







NEW WORLD ORDERS

New world orders have occurred many times before – the most famous instance being the Tower of Babel, where every one spoke the same language and was gathered together into one place for a single purpose.

But the Bible also describes several different world empires that had dominion over Israel at one time or another, and shows how God interacted with them. These empires included –

- Egyptian
- Canaanite
- Assyrian
- Babylonian
- Persian
- Greek
- Roman

The Egyptian Captivity culminated in a time of persecution – the genocide of all the male children, and the enslavement of the adult population. The people were oppressed until a time had elapsed pre-determined by God – 430 years till the day – when God brought judgement and plagues upon Egypt, and delivered Israel out of Egypt into the Promised Land. The Bible draws a strong parallel between the plagues that afflicted Egypt, and the meteor judgements of Revelations.

The Hebrews exited Egypt and entered Canaan, a land of milk and honey – just as we will exit the New World Order and enter the Kingdom of God.

Canaan was part of the Egyptian empire – and there the Hebrews were faced with giants, tribes of titans, much like today when we are faced by the vast resources and insurmountable odds of the Globalists.

Of particular interest are the latter 4 empires which dominated Israel from the time of the Babylonian Captivity onwards. The Book of Daniel represents these 4 empires as 4 beasts, and depicts them also as a huge golden statue. Revelations tells us that the beast of Revelations is an amalgamation of these 4.

In this short booklet, I look at how God dealt with these 4 empires, and by implication, how God will deal with the final Beast that we are confronted with today – the New World Order.



THE BABYLONIAN CAPTIVITY

In 626 B.C. the prophet Jeremiah began his ministry. For 40 years he preached a message of coming judgment – urging the people of Israel to return to following God's commandments. However, after the death of King Josiah (in 607 B.C.), the Jewish people had almost completely abandoned God – and Jeremiah made this prophecy - he prophesied that the Jews would be taken captive by the Babylonians and put under their power for 70 years.

"Therefore the LORD Almighty says this: 'Because you have not listened to my words, I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon,' declares the LORD, 'and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. This whole country will become a desolate wasteland, and these nations will serve the king of Babylon for seventy years.

But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,' declares the LORD, 'and will make it desolate forever. I will bring upon that land all the things I have spoken against it, all that is written in this book and prophesied by Jeremiah against all the nations. They themselves will be enslaved by many nations and great kings. I will repay them according to their deeds and the work of their hands.'" Jer 25 v 7-14

"When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place." Jer 29 v 10

So was Jeremiah's prophecy fulfilled ?

"He (Nebuchadnezzar) carried into exile to Babylon the remnant (of the Jews) who escaped the sword, and they became servants of him and his sons until the kingdom of Persia came to power. The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah." 2 Chron 36 v 22

So the 2nd Book of Chronicles states that this prophecy was fulfilled. Israel remained in exile from their homeland, and under Babylonian power for 70 years.



SEVENTY YEARS

Let us take a closer look at this prophecy.. The prophecy of the seventy years of captivity was fulfilled in 4 different ways.

1) The Period of Babylonian Power

This is the period during which the Jews and western Asiatic peoples in general came under the sway of the Babylonian power. This period began with the defeat of the Assyrians and Egyptians at the siege of Harran. The New Babylonian Chronicle describes this event as occurring in the 17th year of Nabopolassar, i.e. 607 B.C. With the defeat of the Egyptians and Assyrians in 607 B.C., the domination of the peoples of Syria and Palestine passed from Egypt to Babylon. Jehoiakim (the king of the Jews) was reduced to a vassal king.

This assumption of Babylonian authority over all western Asia is confirmed by Jeremiah as dating from the accession year of Jehoiakim - 607 B.C. Jehoiakim served the Babylonian king for three years and then rebelled against him; consequently Nebuchadnezzar sent an army against Jerusalem. The date of this attack is the 3rd year of Jehoiakim.

So, the fall of Babylon and the tragic crash of the Babylonian Empire occurred in 537 B.C. - exactly 70 years after Babylon assumed power over Palestine.

2) The Desolation of the Temple

The Temple was burnt to the ground in 585 B.C. The Book of Ezra 6 v 15 informs us that the rebuilding of the Temple, after the Jews had returned from the Babylonian exile, was completed in the end (12th month) of the 6th year of Darius king of Persia. The reign of Darius, as given in Ptolemy's Canon is completely confirmed by the contract tablet dating and is also astronomically fixed by two independent eclipse records relative to two separate lunar eclipses, hence indisputable. The first year of Darius began in Spring 521 B.C. and finished in Spring 520 B.C., hence the 6th year ended in Spring 515 B.C. and no authority disputes this date. Now, from the cessation of Divine Services and the destruction of the Temple in 585 B.C. to the time the Temple was rebuilt and Divine Services recommenced in 515 B.C. was an interval of precisely 70 years - and the 70 year desolation was therefore fulfilled to the letter.

3) The Captivity of the Jews

The first batch of Jews to be removed from the Land of Judah to Babylon were those taken in the 3rd year of the reign of Jehoiakim - 604 B.C.

Now, the first batch of Jews to come back from Babylon returned in the first year of Cyrus, as recorded in the first two chapters of Ezra. The first year of Cyrus as direct king



of Babylon was his 3rd year as emperor - commencing March 534 B.C. and ending March 533 B.C. It was during this very year that the first return of Jewish captives from Babylon took place. This was precisely 70 years after the first batch of Jews were taken to Babylon in 604-603 B.C.

4) Divine Indignation

During this period God expressly declares His righteous indignation against the Jews. Both the beginning and end of this chronological band are clearly defined in the Scriptures.

