

A Geologic Hypothesis for the Location and Manor of the Demise of the Beast King of the North

Parallels in the Prophecies of Daniel, Yeshua, John & Joel

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Introduction

Our Creator designed the laws which govern the natural world, many of these laws we do not fully comprehend. Often, when we do not understand how He accomplishes His will, we call these occurrences miracles. Miracles occur in the physical world in response to the command of power by our Creator who works within the natural laws He created. As scientific knowledge increases we can now explain how some of these miracles were performed in the natural world, however, many miraculous events still escape explanation. For the ones we can explain, we can still think of them as miraculous because of the timing of the Creator and his power over the physical world.

David has spoken these words about our Creator: “You have made the land quake, You have split it open; repair its rifts, for it is shaken.” (Psalm 60:2). Job also makes mention of this power of the Creator to move the earth: “But the mountain collapses and crumbles away and the rock moves from its place.” (Job 14:18). These and similar verses are often speaking about the geologic consequences of the global flood of Noah. The raising of the continents, which was associated with major faulting and earthquakes, would have allowed for the draining of the flood waters into newly-created ocean basins. The geologic evidence of the tectonic upheaval associated with the flood is thus strikingly visible today. We now understand the natural causes of what is described in these verses as being associated with earthquakes and caused by stresses within the earth. Creation scientists, those like myself, who study data supporting the scriptural account of creation and the flood, have extensively studied these past geologic events. This paper endeavors to take a look at geology in the scriptures as it relates to future prophesied events.

What is absolutely fascinating to me as a geoscientist; is that every subtle clue in scripture attesting to past shaking of the earth is entirely consistent with what has been discovered about the geologic setting of the area in which Biblical events occurred. The Levant and Arabia sit right along a rift valley that extends along the Jordan River and through the Dead and Red Seas (Figure 1). This rift valley is a result of the extensional stress that is caused by the African and Arabian Plates (portions of earth’s crust) that have been moving away from each other ever since the global flood and causing the earth in between to split open and mountains along the rift to collapse. If these plates were moving toward each other, the resulting compressional stress would cause mountain uplifting like the mighty Himalayas. However, what we see in scripture is the collapse of mountains, rifting, and fracturing consistent with what geoscientists call extension, as opposed to compression, all throughout the Holy Land.

This extension is true of the past fractures that opened up to either erupt out fire and brimstone on Sodom and Gomorrah in Genesis 19 (volcanism that would then rain down fire and brimstone is associated with rift settings), or swallow up rebellious Korah, Dathan, and Abiram while wandering in the deserts of Arabia as found in Numbers 16. The fate of Korah and his accomplices is a direct parallel, geologically, to the prophesied fate of Daniel 11's King of the North. First however, in order to fully understand how and where the King of the North meets his demise, I will discuss some parallels seen in various verses of Daniel and Revelation and spend some time then discussing the path he takes to get to his final destination. Placing his demise in

geographic context is important to understanding the geologic clues in these scriptures.

Prophecy is full of future earthquakes, such as the collapse of the Mount of Olives into a broad plain (Zechariah 14:4). This agrees with Job and David who speak about rifting and collapse in the past in this area.

The crossings of the Red Sea (Exodus 14) and Jordan River (Joshua 3) are probably also associated with major earthquakes and shifting blocks of land that aided the miracle of dry land temporarily appearing. I personally believe that it took more than just a strong east wind, as mentioned in Exodus 14:21, to make the Red

