefigured in the seven heads of the Beast on which "Mystery Babylon" is seated. (That is, Satan's Seat.) The Beast itself is the earthly embodiment of Satan. (Compare Revelation 12. 3, 9 with 13. 1.)

In the account of the Seven Churches this fornicating "woman" is called Jezebel (Revelation 2. 20), the false prophetess of Thyatira in Asia Minor, who teaches God's servants to commit fornication and eat things sacrificed to idols. She likewise is said to have "children". (Revelation 2. 23.) Her teaching is called the "Depths of Satan". (Revelation 2. 24.) The spiritual allusion in the case of Thyatira is to the shrine of the Chaldaean Sibyl (pagan prophetess) Sambethe, the so-called Sambatheion, which existed in Roman Imperial times in front of the city of Thyatira. (Corp. Inscrip. Graec. No. 3509.) Sambethe commemorated in this shrine was the daughter of Berossus the priest of Bel. She claimed falsely to be a worshiper of the One True God of the Hebrews and deceived many in later times to accept the fusion of Biblical and pagan traditions found in her oracular pronouncements. The "Sibylline Oracles" authored

originally by her and subsequently enlarged by anonymous editors and amplifiers were popular in the Jewish Diaspora and early Christian circles. She is given the spiritual name of “Jezebel” in the Book of Revelation because Jezebel in ancient Israel similarly seduced Israelites to combine the worship of Jehovah with Baal (Bel) worship. Sambethe and the cultists amongst whom she operated believed in reincarnation. This means the souls of dead humans were thought to inhabit their bodies, giving inspiration, as they imagined, for the utterance of Sibylline prophecies, and producing a fusion of identity between them and the departed. Sambethe herself was identified with the Queen of Sheba. (Glycas, *Annales*, ed. Bekker, 1836, p. 343, Cedrenus, *Compendium*, ed. Bekker, vol. I., 1838, p. 166f.) The Queen of Sheba (called Bilqis by the Arabs) was, in turn, identified with Almaqah, the goddess of the planet Venus (e.g. in Bekri, *Geographical Dictionary*, ed. Wüstenfeld, p. 855). Venus was her Roman name, Aphrodite her Greek name, Balthi her Syrian name, and Ishtar her Babylonian name. Balthi was held to have been a mortal originally, in fact, the wife of Ham, the son of Noah, who later was deified. Her husband Ham was similarly deified by the pagans and called Hephaestus or Ptah: the “god-kings” of Egypt were believed to be descended from him. Balthi or Ishtar had a lover called Tammuz. He was an athletic hunter of the Lebanese mountains who attracted her amorous attention, and who therefore murdered her husband Hephaestus (Ham) out of jealousy. (On Hephaestus, Balthi and Tammuz, see Melito of Sardis in Cureton, *Spicilegium Syriacum*, London 1855, p. 25, translation Ante-Nicene Fathers VIII, p. 1483, Bar-Bahlul, s.v. Tamuz; and on Hephaestus-Ptah = Ham, Moses of Khorene, *History of the Armenians*, lib. I. cap. VII, and more generally lib. I. capp. VI, VIII.) Tammuz was subsequently deified and became the most popular object of worship in the Near East. In Babylonian paganism the high priestess was identified with Ishtar (Ham’s deified wife), and the king of Babylon with Tammuz (her deified lover). In the Book of Revelation successive kings of Babylon (so many incarnations of Tammuz) are symbolized as the seven heads of the Beast, and the kings’ mistress (Ishtar) is the Harlot named “Mystery Babylon” who rides the Beast, and who commits fornication with the kings of the earth. Ishtar in Babylonia was commonly depicted in the identical pose, riding a beast.

Thus, Berossus’ daughter Sambethe types “Mystery Babylon”, according to the symbology of the Book of Revelation. The seven kings (heads) of the Beast are those kings on whom the false harlot Church (“Sambethe”, “Mystery Babylon”) relied, and still relies, to support her. Now as stated earlier, Sambethe was believed to have had multiple incarnations throughout history. One of her incarnations was a “witch form” called Lilith, and Lilith was the wife of Aeneas, the founder of Rome. Lilith was known as “Aenea” (that is, the “female Aeneas”, Hebrew “Yaniyya”) and “Roma”, Mother Rome. This is the woman riding the Beast in the Book of Revelation. The seven kings or “heads” on which she sits are prefigured in the seven hills upon which the physical city of Rome (“Mystery Babylon”) is situated. The first five of these kings are said in the Book of Revelation to have already “fallen”, that is, they existed in the past. They were the five kings of the North and South identified as such in Daniel 11, who were the historical contemporaries of the Sibyl Sambethe, the prophetess of Bel, around 300 years and more before John’s time. The Babylonian politico-religious system of which she was the original embodiment and type has continued to dominate the world from that time to this, no longer relying now on those kings of the North and of the South, but on the sixth or multiply reincarnated king, first in his incarnation as the king of Pergamum, then as the chief pagan royal priest or Pontifex Maximus of Rome, who took the king of Pergamum’s position, and finally, when the pagan priesthood of Rome

came to an end (or when, as the Book of Revelation describes it, the sixth head received a wound “as unto death”), as the eighth head (that is, the revived sixth head), the Papal Pontifex Maximus or Pope of Rome, who continues to manipulate world politics to the present day. (On the identity of the seventh head or king, see below.)