The 8th chapter of Ezekiel informs us that in the 6th year of Jehoiachin's captivity the wickedness of the House of Judah had reached such a pitch that it provoked God's righteous indignation and He declared

"Therefore will I also deal in fury; mine eyes shall not spare, neither will I have pity" and He withdrew His Shekinah Glory from the Most Holy in the Temple" (ie He withdrew His protecting "presence" from their midst.)

The 6th year of Jehoiachin's exile began March 590 B.C. The period of Divine Indignation on the Jews began in the 6th month (Elul) of the 6th year, that is in autumn 590 B.C.

Zechariah chapter 1 reveals the termination of that period of Divine Indignation. In verses 2 and 3, God declares

"The LORD hath been sore displeased with your fathers. Therefore say unto them, Thus sayeth the LORD of Hosts."

Verse 1 states that this was uttered in the eighth month (Bul) of the 2nd year of Darius, ie in autumn 520 B.C., exactly 70 years after the provocation of Divine Indignation in autumn 590 B.C. And verse 12 definitely draws attention to the fact that the indignation had lasted 70 years.

"Then the angel of the LORD answered and said, 'O LORD of Hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?'"

To which the Divine reply came,

"Therefore, thus sayeth the LORD: 'I am returning to Jerusalem with mercies: my house shall be built in it,' sayeth the LORD of Hosts, 'and a line shall be stretched forth upon Jerusalem.'"

"'For I,' saith the LORD, 'will be unto her a wall of fire round about and will be the glory in the midst of her.'"



WHY SEVENTY YEARS ?

Many years before the Jewish Captivity, Moses had recorded God's commandments – one of which was the keeping of the Sabbath and the seven-year sabbatical cycle.

"At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel the loan he made to his fellow Israelite. He shall not require payment from his fellow Israelite or brother, because the LORD's time for cancelling debts has been proclaimed. If a fellow Hebrew, a man or woman, sells himself to you and serves you six years, in the seventh year you must let him go free." DEUT 15 v 1-12

"If you buy a Hebrew servant he is to serve you for 6 years but in the seventh year he shall go free, without paying anything." EXOD 21 v 2

The Commandments also established a Year of Jubilee. Every seven sabbaths of years - or seven times seven years, a special year of ATONEMENT was to be proclaimed throughout the Land. It was a special year of LIBERTY when each person was to return home to his family and property.

"Count off seven Sabbaths of years - seven times seven years - so that the seven Sabbaths of years amount to a period of 49 years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the 50th year and proclaim liberty throughout the land to all it's inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan." LEVITICUS 25 v 8

The laws indicate that after a period of "seven", debts are to be forgiven and slaves are to be freed and allowed to return home. How appropriate, therefore, that after 70 years of captivity and enslavement to the Babylonians, the Jews were set free and allowed to return to their homeland.

The captivity lasted 70 years because this was in accordance with the Sabbath Year Law. It was also a requirement that the land be allowed to rest every seventh year.

God also gave Moses a warning if people broke these laws.

"I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. I will lay waste your land, so



that your enemies who live there will be appalled. I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. **Then the land will enjoy it's Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy it's Sabbaths. All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it."**
LEV 26 v 31-35

Here, the duration of the future Captivity (scattered among the nations) is to be related to the Sabbath Year Law - and the length of the period of Captivity is to equate to a great Sabbath for the land.

2 Chronicles confirms this.

"The land enjoyed it's Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by ." 2 CHRON 36 v 21



TWO MEN BEFORE THEIR TIME

Only twice in the Bible is the proper name of a person predicted before they are born. In both cases it also predicts the specific events surrounding these two people, and the specific things they will do. The first name is JOSIAH. The second name is that of CYRUS. Both have an interesting connection to the events of the Captivity.

JOSIAH

During the reigns of king Saul, king David and king Solomon, Israel was a united kingdom. However, after the reign of king Solomon ended (in 977 B.C.) Israel became divided into 2 separate kingdoms - the Northern Kingdom with its capital at Samaria, and the Kingdom of Judah with its capital at Jerusalem. There was a king of the Northern Kingdom - named Jeroboam, and a king of the Kingdom of Judah - named Rehoboam.

DIVISION OF THE KINGDOM AFTER SOLOMON		
Northern Kingdom	King Jeroboam	Capital Samaria
Southern Kingdom	King Rehoboam	Capital Jerusalem

There was still only one religion, the worship of YWHW, and the center of this religion was at the Temple of Jerusalem . However, Jeroboam was worried because he believed that if his people continued to worship at Jerusalem they would return to serving Rehoboam. So to avoid this Jeroboam set about creating a new religion with a new center of worship - so his people would no longer have to go to Jerusalem.

So Jeroboam made 2 gold calves, and set one up at Bethel and the other up at Dan. He established a new religion with new idols, new shrines, new priests, new festivals. Then a prophet from Judah came to the shrine at Bethel while king Jeroboam was worshipping there.

By the word of the LORD a man of God came from Judah to Bethel as Jeroboam was standing at the altar to make an offering. The man of God cried out against the altar by the word of the LORD:

"O altar, altar! This is what the LORD says: "A son named Josiah will be born to the house of David. On you he will sacrifice the priests of the high places who now make offerings here, and human bones will be burnt on you."

That same day the man of God gave a sign: "This is the sign the LORD has declared: the altar will be split apart and the ashes on it will be poured out."



When king Jeroboam heard what the man of God cried out against the altar at Bethel, he stretched out his hand from the altar and said, "Seize him!". But the hand he stretched out towards the man shriveled up, so that he could not pull it back. Also the altar was split apart and its ashes poured out according to the sign given by the man of God by the word of the LORD.