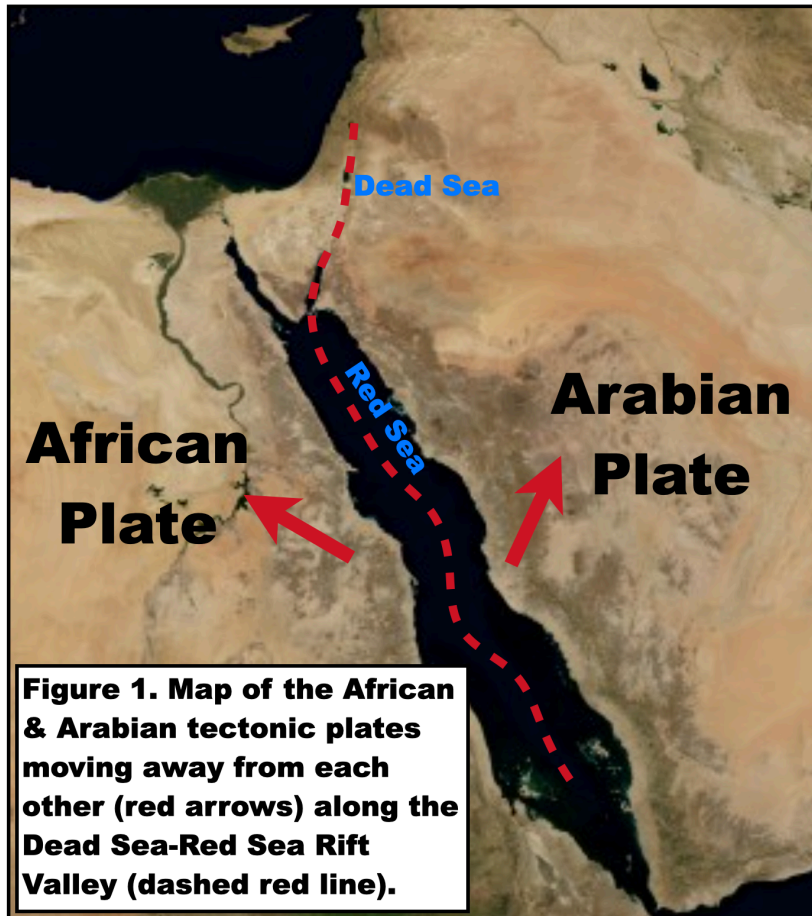


Figure 1. Map of the African & Arabian tectonic plates moving away from each other (red arrows) along the Dead Sea-Red Sea Rift Valley (dashed red line).

Sea crossing possible. In many stories, the shaking of the earth is left out and only the consequences are mentioned. Such was the case in the story of Korah where only the rifting of the earth was mentioned and not the shaking which caused the rift.

In both the crossing of the Red Sea and the Jordan, the water formed a "wall" (Exodus 14:22) or a "heap" (Joshua 3:13), which may, theoretically, be possible during an earthquake and strong wind, but for which I know of no other historical or natural examples. I do not want to dismiss the role of the miraculous in these events. Some things the ancients would consider miraculous we now have a scientific explanation for, but there is much which is still beyond our comprehension in the natural world.

In a later crossing of the Jordan, an earthquake could have aided in the miracle of Elijah and Elisha crossing the Jordan as a small aftershock may even be responsible for subtly creating new fractures throughout the buried layers of rock and re-plumbing the spring of Jericho. Re-plumbing via fractures could result in the spring-water originating now from a layer of rock with sweet, instead of bitter water. The true miracle here may be the timing of the prophet Elisha in conjunction with an aftershock (2 Kings 2), and not a chemical reaction caused by the addition of a very minor amount of salt (2 Kings 2:21) compared to the flow of this spring to the present day.

Scientists studying the geology and archeology of the area have been able to determine the approximate size of the earthquakes responsible, and the impact on humanity of some of these occurrences using both science and scripture (<https://www.icr.org/article/greatest-earthquakes-bible/>). Since we see subtle clues in the Biblical record of history indicating the association of miraculous events with earthquakes, one way to study prophecy is to keep the discussed understanding of the area's geology in mind. By looking for similarly subtle clues we can form hypotheses about ways in which future prophecies may literally be fulfilled.

Methodology

As a geoscientist, I have been trained in, and practice the art of what I call “three-dimensional thinking”. Three-dimensional thinking requires intimate familiarity with data and the compilation of patterns into a robust whole that tells a story or paints a picture. The best example I can provide of this is in putting together a puzzle. Adjacent puzzle pieces will contain much of the same elements, with a few subtly different details. For example, blue pieces may be sky or water, green pieces may be the trees, while brown and yellow spotted pieces might be a giraffe! Pattern analysis is what is used to identify the major similar elements, but it is the subtle details that then fit together to make the interlocking picture complete. This kind of thinking is inherently messy, with scattered puzzle pieces found all over the mental table until the picture is complete, but the end result is multi-faceted. Putting together a puzzle is difficult and takes a great deal of time and effort, but the resulting picture is much easier to appreciate in the long run when its beauty is seen.