Summary of main incidents during the transition:

246 BC. *Disturbances and new powers on death of Antiochus II:*

- 1) Ptolemy III
- 2) Parthians
- 3) Eumenes of Bithynia
- 4) War between the sons of Antiochus II.

Incidents:

Death of Antiochus II Theos.

His son Seleucus Callinicus takes the throne, but the latter's younger brother, Antiochus Hierax, disputes his claim.

The Parthians revolt. Arsaces I (Tiridates) king of Parthia captures Seleucus Callinicus and holds him prisoner a considerable period.

Ptolemy III Euergetes invades Asia and takes Babylon, returning with idols and treasures to Egypt shortly thereafter.

c. 246-241 BC Probably around 242 BC Seleucus Callinicus is released and retires to Asia Minor.

Occupation of the greater part of Asia (a term which includes

Mesopotamia and Babylon) by Eumenes I of Bithynia, son of Philetaerus.

Seleucus Callinicus is driven out to Orthosia just north of Tripolis

in Phoenicia, most probably by Eumenes I or by his successor, Attalus I.

Ptolemy III still holds parts of Syria.

241 BC. *Disturbances on death of Eumenes I:*

- 1) Renewal of war between the sons of Antiochus II
- 2) Capture of Babylon by Parthians
- 3) War of Attalus I successor of Eumenes I with Antiochus Hierax son of Antiochus II and the Gauls.

Incidents:

Attalus I succeeds to Eumenes I's greater Asian dominions.

War revives between the brothers Seleucus Callinicus and Antiochus Hierax.

The Parthian king Arsaces I expands his dominions and drives the Macedonians (now under Attalus I) out of Babylon.
Attalus I defeats Antiochus Hierax in Asia Minor and his Gaulish mercenaries, and makes Pergamum his capital, taking the title king and inaugurating the Attalid Dynasty of Pergamum.

- c. 240-226 BC Towards the latter part of this period Antiochus Hierax is defeated a second time by Attalus I and retreats via Babylon to Ariamenes king of Cappadocia, whose daughter he marries.
The mention of Babylon probably indicates a retreat of the Parthians some time prior from the city, and Seleucus Callinicus also is noted as present there shortly before his death.
- 226-225 BC The death of Seleucus Callinicus (by falling from his horse) and of Antiochus Hierax.

The move of Berossus the priest of Bel of Babylon and his priestly circle from Babylon to the Aegean island of Cos occurred after the reign of Antiochus II Theos (261-246 BC). By Chaldaean mystic tradition the priest of the chief god Bel had to receive the aspirant to the throne of Babylon and lead him to the idol of Bel, whose hand he took hold of, in order for his rule to be considered legitimate. Berossus thus recognized Antiochus II Theos as the king of Babylon. He also dedicated a book to him. Following the death of Antiochus II Theos, the greater Asian domains of him and his line fell first for a short time to Ptolemy II Philadelphus of Egypt, then to the latter's son Ptolemy III Euergetes, and then to Eumenes I of Bithynia in Asia Minor (263-241 BC) and his successor Attalus I Soter (241-197 BC). See Justinus' Epitome of Pompeius Trogus XXVII. 3. 1-6, for the last of these occupations, of the "greater part of Asia", by Eumenes I. The occupation was still in force, according to Justinus, up to the time of the defeat of Antiochus Hierax, the son of Antiochus II Theos, and therefore during the first part of the reign of Eumenes' successor, Attalus I Soter, who was the king who defeated Antiochus Hierax c. 241 BC. The statement of Justinus is usually misread and the "greater part of Asia" occupied by Eumenes I, and held initially by Attalus I, taken to mean Asia Minor. However, the context shows clearly the reference is to the Asian domains of the Seleucids as a whole, which included Babylon: the sons of Antiochus II Theos and Ptolemy III Euergetes are said by Justinus to have contended for this same prize, and their struggle historically was for the domains of their father Antiochus II Theos, that is, the Seleucid Empire in toto, and principally the city of Babylon. The identical phrase "greater part of Asia" is accordingly used in Livy XXXI. 1, Livy being a near contemporary of Justinus, to describe all the Asian domains conquered by Alexander of Macedon.

The Macedonians were driven out of Babylon for an undetermined period by the Parthian king Arsaces I c. 241 BC (Moses of Khorene II. 2). The precise date is unknown, but it was some time after the capture of Babylon by Ptolemy III Euergetes c. 246 BC, and after the occupation of Eumenes I, which continued into the reign of Attalus I, according to Justinus ut cit. supra, but prior to the appearance of the sons of Antiochus II Theos in the city for brief periods in the 230s or early 220s. Therefore it must have occurred during the early part of the reign of Attalus I, and probably at its very beginning c. 241

BC, since there is no mention of an occupation of Asia east of the Taurus by Attalus thereafter in the admittedly meager records that have survived of his reign. Attalus I withdrew before the Parthians and set up an independent kingdom in Pergamum in the north-western corner of Asia Minor. He was the founder of the Attalid Dynasty of Pergamum, so named after him. The Parthian invaders were Zoroastrian by religion, claiming descent from the ancient Medo-Persian king Artaxerxes II, and dogmatically opposed to the idolatrous religion of Bel. The priest Berossus and his prophetess daughter Sambethe left Babylon in haste (Justin Martyr, *Cohortatio* 37) and set up a Chaldaean school on the island of Cos in the Aegean Sea, not many miles south of Attalus' Pergamum.