Then the king said to the man of God, "Intercede with the LORD your God and pray for me that my hand may be restored." So the man of God interceded with the LORD, and the king's hand was restored and became as it was before.

1 KINGS 13 v 1-6

This prophecy seems to have been fulfilled 350 years later when for the first time a king named JOSIAH became king of Judah. When Josiah was 8 years old he became king, and he reigned at Jerusalem for 31 years. In the 18th year of Josiah's reign (622 B.C.) Josiah's officials discovered the Book of the Law - and Josiah read it and realized how much Israel had gone astray. He committed himself to reform Israel, and became determined to purge Israel of its idolatry.

Josiah sent his officials to the prophetess Huldah in Jerusalem to enquire of her what the discovery of the Book of the Law meant. She gave them this prophecy -

"This is what the LORD says: I am going to bring disaster on this place and its people, according to everything written in the Book the king of Judah has read. Because they have forsaken me and burned incense to other gods and provoked me to anger by all the idols their hands have made, my anger will burn against this place and will not be quenched."

"This is what the LORD, the God of Israel says concerning the words you heard: Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken against this place and its people, that they would become accursed and laid waste, and because you tore your robes and wept in my presence, I have heard you declares the LORD. Therefore I will gather you to your fathers, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place." 2 KINGS Chapter 22

King Josiah carried out a purge of idolatry both in the Kingdom of Judah and in the Northern Kingdom. He removed all the idols from the Temple of Jerusalem and burned them outside Jerusalem. He also destroyed all the "high places" or altars throughout all of Israel where worship of the idols took place and executed all the idolatrous priests. At Bethel people had been buried near to the altars. Josiah dug up these bodies and burned them on the altars, thus fulfilling the prophecies made 350 years earlier. 2 Kings chapter 23 describes the purge of Josiah.



CYRUS

God not only prophesied the duration of the captivity, He also prophesied the name of the man who would bring the captivity to an end - CYRUS. The name of Cyrus was prophesied more than 100 years before Cyrus was born.

The prophecy states that Cyrus would allow the Jews to return to their homeland and would issue a decree authorizing the rebuilding of their Temple at Jerusalem.

"This is what the LORD says - your Redeemer, who formed you out of the womb:... who says of Jerusalem, "It shall be inhabited," of the towns of Judah, "They shall be built", and of their ruins, "I will restore them", who says to the watery deep, "Be dry and I will dry up your streams", who says of Cyrus "He is my shepherd and will accomplish all that I please; he will say to Jerusalem, "Let it be rebuilt", and of the Temple, "Let it's foundations be laid." ISAIAH 44 v 24-28

"This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut: I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron. I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD, the God of Israel, who calls you by name. For the sake of Jacob my servant, of Israel my chosen, I call you by name and bestow on you a title of honor, though you do not acknowledge me. I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me, so that from the rising of the Sun to the place of it's setting men may know there is none besides me. I am the LORD, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things..." ISAIAH 45 v 1-7

"This is what the LORD says - the Holy One of Israel, and it's maker: Concerning things to come,...I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty." ISAIAH 45 v 11-13

The ministry of the prophet Isaiah lasted until about 690 B.C. so these prophecies were all made before that date. Cyrus was born 607 B.C. at the earliest - almost 100 years after the prophecies were written.



TESTIMONY OF CYRUS HIMSELF TO ISAIAH'S PROPHECY

We find recorded in the history of Josephus that Cyrus wrote throughout all his dominions that -

"God Almighty hath appointed me to be king of the habitable earth," and that "He indeed foretold my name by the prophets, and that I should build him a house at Jerusalem which is in the country of Judea."

Josephus goes on to say that, when Cyrus had read the words of the prophet Isaiah,

"He called for the most eminent Jews in Babylon and said to them, that he gave them leave to go back to their country and to rebuild their city Jerusalem and the Temple of God."

Josephus also gives a copy of the letter written by Cyrus to the governors that were in Syria, which letter begins as follows:

"King Cyrus to Sisinnes and Sathrabuzzanes, sendeth greetings. I have given leave to as many of the Jews that dwell in my country as please to do so to return to their own country, and to rebuild the city, and to rebuild the Temple of God at Jerusalem on the same place where it was before." JOSEPHUS - ANTIQUITIES Bk XI, Chapter 1 see 1 & 3

In the whole bible only two people are prophesied by name before their birth - JOSIAH and CYRUS. Josiah ruled up until the very year that the captivity began. He died in 607 B.C. Cyrus's reign began in 537 B.C., the very year the Captivity ended.

So God not only predicted the length of the Captivity, but also the names of the rulers at its beginning and end – rulers that God claims to have put in place.

What all this suggests is that God is in control. He determined when the captivity would start, and when it would end. When the mighty Babylonian Empire would rise, and when it would fall, and even who would bring that about.

The Babylonian Empire was the first of a series of world empires to exercise dominion over Israel.

In our current circumstances, we face a new World Order, and once again we have a prophecy of its duration – 3.5 years. Will you have faith and hold out, trusting that God will keep His promise ?



THE PROPHET DANIEL

Daniel lived contemporary with both Jeremiah and Ezekiel, and is mentioned twice in the Book of Ezekiel.

14:12 The word of the LORD came again to me, saying, 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. EZEK 14 v 12

Ezekiel finished writing his book in about 520 B.C. since the last event he describes in the Book of Ezekiel is the return of the Holy Spirit on that date. However, the book tells us that God spoke these words to Ezekiel between 590B.C. when the Spirit departed, and 586 B.C. when Jerusalem fell.