Contrast this with what I would call “two-dimensional thinking”. Two dimensional thinking might appear more logical in that it builds linearly, one element after the next. However, the problem with more linear, two-dimensional thinking is that it is much easier to miss a great deal of additional information and arrive at a conclusion that is only partial at best. At worst, the conclusion reached overlooks critical subtle clues making the proposed interpretation incorrect. Because it is more linear and not interlocking like a puzzle, an interpretation like this is often prone to failure. Generally however, this kind of thinking will put some of the puzzle pieces together and so can be used as a foundation, or starting point for further work.

When it comes to interpreting scripture, the proof-text methodology I consider to be a prime example of two-dimensional thinking. This method often takes distinct passages of scripture, and links them together artificially in a linear fashion. An example of this kind of thinking is the linking of time prophecies in Daniel, with verses that

mention a day for a year previously, and then concluding that time periods in Daniel also use this correlation. Hence the “day/year” principle of prophetic interpretation is arrived at without any consideration of whether the secondary author, Daniel in this case, actually had these older verses in mind.

A prime example of this is a common interpretation of the 70 “week” prophecy of Daniel. By translating the Hebrew word *shabua* (שבוע) here as “weeks” instead of the more proper “sevens”, one concludes that the 70 “weeks” must be interpreted as “prophetic years” in order to arrive at the 490 literal years from the decree “to restore and build Jerusalem until Messiah the Prince” (Daniel 9:24-27). However, if one understands that the 70 *shabua* more properly refer to the seven-year Shemitah cycle, then one can arrive at 490 literal years without the need for a “day/year” principle derived using proof texts! Understanding the 70 sevens prophecy in this way is much simpler to explain and results in a completely literal interpretation and fulfillment. Beginning in 457 B.C.E., there were 70 consecutive and unbroken Shemitah cycles that culminated in 34 C.E. with the final Shemitah bracketed by the ministry of Yeshua and witness of his early disciples in Jerusalem.

Instead of artificially linking verses together, the three-dimensional approach relies on building familiarity and intimate knowledge of the verses themselves. When putting a puzzle together, one must carefully observe many puzzle pieces, looking for commonalities, such as color and shape. It is only after some time and meditation that pieces that properly fit together will be found. When it comes to verses, commonalities include words, phrases, and contexts that tell us the author may have had previous passages in mind when they wrote their piece of the puzzle. These linking words or phrases they were familiar with from their own study of scriptures.

It is similarities in words, phrases, and contexts that allows me to continue to build on the foundations of prophetic interpreters such as William Miller, Josiah Litch, and Samuel Snow. Following their example, parallel words and phrases in Daniel and Revelation, not the “day/year” principle, are what allow me to continue to identify the King of the North and various horns, beasts, or dragons mentioned in Daniel and Revelation, with the system of compromising, apostate Christianity led by the Roman Catholic Church today. The papacy, as we know it today, may not be the ultimate leader of apostate Christianity in the future, but the final King of the North will certainly be the spiritual descendent of this Roman system with the same characteristics. The interpretation of the King of the North presented here as Roman, is thus in keeping with these pioneers, and earlier reformers as well. Their foundation is the starting point for this paper. Of course, in utilizing prophecy, even as it was done by these pioneers, their faith was strengthened for their time, even though critical and subtle clues in the prophecy were overlooked, as addressed in this paper.