At that time, as has been stated, the greater part of Asia, now excepting Babylon, was claimed by Attalus, even if he was unable to impose his authority on it, and the new island home of Berossus, relatively close to his capital Pergamum, was included. Attalus was the priest-king recognized as authoritative by Berossus' prophetess daughter Sambethe. He is termed "bull-horned" in the circle of Sibylline prophetesses to which Sambethe belonged, and this means he was a sacred king incarnating the bull-horned god Dionysus. The Greek god Dionysus was the same as the Babylonian god Tammuz, with whom Bel, the chief god of Babylon, was identified. However, Sambethe herself did not take up, or at least did not keep, residence in the territory claimed by Attalus, but moved on to Cumae in Italy. There she recommended Attalus to the Romans as the custodian of the sacred rites of the Mother of the Gods, and they imported these, on her supposedly inspired advice, from the kingdom of Pergamum into the City of Rome in 204 BC. (Justin Martyr, *ibid.*, with Livy XXIX. x-xi.)

The Romans were more interested in Attalus' gold than his religion, as they were involved at the time in a costly war with Hannibal. The Pergamene channel thus opened up to them resulted in a reverse in their fortunes, and set them on the path to victory. This, of course, was credited to the beneficent influence of the Mother of the Gods whose sacred stone was now in the city. The easing of Rome's financial hardships doubtless played the major role. Considering Attalus' mediocre performance in martial affairs, the question arises: how did he come into possession of the vast monetary resources for which he was renowned throughout the ancient world and with which he was able to buy the favor of Rome? Suspicion falls on the Chaldaean priesthood ensconced in his kingdom, whose temple in Babylon had until recently been the storehouse, not only of the plunder of Alexander the Great, from conquered territories stretching westwards to the Aegean, southwards to the Sahara, and from the Nile to the Indus, but also of more ancient riches such as the fabulous treasure of Solomon, raided from the Temple of Jerusalem by Nebuchadnezzar king of Babylon. The financial resources amassed by Attalus more than compensated for his political insignificance.

There is no evidence Attalus gave up his claim to the larger Asian territory at any time during his reign over Pergamum from 241 to 197 BC, though he was constantly compelled to fend off the incursions of neighboring potentates and their predatory armies, who ended up controlling parts of it for longer or shorter periods of time. Thereafter, early in the reign of Attalus' successor Eumenes II (197-159 BC), the Romans intervened decisively and confirmed the whole of Asia west of the Taurus mountains in the hands of the king of Pergamum. In 141 BC the old city of Babylon finally and permanently fell to the Parthians, leaving the Kingdom of Pergamum as the sole surviving home of the authentic cult of Bel of Babylon. It thus became the center of the Chaldaean priesthood of Bel, or "Satan's Seat", as it is denominated in the Book of Revelation (2. 13). Then in 133 BC the Kingdom of Pergamum was willed

by its last king, Attalus III, to Rome. At that time Rome had no king in the political sense, but was a Republic. However, the royal powers of the ancient kings of Rome had been preserved during this phase of the State's history in the office of the Pontifex Maximus, or Chief Priest of Rome, and he now, therefore, became the only regal authority in Rome that could be received by the Babylonian priesthood as the political head of the Babylonian religious system. When the Roman Republic turned into the Roman Empire, the office of Pontifex Maximus was assumed by each Emperor of Rome in turn. After the Christianization of the Empire, the office of Pontifex Maximus passed from the Emperor of Rome to the Pope or Bishop of Rome, where it remains to this day. The Pope of Rome is thus the sole authentic modern representative of the Luciferian kingship, that is, of Satan's Babylonian religious system.

Attalus I Soter of Pergamum was merely one of several claimants to the Babylonian politico-religious supremacy in the third century BC, but the Pergamene claims which he represented in the event prevailed. Berossus the priest of Bel recognized Antiochus II Theos as the legitimate king of Babylon in the earliest phase of his career, when he was still present in Babylon. Antiochus is called "the King of the North" in the Book of Daniel, the North being Asia Minor, roughly equivalent in a territorial sense to modern Turkey, which was the most prosperous and politically significant part of his kingdom (though the religious center of the whole kingdom at that time was Babylon).

Antiochus II Theos made a treaty with Ptolemy II Philadelphus of Egypt (285-247 BC). In the Book of Daniel Ptolemy is called "the King of the South", the South being Egypt and Ethiopia, which were the most significant parts of his kingdom. Antiochus married Ptolemy's daughter, Berenice, as a seal of their accord. Berenice's offspring were to be the heirs of the kingdom of Antiochus. However, the treaty was reneged on by Laodice, the jealous first wife of Antiochus II Theos. She murdered her husband Antiochus II Theos, and his new wife Berenice, and Berenice's young son, the heir to the throne. At that point the Egyptian king Ptolemy II Philadelphus asserted his rights to the whole of Asia, including Babylon.

Ptolemy III Euergetes (247-222 BC), the successor of Ptolemy II Philadelphus and brother of Berenice, avenging her murder, invaded and captured Babylon for a short time c. 246 BC in the confusion after the death of Antiochus II Theos. He and those who followed him on the throne of Egypt claimed a right to the Syrian king's domains on account of the broken treaty. These domains included Babylon itself and the territories in Asia Minor, with the coastal areas and islands in the Aegean. Amongst the latter was the island of Cos, the birthplace, as it happened, of Ptolemy II Philadelphus, which was to be the new center of the Chaldaean priesthood. However, effective control was rarely achieved over all or even the majority of these regions by any Ptolemy after Ptolemy III Euergetes.