In the quote above, Ezekiel is drawing our attention to three men renowned for their righteousness all of whom are found in our Scriptures. It is certain that these three persons were either Israelites or Patriarchs, since it would not make sense for God to draw attention to the righteousness of other nations who followed other gods and other commandments, especially given the circumstances (being captive amongst foreigners). Daniel is placed on a level with the greatest of the Patriarchs Noah and Job.

Righteousness is ascribed to him, as we find in the Book of Daniel, where Daniel is said to be highly esteemed by God, devoutly prayerful, and mindful of the laws of idolatry and purity. The deliverance of three men through their righteousness is a clear allusion to the story of the three friends of Daniel in the fiery furnace.

28:1 The word of the LORD came again unto me, saying, 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: 28:3 **Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:**28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: 28:5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: 28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; 28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. EZEK 28 v 1



Here the WISDOM of Daniel is referred to, as well as Daniel's ability to understand secrets (i.e. interpret riddles and dreams). These are the very qualities portrayed of Daniel in the Book of Daniel. This is done in the very context of the Prince of Tyre setting himself up as an idol - exactly what Nebuchadnezzar did.

It is therefore certain that during the earliest days of the Persian Empire, Daniel was already regarded as a prophet. It is also certain that as early as 590 B.C. God spoke to Ezekiel about the righteousness and wisdom of Daniel, and He spoke in such a way as to expect Ezekiel to understand the reference to Daniel.

LANGUAGE OF BOOK OF DANIEL

That Daniel lived during the time of Ezekiel is also evident from the languages in which the Book of Daniel is written. The scrolls of Daniel are written partly in Hebrew and partly in Aramaic, and the Aramaic is not at all the Aramaic of the other documents of the Maccabean period, but the eastern Aramaic of the sixth century BC. This Aramaic is very similar to the Aramaic found in 5th Century Elephantine papyri, and also in the Book of Ezra. The Aramaic is official Aramaic which predates the Aramaic of Greek times.

The Hebrew too is classical Hebrew, not the Hebrew of the Maccabean period.

Scattered throughout the text are Persian and Assyro-Babylonian words, all dating to the period of captivity, and prior to the Greek empire.

Frequency of foreign words

Era	Language	Number of words found in Daniel
Canaanite	Aramaic	Very similar to Ezra and 5th Century Elephantine Papyri
Assyrian- Babylonian 742-537 B.C.	Assyrian/Babylonian	7+ : all proper names are in Assyria-Babylonian
Persian Empire 537- 333 B.C.	Old Persian	21 : all 21 words are Old Persian (pre Greek conquest)
Greek Empire 333-67 B.C.	Greek	3



Nabatean Kingdom 50 B.C.	Arabic, Latin, Egyptian	0
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See : <https://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1981-3/1981-3-03.pdf>



DANIELS PREDICTIONS ABOUT THE PERSIAN AND GREEK EMPIRES

Daniel lived through the 70 years of the Babylonian empire, and also the first years of the Persian empire that succeeded it.

What is interesting is that the majority of the detailed prophecy in Daniel relates to the Greek empire that succeeded the Persian empire.

Daniel Chapter 11 describes the precise events that will take place. The table below lists each prophecy next to its fulfilment.

	Prophecy	Historical Fulfillment	Date of Fulfillment
PERSIANS	"And now I will show you the truth. Behold, three more kings shall arise in Persia; and a fourth shall be far richer than all of them; and when he has become strong through his riches, he shall stir up all against the kingdom of Greece."	The fourth king of Persia was Xerxes. He had proverbial riches. And it was Xerxes who launched an immense invasion of Greece	483-480 B.C.
ALEXANDER	"Then a mighty king shall arise, who shall rule with great dominion and do according to his will. And when he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not by his posterity, nor according to the dominion with which he ruled; for his kingdom shall be plucked up and go to others besides these."	Alexander the Great was the first and mightiest of the kings of the Greek Empire. After his death, his kingdom was split between his four generals - none of whom were his posterity.	332 B.C.
TIME OF THE PTOLEMIES	"Then the king of the south shall be strong, but one of his princes shall be stronger than he and his dominion shall be a great dominion."	The southern part of the Greek Empire was based in Egypt. It was from the Egyptian part of the Greek Empire that the Seleucids emerged.	301 B.C.



TIME OF THE PTOLEMIES	"After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make peace; but she shall not retain the	Ptolemy Philadelphus was king of the southern part of the empire (Egypt). He gave his daughter Berenice to the king of the northern part of the empire (Syria) in order to	284 B.C.
	strength of her arm, and he and his offspring shall not endure; but she shall be given up, and her attendants, her child, and he who got possession of her."	make peace. The northern king was named Antiochus Theos. Antiochus divorced his first wife and married Berenice and gave her a child. However, the first wife got revenge by having Berenice and Antiochus killed together with their child.	
TIME OF THE PTOLEMIES	"In those times a branch from her roots shall arise in his place; he shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail."	Berenice's brother - Ptolemy Euergetes - organizes an army to attack the northern kingdom. He wants revenge for Berenice's death. He defeats the northern kingdom.	264 B.C.
TIME OF THE PTOLEMIES	"He shall also carry off to Egypt their gods with their molten images and with their precious vessels of silver and gold; and for some years he shall refrain from attacking the king of the north. Then the latter shall come into the realm of the king of the south but shall return into his own land."	Ptolemy Euergetes takes all the valuables of the northern kingdom back to Egypt. He brings so many valuables back to Egypt that the Egyptians name him "Euergetes" meaning "benefactor".	
TIME OF ANTIOCHUS THE GREAT	His sons shall wage war and assemble a multitude of great forces, which shall come on and overflow and pass through, and again shall carry the war as far as his fortress.	The sons of the northern king - Antiochus the Great and Seleucus Callinicus warred attacked the southern Kingdom for the first time. They warred against Ptolemy Philopater - Euergetes's son	219 B.C.