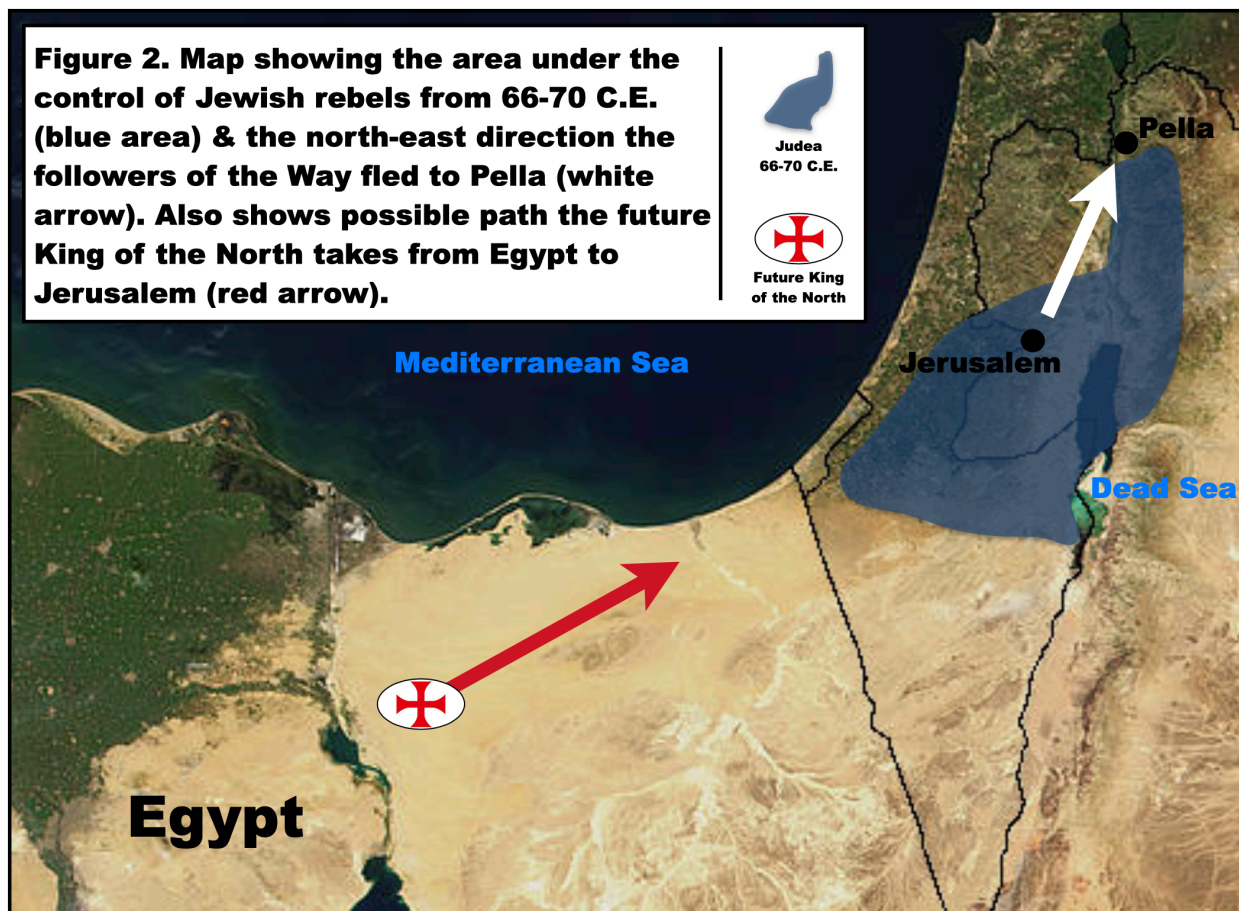
When going beyond this foundation that these laid, my methodology will: 1) look for parallels in words and phrases, 2) stick to the chronology of events as presented in the verses, 3) take an entirely literal approach, and 4) fit types where these prophecies may have been partially fulfilled in the past. These prior, partial fulfillments of prophecy, and how those who interpreted them responded to events, give us important clues as to how we should also respond to the future ultimate fulfillment. Here I do not seek to minimize the importance of these past, partial fulfillments of prophecy, which have been extensively discussed by those who have studied Bible prophecy long before me,

Instead, I seek to point to the far more glorious ultimate, final, and complete fulfillment which is still to come and far more important in understanding prophecy as a whole.

The Type

The example of partially fulfilled prophecy, which I will use as our type, is the prophecy made by Yeshua about the destruction of Jerusalem (Matthew 24, Mark 13, & Luke 21). How his disciples, the early followers of the Way, responded to the events of their time provides us an example to follow in what is likely the not-so-distant future.