One intervening reign followed the death of Ptolemy III Euergetes, then Ptolemy V Epiphanes (202-181 BC) was established, at a young age, as king of Egypt. He was forced immediately to fend off the incursions of the rising power in Syria, Antiochus III the Great (223-187 BC), the descendant of Antiochus II Theos. Antiochus III the Great became the recognized and effective ruler of Babylon, Syria and Asia Minor.

The two kings eventually concluded a treaty in 198 BC by the betrothal of Cleopatra, Antiochus' daughter, to Ptolemy, and she received the revenues of Syria as her dowry. This was an attempt by Antiochus to outmaneuver the inexperienced Ptolemy by subtlety rather than by outright force, which

had already failed. It was also an acknowledgement by Ptolemy that the Syrian domains were Antiochus' to give, though Ptolemy was to enjoy their financial fruits. It was essentially a reconstruction of the treaty made earlier by the marriage of Berenice to Antiochus II Theos, accepting for the first time the legitimacy of the claims of the murderess Laodice's line, to which Antiochus III the Great belonged, but leaving the exact rights of each party to the treaty undefined. It only applied in any case to Syria (Coele-Syria between the Lebanon mountain ranges, Phoenicia, Judaea and the environs), and made no mention of Babylon. This implies Ptolemy V Epiphanes had not yielded his claims on the very heartland of Antiochus' empire in Babylon itself. Each side, no doubt, hoped to gain effective power over all the territory in the east occupied by Macedonians, at the minimum through an heir by the union, and, like the earlier marriage-treaty, this seems to have given both parties rights and claims to that end. In the event Cleopatra was faithful to her husband rather than her father and supported Egyptian hegemony in Syria.

The Kings of Babylon during the Transition

The priest Berossus and his circle did not move back to Babylon, even when the Parthians withdrew for a time and Macedonians retook the city under the warring sons of Antiochus II Theos: they remained in Cos. On account of the treaty made between Antiochus II Theos and Ptolemy II Philadelphus, both claimed Babylon as their domain. The life of Ptolemy II Philadelphus was drawing to a close when Antiochus II Theos, Berenice and her son, were murdered. By pretending that the mother and child were still alive, but under threat, the citizens of Antioch persuaded Ptolemy II Philadelphus to write letters throughout the empire, securing his hold over all the territories from the Taurus mountains to India, which territories included Babylon. (Polyaenus VIII. 50.) Thus, for a short time, Ptolemy II Philadelphus was king of Babylon. Ptolemy's successor Ptolemy III Euergetes physically invaded Babylon and took it, when the priesthood of Berossus was still present there. During the reign of Ptolemy III Euergetes Berossus himself and the priests in his circle migrated to Cos. At the death of Ptolemy III Euergetes, Antiochus III the Great, the new aggressive king of Syria, was already the master of Babylon. Later the accommodation with Ptolemy V Epiphanes was made by the betrothal of Cleopatra, the daughter of Antiochus III the Great, to the Egyptian king in 198 BC, and this gave both monarchs undefined and thereafter contested rights over the eastern territories in toto. Antiochus III the Great was able to incorporate the Aegean coastal territories for a short time within his own imperial domains, until he was compelled to retire by the Romans at the Battle of Magnesia 190 BC. According to the terms of the Peace of Apamea in 188 BC, and yielding to Roman insistence, Antiochus III the Great ceded Asia Minor to the Kingdom of Pergamum founded by Attalus I, and ruled then by his successor Eumenes II (197-159 BC). This left the Pergamene king as the undisputed king of the North in Biblical terminology. The Seleucid kings of Babylon were now kings only of the East. The kings of Pergamum, of course, had not yielded their claims to the whole of Asia, including Babylon, as the supposed successors of Alexander, and financed the Seleucid kings as proxies in an effort to enforce those claims against the kings of the South.

The successive non-Attalid kings who had political power over Babylon during the phase of Berossus' removal from Babylon to Cos were, therefore: whilst Berossus was still resident in Babylon —

Antiochus II Theos, Ptolemy II Philadelphus, and Ptolemy III Euergetes; during the reign of the latter Berossus moved to Cos, and whilst he was resident in Cos — Antiochus III the Great and Ptolemy V Epiphanes, followed by the kings of Pergamum, first as kings of the North with one-time claims on the kingdom of Babylon, then, after the seizure of Babylon by the Parthians, as the continuation of the sacred kingship of Babylon, authorized by Berossus, priest of Bel, and called in the Book of Revelation “Mystery Babylon”. Though the first king of Pergamum, Attalus I, exercised political power over Babylon already in the days of Ptolemy III Euergetes, it is the whole royal line descended from him which is the multiply-reinarnated Luciferian “horn”: it continued to hold power long after the other kings perished, changing its form from king of Babylon, to king of Pergamum, to Pontifex Maximus of Rome, and thus is the latest or “sixth king” in the list.