TIME OF ANTIOCHUS THE GREAT	Then the king of the south, moved with anger, shall come out and fight with the king of the north; and he shall raise a great multitude, but it shall be given into his hand. And when the multitude is taken his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail."	The South fights back and wins the war. Ptolemy Philopater defeats the northern kingdom at Raphia, near Gaza.	217 B.C.
TIME OF ANTIOCHUS THE GREAT	For the king of the north shall again raise a multitude, greater than the former; and after some years he shall come on with a great army and abundant supplies. In those times many shall rise against the king of the south; and the men of violence among your own people shall lift themselves up in order to fulfill the vision; but they shall fail. Then the king of the north shall come and throw up siege works, and take a well-fortified city. And the forces of the south shall not stand, or even his picked troops, for there shall be no strength to stand. But he who comes against him shall do according to his will, and none shall stand before him; and he shall stand in the glorious land, and all of it shall be in his power	The Northern kingdom attacked the southern kingdom again, but this time the northern kingdom won. Antiochus the Great became master of Palestine. He defeated Ptolemy Epiphanes, the son of Ptolemy Philopater, at Panion. He was helped by Philip of Macedon, rebels in Egypt, and by Jews who helped besiege the Egyptian garrison in Jerusalem. The Jews had hoped that helping the northern kingdom would gain Palestine its independence - they were disappointed. Palestine was now under the sway of the Seleucids - it had hitherto belonged to the Ptolemies.	198 B.C.



TIME OF ANTIOCHUS THE GREAT	He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of peace and perform them. He shall give him the daughter of women to destroy the kingdom; but it shall not stand or be to his advantage.	Antiochus the Great gave his daughter Cleopatra to the king of the southern kingdom. Antiochus's plan was to use his daughter to sabotage the southern kingdom. However, his daughter sided with the king of the south and would not carry out her father's evil plots. So his plan failed.	
TIME OF ANTIOCHUS THE GREAT	Afterwards he shall turn his face to the coastlands, and shall take many of them; but a commander shall put an end to his insolence; indeed he shall turn his insolence back upon him. Then he shall turn his face back toward the fortress of his own land; but he shall stumble and fall and not be	Antiochus the Great set about conquering the Aegean Islands bordering Italy. He was defeated by the Romans - who then imposed a tribute upon him. He returned to his own land in order to find money to pay the tribute. He attempted to plunder the Temple of Jupiter at Elymais, but was killed by	189 B.C.
	found.	the infuriated inhabitants.	
TIME OF SELEUCUS PHILOPATER	Then shall arise in his place one who shall send an exactor of tribute through the glory of the kingdom; but within a few days he shall be broken, neither in anger nor in battle.	Seleucus Philopater, son of Antiochus the Great, set about gathering the tribute to pay to Rome. He extracted much money from his subjects, and also sent his minister - Heliodorus - to plunder the Temple in Jerusalem. After a relatively short reign of 12 years he was poisoned by Heliodorus, who hoped to gain the crown thereby.	189-177 B.C.



TIME OF ANTIOCHUS EPIPHANES	In his place shall arise a contemptible person to whom the royal majesty has not been given; he shall come in without warning and shall obtain the kingdom by flatteries. Armies shall be utterly swept away before him and broken, and the prince of the covenant also. And from the time that an alliance is made with him he shall act deceitfully; and he shall become strong with a small people.	Antiochus Epiphanes, the younger son of Seleucus Philopater, over threw Heliodorus and assumed the throne. He was not the rightful heir - the title belonged to his older brother - Demetrius - who was hostage in Rome.. Antiochus also murdered his younger brother (the prince of the covenant) who also posed a challenge to the throne.	177 B.C.
TIME OF ANTIOCHUS EPIPHANES	Without warning he shall come into the richest parts of the province; and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil and goods. He shall devise plans against strongholds but only for a time.	Antiochus's method of ruling was to enrich himself with loot, then bestow lavish gifts upon his followers.	
TIME OF ANTIOCHUS EPIPHANES	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 wage war with an exceedingly great army; but he shall not stand, for plots have been	Antiochus Epiphanes attacked the kingdom of the south. However, he had plotted with the leaders of the army of the south. So by treachery he defeated the south, even though the army of the south was much bigger	
	devised against him. Even those who eat his rich food shall be his undoing; his army shall be swept away, and many shall fall down slain. And as for the two kings, their minds shall be bent on mischief ; they shall speak lies at the same table, but to no avail; for the end is yet to be at the time appointed.	than his army. He did not kill the king of the south, Ptolemy Philometer , but made him king at Memphis - (they ate together at the same table.) pretending he wanted to help him against Ptolemy Physcon, whom the Egyptians had made king.	