The kings of the North and South, the Luciferian kings at old Babylon, and in Pergamum, until the transfer of Pergamum to Rome, were:

- 1) The king of the South, Ptolemy II Philadelphus (282-246 BC), Daniel 11. 5-6.
- 2) The king of the North, Antiochus II Theos (261-246 BC), Daniel 11. 5.
- 3) The king of the South, Ptolemy III Euergetes (246-222 BC), Daniel 11. 7-9.
- 4) The king of the North, Antiochus III the Great (223-187 BC), Daniel 11. 11-19.
- 5) The king of the South, Ptolemy V Epiphanes (204-180 BC), Daniel 11. 11-17, 25-26.
- 6) The king of the North, the beast who “was, and is not, and yet is” (Revelation 17. 8), that is, Lucifer incarnate, moving from one body to the next: the kings of Pergamum, of “Mystery Babylon”, rather than of literal Babylon on the Euphrates as heretofore, Attalus I Soter (241-197 BC), Eumenes II (197-159 BC), Attalus II Philadelphus (159-138 BC), and Attalus III (138-133 BC), replaced by the holders of the office of Pontifex Maximus at Rome, first in the role of royal priests, later as Emperors, and finally as Popes. Daniel 11. 21-45.

The emergence of the final beast, Daniel’s fourth mixed beast, out of the Greek or Macedonian kingdom of Pergamum explains why in one vision of Daniel the final anti-God king, who is destroyed at the end time by God Himself, emerges as a “little horn” out of one of the four Greek horns, and hence has been thought by some commentators to be a Greek king, yet in another, emerges as a fourth beast separate from the third Greek beast. In the latter case the fourth beast is Rome. But the king of this same fourth beast is the multiply recurring incarnation of Lucifer, who started in the Greek kingdom of Pergamum, as an offshoot of the kingdom of the North, and passed from there to Rome. Hence also in the Book of Revelation in chapter 13 the mixed beast (Daniel’s fourth beast), Rome, is said to have been given “Satan’s Seat” by the Dragon or Devil. Since “Satan’s Seat” in the same book is identified as Pergamum, this is a direct acknowledgement that the kingdom of Pergamum was “given” by Satan to Rome through the will of Attalus III, and so the Luciferian power passed from Pergamum to Rome.

The proof that the king of the North (6) in Daniel 11. 11-17 is not Antiochus Epiphanes, as is

commonly imagined, is that the reign of Antiochus IV Epiphanes was 175-165 BC, beginning five years after the death of Ptolemy V Epiphanes, number (5), who was poisoned by his own people in 180 BC. But it is the King of the North of Daniel 11. 11-17, number (6), who is said to have roused up his power and courage against this same Ptolemy V Epiphanes, the king of the South, number (5), therefore, he was already king of the North in 180 BC. The real identity of the king of the North of Daniel 11. 11-17 etc. is the beast who “was, and is not and yet is”, that is, Lucifer incarnate, at this time in the king of Pergamum: the particular incarnation in 180 BC was Eumenes II of Pergamum. Eumenes II did precisely as this prophecy foretold. Now he had the military and political backing of Rome, he stirred up his power and courage in rivalry (but note, Daniel does not say, in active conflict) with Ptolemy V Epiphanes. Eumenes even furnished a great Library in Pergamum to rival the famous one of Ptolemy at Alexandria. In a fit of pique Ptolemy refused him supplies of Egyptian papyrus for the project and Eumenes had to resort to the older material of animal skins for his books, whose treatment he so perfected they were in consequence called “parchment” (Latin “pergamena”) from the name of his city, Pergamum.

In the Book of Revelation (chapter 17) it is said the beast who “was, and is not, and yet is” is the sixth of the seven heads of the beast, and the current ruler at the time John wrote the Book of Revelation. The angel told him “five are fallen” already and the “sixth is”. The five fallen kings are numbers (1) through (5) above. They had “fallen” long before the time of John. The sixth was still in existence in John’s day, since he was the multiple reincarnated Luciferian beast head, at that time in his incarnation as the Pontifex Maximus Emperor of Rome. The classic Roman incarnation was the evil Emperor Nero, who murdered his mother, slaughtered the saints, and fiddled while Rome burned. Nero died in mysterious circumstances, but was believed still to be alive somewhere, haunting the world with the fear he would return. Some thought Emperor Domitian in the time of John was Nero come again. The Nero-like sixth head, according to the Bible, comes, and comes again: “was, is not, and yet is”.

Now, in addition to this sixth head, there is a “seventh” head. The angel said to John the “seventh” king was yet to come, and when he came he was to continue a “short space”. (Revelation 17. 10.) Who is this seventh head? To find out, we must go back in ancient history. In the earliest days, before the Ptolemies took over, the kingdom of the South, or the kingdom of Ethiopia, belonged to the royal line of the Queen of Sheba. Jesus accordingly called the Queen of Sheba “the Queen of the South” in the New Testament. (Matthew 12. 42, Luke 11. 31.) The Queen of Sheba gave birth to a long line of kings of Ethiopia. The literal descendant of this Queen of the South, and, in fact, the very last king of Ethiopia, was Haile Selassie (AD 1930-1974). He was the seventh and last “king of the South” in Daniel 11. 40, and is specifically prophesied there to rule at the “end time”. No later king of the South is mentioned in Daniel and the great tribulation and universal judgment follow next in order some time after his rule. (Daniel 12. 1-2.) Since the Book of Revelation is built on the earlier visions of Daniel, this seventh king of Daniel, the last king of the South, is likewise the seventh head of the beast in the Book of Revelation. Haile Selassie was part of the beast system of the Pontifex Maximus of Rome because, as well as being the literal descendant of the Queen of the South, he was the royal head of the Ethiopian Orthodox Church, which is an Eastern branch of the ancient Roman Catholic cult, under the supremacy of the Coptic Church of Egypt, gone its own way since the fifth century AD. Here the politico-ecclesiastical realms are equivalent precisely to the kingdom of the South in the Book of Daniel: Egypt as the main power, with Ethiopia as the secondary power. As a king of the beast-system

of the Papal Pontifex Maximus of Rome, Haile Selassie inherited power through the pagan Pontifex Maximus Emperors and priests of Rome, from the kings of the South and North of Daniel 11. Some of his foolish followers still worship Haile Selassie as a god, breaking the First and Greatest Commandment, just like the deluded Roman cultists bow down to and worship the Pope, and as the ancient Romans worshiped the Emperor, and the Egyptians worshiped the Ptolemies and the Pharaohs before them.