TIME ANTIOCHUS EPIPHANES	OF And he shall return to his land with great substance, but his heart shall be set against the holy covenant. And he shall work his will, and return to his own land.	Antiochus returned from Egypt in 169 B.C. with much loot. In his absence it had been rumored that he had died in the fighting. So Jason, a former high priest, had stormed Jerusalem and ousted Menelaus, the high priest installed by Antiochus. On his return, therefore, Antiochus attacked Jerusalem, slaughtered many of its inhabitants, plundered and desecrated the temple and reinstated Menelaus as high priest.	169 B.C.
TIME ANTIOCHUS EPIPHANES	OF At the appointed time he shall return and come into the south; but it shall not be this time as it was before. For ships of Kittim will come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and give heed to those who forsake the holy covenant. Forces from him shall appear and profane the Temple and fortress, and shall take away the continual burnt offering. And they shall set up the abomination that makes desolate.	Antiochus decides to attack Egypt again. But Ptolemy had suspected his designs and had called on the help of Greek mercenaries and on the help of the Romans. The Romans met Antiochus at Alexandria in Egypt and ordered him to keep out of Egypt. Antiochus was forced to submit and he withdrew north seething with anger and humiliation.. He gave vent to his wrath by turning on the Jews. He sent an army which fell upon Jerusalem, slaughtering many, taking others as slaves and looting and partially destroying the city. In 167 B.C. orders were	167 B.C.



		<p>given that the temple ritual must be suspended, that the sacred scriptures must be destroyed, that the sabbath and other festival days be no longer observed, that the strict food laws be abolished and that the right of circumcision be discontinued.. The culminating attack on Jewish worship came in December, when an altar and probably also an image ('the abomination that makes desolate') were erected in the temple court and dedicated to the worship of OLYmpian Zeus.. Similar altars were set up throughout Judea and the Jews were ordered to sacrifice at them. Disobedience was rewarded with severe penalties. Jews who forsook Judaism and embraced the Greek culture were favored and honored.</p>	
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<p>THE TIME OF ANTIOCHUS EPIPHANES</p>	<p>He shall seduce with flattery those who violate the covenant; but the people who know their God shall stand firm and take action. And those among the people who are wise shall make many understand, though they shall fall by the sword and flame, by captivity and plunder, for some days. When they fall, they shall receive a little help. And many shall join themselves to them with flattery; and some of those who are wise shall fall, to refine and cleanse them and to make them white, until the time of the end, for it is yet for the appointed time.</p>	<p>Antiochus rewarded those who violated the covenant, and punished those who held to it.</p>	
<p>THE TIME OF ANTIOCHUS EPIPHANES</p>	<p>And the king shall do according to his will; he shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper until the indignation is accomplished; for what is determined shall be done. He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god, for he shall magnify himself above all. He shall honor the god of fortresses instead of these; a god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts."</p>	<p>Antiochus called himself "Theos Epiphanes" meaning "God Manifest".- regarding himself as the incarnate manifestation of Olympian Zeus, whom he set up as the greatest of the gods.</p> <p>Antiochus did not honor Apollo, the traditional protector of the Seleucid dynasty, but instead he raised up Olympian Zeus as the chief god of his kingdom - and he himself claimed to be Zeus.</p>	



THE TIME OF ANTIOCHUS EPIPHANES	He shall deal with the strongest fortresses by the help of a foreign god; those who acknowledge him he shall magnify with honor. He shall make them rulers over many and shall divide the land for a price.		
TIME OF POMPEY	At the time of the end a king of the south shall attack him; but a king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships; and he shall come into countries and shall overflow and pass through.	Having been ordered out of Egypt, Syria was attacked and finally annexed by Rome in 65 B.C.	65 B.C.
TIME OF POMPEY	He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites.	Jerusalem was taken by Pompey in 63 B.C. Pompey started a campaign against the Nabateans in 63 B.C. The Nabateans were a powerful Arab tribe which had occupied the old kingdoms of Edom to the south, Moab to	63 B.C.
		the south-east and Ammon to the north-east of the Dead Sea. However Pompey did not complete this campaign. He postponed it in order that he might settle the quarrels of rival Jewish leaders. Thus the Nabateans retained their independence, and Edom, Moab and most of Ammon remained outside the Roman empire (a small section of Ammon lay within the Roman territories of Peraea and Decapolis.)	



TIME POMPEY	OF	He shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train.		
TIME POMPEY	OF	But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many. And he shall pitch his palatial tents between the sea and the glorious mountain; yet he shall come to his end, with none to help him.	In 54 B.C. Crassus undertook a campaign against the Parthians; (Crassus, Pompey and Julius Caesar were the members of the First Triumvirate); but before the campaign he took over the province of Syria and pillaged it very thoroughly, also plundering the treasures of the temple in Jerusalem. He pitched his tents between the Mediterranean and Mount Zion. His campaign, however, was unsuccessful. He was killed by the Parthians.	54 B.C.
		The people of the ruler who will come will destroy the city and the sanctuary.	The people of the ruler after Crassus were the people of the Roman Empire. So Daniel is saying that the Romans will destroy the city and the Temple. It was just	
			after Crassus that the Romans installed their own rulers in Palestine - the Herodians.	



		The end will come like a flood: war will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one seven, but in the middle of that seven he will put an end to sacrifice and offering. And one who causes desolation will place abominations on a wing of the temple until the end that is decreed is poured out on him	The final "seven" years is described, during which the Romans destroyed the nation of the Jews. This war lasted seven years from 66 A.D. till 73 A.D., and it was in the middle of this period (70A.D.) that the Temple was destroyed, putting a permanent end to sacrifice and offering.	66-73 A.D
TIME JESUS	OF	But at that time your people - everyone whose name is found written in the book - will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.	Every Christian fled Jerusalem before the destruction in 70 A.D. and took refuge in Pella, east of the Jordan.	70 A.D

These prophecies end with the statement that –

"The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: war will continue until the end, and desolations have been decreed."

"The people of the ruler who will come" means the people of the Roman Empire. It was just after Crassus that Rome installed its own ruler as king in Palestine - Herod.