Finally, in the Book of Revelation mention is made of an “eighth” head on the beast, which is said to be actually one “of the seven”, who emerges out of the abyss and goes into perdition. This is the beast who is Satan’s final incarnation and leads the persecution of the saints at the end time, being destroyed by the returning Messiah Jesus. This final Antichrist is called by Paul the “son of perdition” (II Thessalonians 2. 3), which is the title of Judas Iscariot (John 17. 12). Judas went to “his own place” (Acts 1. 25), that is, perdition, when he committed suicide. The eighth head likewise goes into perdition (Revelation 17. 8, 11). This is a professing “Christian” like Judas, who loves money more than God and betrays Jesus to the State. The fact he is one “of the seven” heads and comes back as an eighth, shows he is that sixth reincarnated head who “was, and is not, and yet is” in a later form. The same Antichrist head is said to have received a wound at one time, as unto death, but to have revived, causing all the world to wonder after him. The sixth head we know was the Pagan Nero-like Pontifex Maximus, but when Roman paganism received its “wound as unto death” by the Christianization of the Empire, the Pagan Pontifex Maximus revived and turned into the Papal Pontifex Maximus of Rome, now, like Judas claiming to be Christian. Thus this eighth head is the Papal Pontifex Maximus who will lead the world at the end time in the final apostasy and be destroyed by the returning Messiah at the re-establishment of the Kingdom of God.

THE PROPHECY OF 1290 AND 1335 DAYS

(Go to <http://www.christianhospitality.org/calcalc/index.html> for a useful Calendar Converter to check the figures.)

Daniel 12. 1-13: “1 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. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 **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. 5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, **How long shall it be to the end of these wonders?** 7 **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.** 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end.** 10 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. 11 **And from the time that the daily sacrifice [or offering] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. {Lit. from the time of taking away the daily offering and of the placing of abomination [filth] which makes [renders] desolate [or appalling] there shall be }** 12 **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

Julian Day Number (n)	Period (p) in Jewish Days	
1.5		
2.5		
3.5	ps	
4.5	pa 1	↑
	2	
5.5		
6.5	3	
7.5	4	
ny 7.5		↓
	pz 5	
nz 8.5		
9.5		

**Example of a Prophetic Period (p)
Measured by Julian Days (n)**

For Julian Day reckonings of Biblical Prophecies involving intervals of Jewish Days (sunset to sunset): n is the number of Julian Days. Julian Days enumerate the days and fraction which have elapsed since the start of the Julian Era, which is defined as beginning at noon GMT on Monday, 1st January of year 4713 B.C. in the Julian calendar. (Note: the “Julian calendar” and “Julian Days” are named after two different men called Julius, and are two different things.) Days in the Julian and Gregorian calendars begin at midnight, which is half-way through a Julian Day. Therefore days in history are denoted by a Julian Day number followed by “.5” (half-way through the Julian Day, that is, midnight, 00.00 hrs.) Thus, the historical day, Friday 3 April AD 33 (Julian calendar), running from 00.00 hrs. (midnight) 3 April to 00.00 (midnight) 4 April, is described as Julian Day number 1733203.5, meaning it commenced at midnight (00.00 hrs.), half-way between the Julian Day 1733203 which commenced at noon 2 April AD 33 and the next Julian Day 1733204 which commenced at noon 3 April AD 33. Sunset, therefore, is represented here as .25 (18.00 hrs. GMT), though in actual fact it varies according to the time of the year and the location of the observer. Jewish Days, by contrast, run from sunset of one day to sunset of the next. The interval is p Jewish Days, the starting point of the interval is ps (sunset 18.00 hrs. GMT, at .25 of any given Julian Day), the first completed Jewish Day of the interval is pa, and the end of it is pz.

If pz falls between Julian Days ny and nz, then ps is at $n = ny - p$ and pa is at $n = nz - p$.

In the example tabulated left, $ny = 7.5$, $nz = 8.5$, $p = 5$, ps is at $n = ny - p = 7.5 - 5 = 2.5$, and pa is at $n = nz - p = 8.5 - 5 = 3.5$.

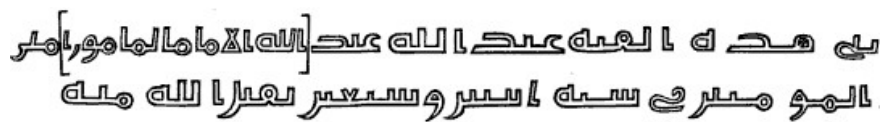
In the case *infra* $ny = 2438089.5$ (1 March 1963 = Julian Day 2438089.5) and $nz = 2438090.5$ (2 March 1963 = Julian Day 2438090.5), $p = 691200$ (= 1920 [630 + 1290] prophetic years of 360 days each), therefore ps is at $n = 2438089.5 - 691200 = 1746889.5 = 22$ September 70 and pa is at $n = 2438090.5 - 691200 = 1746890.5 = 23$ September 70.