The final "seven" describes the seven year war during which the Romans destroyed the Jews. This war lasted from 66 A.D. till 73 A.D. Half way through this period the Temple was destroyed (70 A.D.) putting a permanent end to sacrifice and offering.

Before the siege of Jerusalem in 70 A.D. all of the Christians, having observed the warnings of Jesus, had fled Jerusalem and took refuge in the city of Pella east of the Jordan. So they were delivered from the tribulation that was to come. Daniel chapter 12, that at the time of the end there will be a resurrection of the dead (30A.D.), a gathering up of the elect (66 A.D. onwards when Christians were gathered out of Jerusalem) and the power of the Holy people will be finally broken (70 A.D.)



WAS DANIEL'S BOOK EXISTENT DURING THE GREEK EMPIRE ?

Yes, the Book of Daniel was. We have already seen that it was written in Official Aramaic that predates the Greek period, and contains many Old Persian words. Daniel is also mentioned by Ezekiel, who was a contemporary. In addition are the following evidences -

1. Included in the Old Testament Canon, which was closed after Malachi – so there were no further books added after 424 B.C.
2. shown to Alexander the Great (333 B.C.)
3. translated into Greek by the Ptolemies (250-150 B.C.)
4. regarded as canonical by the Qumran sect (196 B.C.)
5. regarded as canonical by the Maccabees (165 B.C.)

THE CLOSING OF THE OLD TESTAMENT CANON

The Old Testament Canon was closed in 424 B.C. and from that time on there was no further prophecy. The ancient synagogue believed that after the prophet Malachi there was no prophetic voice for 400 years until the voice of John the Baptist. The Book of Daniel has always been part of the Old Testament Canon, therefore it must predate 424 B.C.

A recurring sadness in *1 Maccabees* is that "there is no prophet in the land"! The dying priest Mattathias in *1 Maccabees 2:49-70* used the example of Daniel and his three companions to rally his sons to be found faithful to the God of Israel. He appealed to the voice of a past prophet because there was no living "Daniel the prophet" in the land then. Bottom line: If Daniel was written in the inter-testament period he was "no prophet"! The fact is he was a prophet because he wrote and spoke before God silenced His prophets in the 400 years leading up to John the Baptist's grand announcement in the wilderness.

SHOWN TO ALEXANDER

In his *Antiquities of the Jews*, Book XI, chapter 8, Josephus tells us a gripping story of how during the siege of Tyre the Greek conqueror Alexander the Great asked the Jews for provisions for his army. Jaddua, the high priest, refused Alexander's request. The reason he gave was that the Jews had sworn allegiance to the Persian king, Darius. Once Alexander had overcome Tyre, he furiously marched on Jerusalem to teach the Jews a lesson.



It seems Jaddua the high priest had been told by God in a dream what the Jews must do. All the priests dressed in white. Jaddua put on his high priestly garb, a scarlet robe, the breastplate and the golden mitre. Followed by the procession of the priests in white, and singing the songs of Zion, the Jews went out to greet Alexander on his white steed with his fierce and unstoppable army. According to Josephus, Jaddua showed Alexander the prophecies of Daniel, as read in chapter 8:1-8 and 15-22. These are passages that prophesied of Alexander's arrival and invincibility on the world stage. Apparently, Alexander was so overcome that he offered sacrifices and worshipped the God of the Jews.

The salient point is that this happened around 330 BC. Alexander destroyed every city in Syria allied to Darius, with the sole exception of Jerusalem. Indeed, Alexander not only spared Jerusalem and its Temple, but highly favored it.. Josephus informs us of a very reasonable explanation: The impression made upon him by the reading of Daniel the prophet. Alexander was floored as he realized he was the star of this supernatural prediction written generations before his arrival!

Alexander, angry with the Jews who refused to give him their allegiance, was going to Jerusalem to punish them and make them an example. When he arrived, however, a procession of priests, which he had foreseen in a dream, met him. In this dream, God had promised him victory, and for this reason he spared the Jews. Josephus adds that the priests showed Alexander the prophecies in Daniel concerning a Greek conquering the Persian Empire. This pleased Alexander, and he treated the Jews with kindness.

What we know of Alexander is very compatible with this account -

- Alexander marched through that area on his way to Egypt - capturing every city as he went
- During his siege of Gaza, Alexander would have had to secure the submission of Jerusalem which occupied a threatening position in regard to his communications.
- Alexander did visit Jerusalem in 333 A.D.
- Alexander came to punish the Jews
- Alexander mysteriously changed to treating the Jews with kindness
- Alexander was a romantic and much given to oracles, omens and the like

The Jews were terrified of Alexander, and they naturally wanted to avert punishment. At the same time the Jews would be very aware that Alexander had fulfilled the prophecy of the Greeks defeating the Persians. Under these circumstances it is VERY likely that the Jews would have shown these prophecies to Alexander because this would flatter Alexander and also show Alexander that the Jews were God's chosen.



Alexander's arrival at Jerusalem would have been a very high profile event for the Jews - and certainly would have been recorded in the history in some detail. Similarly, the showing of Daniel's prophecies to Alexander would have changed the policy of Alexander towards the Jews - and so this too would be a central event in the political life of the nation.

IN THE SEPTUAGINT

The five books of Moses were translated into Greek by the Ptolemies about 250 B.C. All 39 books of the Old Testament were translated into Greek by 150 B.C and were in wide circulation in the synagogues.

This Greek translation was called the Septuagint. The inclusion of the Book of Daniel in the Septuagint, shows that it must have predated the time of the Seleucids and the Maccabees. Consequently it would have a date of at least 200 B.C. if not earlier.