REFERENCE POINT — THE SIGN OF THE SON OF MAN

The Sign of the Son of Man appeared at sunset 28 February 1963 on Sunset Mountain near Tucson Arizona USA. This is the Jewish Day sunset 28 February to sunset 1 March 1963. Therefore ny = 2438089.5 = 00.00 hrs., 1 March 1963, and nz = 2438090.5 = 00.00 hrs., 2 March 1963, and between ny and nz at sunset falls pz, i.e. in this case the end of the 1290 prophetic years (called “days” in the prophecy, each prophetic year being 360 days long) of Daniel 12. 11. The last Jewish Day of the 1290 prophetic years = 2438089.25 (sunset 28 February 1963) to 2438090.25 (sunset 1 March 1963).

NOTE ON THE JEWISH ERA OF DESTRUCTION, THE DOME OF THE ROCK, AND THEIR RELATION TO DANIEL 12. 11-12

The Jews in the early Christian centuries and subsequently used the Era of Destruction of the Second Temple for chronological purposes. Eras are reckoned in Tishri-to-Tishri years. The Second Temple was destroyed on 9 Av (= sunset 4 to sunset 5 August [Julian]) AD 70, within the Jewish year which ran from 1 Tishri AD 69 to 30 Elul AD 70 (a Tishri-to-Tishri year). For chronological purposes years are reckoned pars pro toto. Therefore the first year of the Era of Destruction (a pars pro toto first year) began on 5 August AD 70 and was completed on 30 Elul AD 70 = sunset 23 September to sunset 24 September AD 70. The prophecy of Daniel 12. 11-12 delineates a period of 1290 and 1335 “days” (= prophetic years) which runs from the “time [or, period] of the taking away of the daily offering and of placing abomination which makes desolate [i.e. filth on the desolate site of the Temple].” The daily offering was removed by the Romans in AD 70, but filth CONTINUED to be placed on the Temple site (particularly after Constantine claimed “conversion”) till the time the Dome of the Rock was built on the Temple Site in the Muslim year AH 72 = AD 691/692.



A copy of the Inscription in the Dome of the Rock dating its construction to Year 72 = AD 691/692. It reads as follows:

“This dome was built by the servant of God, Abd[allah-el-Imam-al-Mamûn, E]mir of the Faithful, in the Year Seventy-Two. May God be well pleased, and be satisfied with him. Amen”

(The square brackets mark where the original builder’s name, Abd-al-Malik, was erased and replaced by that of the later Emir al-Mamûn in a different style, but the original year-date of the construction,

Year 72, was left unaltered.)

Though the Othmanic Muslims intended to clean up the filth by building their shrine, they merely added the final “standing” filth to the site, by the construction of a heathen sanctuary inscribed all round with blasphemous verses of the Othmanic Quran denying God has a Son. This was the point in Daniel’s prophecy referred to by Jesus in Matthew 24. 15-16 “15 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:) 16 Then let them which be in Judaea flee into the mountains etc.” Jesus Himself referred to the abomination of desolation as a future event. It has nothing to do, therefore, with the desecration of the Temple by Antiochus Epiphanes, which occurred long before the time of Jesus. At this point in AD 691/692 the time of “placing abomination which makes desolate” was fulfilled, the abomination “stood” permanently on the site, and from that point Daniel prophesied it would be 1290 days. Since it is the desolation of the Second Temple which is in view here, the era is the Jewish Era of Destruction, the first year of which was completed on 30 Elul AD 70. Being a divine prophecy each year is called a day, and is reckoned as 360 Jewish days in length (not 365¼ as in the modern calendar). From 30 Elul AD 70 began the “time [period] of the taking away of the daily offering and of placing abomination which makes desolate,” measured in “days” (360-day years). That ran for 630 “days” till 3 September AD 691. 630 “days” happens to be precisely half the commonly attested prophetic period of 1260 “days”. Then the time of placing abomination was completed. From that point Daniel prophesied 1290 days till the time the secrets sealed up in the Book would be revealed. 1290 “days” from 3 September AD 691 ends on the day sunset 28 February to sunset 1 March AD 1963, when 7 Angels appeared to Brother William Branham on Sunset Mountain near Tucson Arizona and commissioned him to expound the mysteries of the Seven Seals, which Jesus would open up to him.

A) For the beginning of the Era of Destruction END of Year 1 (a pars pro toto first year) = 30th Elul AD 70 (the last day of the old year before the new year for eras at 1 Tishri) = sunset 23 September 70 to sunset 24 September 70 = Julian Day 1746891.25 to 1746892.25. The MARKER is the END-POINT of that year (marking the first completed year, in this instance pars pro toto). Similarly for the beginning of the era of 691200 Jewish Days till sunset 1 March 1963, the MARKER of the first day is the END-POINT of that day (marking the first completed day) which falls at 1746891.25 (sunset 23 September 70). TOTAL of prophetic years of 360 Jewish Days each = 1920 (630 + 1290) = 691200 Jewish Days. I.e. $n_z = 2438090.5$, $p = 691200$, p_a is at $n = n_z - p = 1746890.5$

B) For the beginning of the era of 1290 prophetic years (= 464400 Jewish Days) till sunset 1 March 1963, the MARKER of the first day is the END-POINT of that day (marking the first completed day) which falls at Julian Day 1973691.25 = sunset 3 September AD 691 (= 3 Rabi’ath-Thani AH [Anno Hegirae] 72 [running from 4 June 691 to 22 May 692] in the Muslim Calendar, this Muslim year witnessing the construction of the Dome of the Rock). I.e. $n_z = 2438090.5$, $p = 464400$, p_a is at $n = n_z - p = 1973690.5$.