IN THE QUMRAN COMMUNITY

The Qumran community was known as the Essenes. They comprised Jews who had withdrawn into the desert during the Greek occupation of Judah. The date of the founding of the Qumran community is given in one of their most central texts - referred to by scholars as *the Zadokite Fragments or the Damascus Document*.

The text begins by declaring that in ancient times, Israel went astray. As a result, God "hid His face" and allowed the destruction of the First Temple (586 B.C.) Yet a remnant of the defeated people remained, and it was they who ultimately formed the sect. There then follows -

"And in the period of wrath, three hundred and ninety years after He had handed it (the Temple) over to Nebuchadnezzar king of Babylonia, He remembered them (Israel) and caused to grow from Israel and Aaron the root of a plant (ie the sect) (Zadokite Fragments 1 v 5-7)

If we calculate from the dating for the destruction of the First Temple, we arrive at 196 B.C. for the founding of the sect. The text of the Zadokite Fragments then tells about a period of confusion followed by the rise of the sect's leader, the Teacher of Righteousness:

"Then they understood their transgression and knew that they were guilty. They were like blind men groping on the road for twenty years. Then God paid attention to their deeds for they sought Him whole-heartedly, and He set up for them a Teacher of Righteousness to direct them in the way of His heart"

It appears that during the initial period of 20 years the sect was leaderless and even formless until the Teacher of Righteousness established his leadership over it (176 B.C.). Only with the teacher's emergence and his assumption of control did sectarian teachings and a distinctive way of life take shape. The Teacher of Righteousness assumed leadership of the



sect and introduced his teachings; at that time or shortly thereafter the sect moved to its site in the wilderness at Qumran.

Much of their scrolls contain portions of the Old Testament. *The Qumran community held Daniel's work in such high regard as to refer to him as "Daniel the prophet", a title bestowed on him in a florilegium found in 4Q.* Given the date when the Essene community began, it is reasonable to say that what they had is a fair representation of the canon passed down by the previous century. (300-200 B.C.) .This practically takes their canon back to the time of the prophets. With the exception of Esther, they had all the books we have in our Hebrew canon today.

The Qumran community itself was in existence from 196 B.C.. Hence Daniel would be regarded as canonical from this earlier time at least. To be accepted as canonical, Daniel must have predated 196 B.C. by at least a century. In short - "The discovery of manuscripts of Daniel at Qumran dating from the Maccabean period renders it highly improbable that the book was composed during the time of the Maccabees." Daniel must be much older.

REFERENCED BY THE MACCABEES

The existence of the Book of Daniel at the very beginning of the Maccabean Period is confirmed by the First Book of Maccabees.. In the First Book of Maccabees, Mattathias, father of the Maccabean brothers, encourages his sons in the revolt against Antiochus Epiphanes by recalling to them the deeds of their fathers. In I Maccabees2 he is quoted as saying -

"Ananias, Azarias, and Misael, by believing, were saved out of the flame. Daniel for his innocence was saved from the mouth of lions."

Mattathias died in 166 B.C. so Daniel must date from before the time of the Maccabees.

Furthermore, the context seems to indicate that Mattathias was referring to an event far in the past. Also, the context of the reference seems to indicate that the author considered Daniel canonical.

ACKNOWLEDGED BY JESUS

Jesus calls Daniel "the prophet" (Matthew 24:15) – so He regarded Daniel as a real prophet, and the Book of Daniel as a truthful account.



WHAT DO THESE PROPHECIES TELL US ABOUT GOD ?

SEEING THE FUTURE : Daniel's prophecies show that Daniel was given foreknowledge of everything that would happen. It appears that the messengers who relayed this information to Daniel were from an eternal realm, where past, present and future were all visible to them

PREPARING FOR THE FUTURE : The focus was on the Greek period because the Greek rulers were most militant against the religion of YHWH. Daniel was given this information so that people might hold out through the tribulation of those times.

SETTING LIMITS ON OUR FREEDOM : The prophecies read like a list of things that people did – just doing what they pleased, with barely any intervention from God.. However, God did set some boundaries – certain end dates, or “appointed times”, and a date of judgement when names are found written in a book. God is ultimately in control in deciding how far things can go. The Captivity only lasted just as long as God said it would last, and not a day longer. The New World Order will only last as long as God allows. If He says 3.5 years, then it will only last that long.

GOD SEES ALL : The prophecies reveal that God sees everything, past, present and future, things done in secret, even our intentions.

WHAT DOES THIS TELL US ABOUT THE NEW WORLD ORDER ?

There is nothing new about new world orders. Vast global empires have occurred before – were allowed to occur by God for a certain time.

DURATION : Like the Babylonian, Persian and Greek empires, the NWO will have a limited duration (in the case of the NWO, 3.5 years)

PREPARATION : God has provided prophecies to help us prepare for that tribulation – by taking refuge, storing to avoid famine, finding alternate currency, not losing hope and caving in.. Not resorting to evil in order to survive.

REPENTANCE : One purpose of the prophecies is so that we can turn to God when we see the prophecies being fulfilled.

JUSTICE : Knowing that God sees everything, and will judge or reward everyone according to what they have done.

KINGDOM OF GOD : The assurance that the Kingdom of God will be established on earth after the globalist empires cease.



NOTE : The Beast of Revelations combines the secularism of the Greek culture, with the authoritarianism of the Babylonian (Iraqi) and Persian (Iranian) cultures – but all are centered on the worship of the state and its leaders. However Revelations identifies the Beast strongly with the Roman Empire of Western Europe.