C) For the beginning of the era of 630 prophetic years (= 226800 Jewish Days, comprising half the

commonly attested period of 1260 prophetic years) of the placing of abomination-filth on the Temple site after removal of the daily offering, till sunset 3 September 691, the MARKER of the first day is the END-POINT of that day (marking the first completed day) which falls at Julian Day 1746891.25 = sunset 23 September AD 70. I.e. $nz = 1973690.5$, $p = 226800$, pa is at $n = nz - p = 1746890.5$.

D) For the beginning of the era of 1260 prophetic years (= 453600 Jewish Days) till the Jewish Day 4/5 August (Gregorian), viz. sunset 4 August (= Julian Day 2427289.25) to sunset 5 August 1933 (= Julian Day 2427290.25), the MARKER of the first day is the END-POINT of that day (marking the first completed day) which falls at Julian Day 1973691.25 = sunset 3 September AD 691. I.e. $nz = 2427290.5$, $p = 453600$, pa is at $n = nz - p = 1973690.5$.

E) For the beginning of the era of 1335 prophetic years of Daniel 12. 12 till the Jewish Day sunset 7 July 2007 to sunset 8 July 2007, if the years are taken to be the usual prophetic years of 360 days each (= 480600 Jewish Days), the MARKER of the first day is the END-POINT of that day (marking the first completed day) which falls at Julian Day 1973691.25 = sunset 3 September AD 691. I.e. $nz = 2454290.5$, $p = 480600$, pa is at $n = nz - p = 1973690.5$. THE REFERENCE POINT on that last day is: $ny = 2454289.5 = 00.00$ hrs., 8 July 2007, $nz = 2454290.5 = 00.00$ hrs., 9 July 2007, and between these two at 2454290.25 = sunset 8 July 2007 falls the end of the last Jewish Day of the 1335 prophetic years. I.e. the last Jewish Day runs from 2454289.25 = sunset 7 July 2007 to 2454290.25 = sunset 8 July 2007. However, the number of years here (1335) is unlike the other numbers in Daniel, which relate to lunar reckoning: 1260 (three and one half years comprising 12 lunar months of 30 days each) or 1290 (1260, plus 30, representing one intercalary month of 30 days on the lunar system). The number 1335 implies the use of solar years, i.e. 1335 years of 365.25 days each, since $1335 = 365.25 \times 3.6525 = 1334.075625$, i.e. 1335 to the nearest whole number (reckoning pars pro toto). Therefore $p = 487608.75 (= 1335 \times 365.25)$, pa is at 1973690.5, so nz is at $pa + p = 1973690.5 + 487608.75 = 2461299.25 = 15$ September 2026. The final target year of the 1335 “days,” therefore, runs from 16 September AD 2025 to September 15 AD 2026, and encompasses the whole of the Jewish lunisolar year from Tishri 1 (Rosh Hashana) = 23 September 2025 to Elul 30 = 11 September 2026. This Jewish year is the 49th in the 70th Jubilee Cycle. Tishri 1 2026 is an important date, as it is the commencement of the 70th Jubilee Year since the beginning of Jubilees. The 70th Jubilee Cycle (of 49 years) runs from Tishri 1977 till Tishri 2026, — given that the first Jubilee Cycle ran from 1405 BC till 1356 BC, calculated as follows:

The Israelites went out in the Exodus from Egypt in Nisan 1446 BC, and spent 40 years in the desert till Nisan 1406 BC, when they crossed over Jordan into the Promised Land. That first year in Canaan (till Tishri 1406 BC) they ate the old corn of the land left by the previous inhabitants (Joshua 5. 11f.), then started to plant their fields and harvest them in the Tishri-to-Tishri year Tishri 1406 to Tishri 1405 BC (the first year of the first Jubilee Cycle of 49 years). The 49th year of the first Cycle was Tishri 1357 to Tishri 1356 BC, and the first Jubilee (50th) Year was Tishri 1356 BC to Tishri 1355 BC. Thus the 70th Jubilee Cycle, $70 \times 49 = 3430$ solar years following that point, commenced Tishri AD 1977; the 49th year of that Cycle is Tishri AD 2025 to Tishri AD 2026, and the 70th Jubilee Year since the beginning of Jubilees commences Tishri AD 2026.

These figures 1290 and 1335 are related as follows:

Taken as prophetic years of 360 days, they reach to 1963 and 2007 respectively. If, instead of 1290 (an “intercalary” number), we read the usual prophetic number of 1260 (a non-“intercalary” number), and similarly reduce the 1335 by 30, we arrive at the dates 1933 and 1977. The latter of these is the beginning of the 70th Jubilee Cycle, which ends in 2026, and 2026 is 1335 solar, rather than 360-day, years from the commencement point of the prophecy (the time of placing abominable filth on the Temple site). Notice Jesus Himself in Matthew 24. 22 and Mark 13. 20 referred to a promised “shortening” of the “days” referred to by Daniel subsequent to the placing of the abomination of desolation (Matthew 24. 15, Mark 13. 14). He said no flesh would be saved if these days were not shortened. Within the “shortened” period of days, 1933-1977, calculated here occurred the ministry of God’s prophet-messenger, William Branham, anointed with the Spirit of Elijah, whereby salvation was offered to the last generation (Malachi 4. 6).