When Roman armies under the command of Cestus Gallus first surrounded Jerusalem in the fall of 66 C.E., these followers of Yeshua immediately left the area under control of Jewish rebels and fled Judea to the northeast across the Jordan Rift Valley to Pella (Figure 2). Interestingly, this occurred 3.5 years prior to the Roman



armies once again laying siege and destroying Jerusalem in the spring of 70 C.E.. I view both the appearance of the Roman armies, and this literal 3.5 year time period as a type of what may literally happen once again at the time of the end. This time period is the only major point upon which I differ from the pioneers mentioned above, who utilized a "day/year" principle in their interpretation and thus stretched the 3.5 literal years out to

1260 “prophetic years”. A major cause for concern with this interpretation is that 3.5 years only approximates 1260 days (360 days times 3.5 years) when in reality a year is actually 365 days both today and from a time before these prophecies were made.

The key sign that the early followers of the Way responded to in Yeshua’s prophecy was the appearance of Roman armies surrounding Jerusalem. Matthew recounts the words of Yeshua’s prophecy in this way: “Therefore when you see the ‘**abomination of desolation**,’ spoken of by Daniel the prophet, **standing in the holy place**” (whoever reads, let him understand), “then let those who are in Judea flee to the mountains” (Matthew 24:15-16). While Luke records the words of Yeshua as: “But when you see **Jerusalem surrounded** by armies, then know that its **desolation** is near. Then let those who are in Judea flee to the mountains.” (Luke 21:20-21). In essence, these accounts both state that the surrounding of the holy place in Jerusalem, is the sign that the “abomination of desolation” is soon to occur. Fleeing from the area under the control of Judean rebels to the mountains (the east side of the Jordan being more mountainous), as Yeshua told them to do without hesitation, was the proper response at that time. They could not have known it was not the ultimate, or final fulfillment until after the destruction occurred.

There are at least two subtle clues that indicate that this historical event was not the ultimate, final fulfillment of Yeshua’s prophecy. 1) The massive Herodian stones that make up the western wall of the Temple Mount complex are still standing one atop another. “And Yeshua said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.’” (Matthew 24:2). The 517 tonne “Western Stone” is one of the heaviest ever moved without machinery and will likely remain in place until the earthquake that levels the Mount of Olives, as mentioned earlier, which is associated with the return of the Messiah. Many of these stones, including all that made up the temple itself, have been lying scattered on the ground all these intervening centuries, thus showing the importance of the events surrounding the destruction of the temple. These events are not important because they completely fulfilled the prophecy, but rather are important because they are a type of the ultimate fulfillment and give us insight into understanding and properly interpreting Bible prophecy today. The return of the Messiah, when the last of the stones are thrown down, then is the ultimate fulfillment and far surpasses the previous destruction of the temple in importance. 2) The “abomination of desolation” was another criteria and we can conclude from the chronology of events presented in the prophecy of Daniel, that it was not fulfilled in 70 C.E. with the destruction of Jerusalem. The surrounding of Jerusalem by Roman armies in history then is a type of the ultimate fulfillment of the “abomination of desolation” in the future and stands as an important warning for our consideration today.

In Daniel 11, the “abomination of desolation” is found in verse 31, which is after verses 29-30 that state: “At the **appointed time** he shall return and go toward the south; but it shall not be like the former or the latter. For galley ships from Cyprus shall come against him...” There are four keys in this part of the prophecy that require a very specific event to fulfill all four prophecies completely. The only known naval battle to fit these four requirements of the prophecy was the Battle of Lepanto on October 7th, 1571 C.E.. This battle was fought between Papal Rome (the King of the North) and the Islamic Caliphate (the King of the South). This battle employed the specific type of

galley ships (key 1) from Cyprus (key 2) coming from the south (key 3) and is the only proposed battle that also occurred during an appointed time (translated from *moed*, מועד: the Hebrew word for Yahweh's festivals), that of Sukkot or Tabernacles (key 4)! The "abomination of desolation" must therefore occur after 1571, not in 70 C.E., and I propose that it, like the stones being "thrown down", is thus yet to be fulfilled. The combatants thus identified by this prophecy are then the same combatants, or their spiritual descendants having the same characteristics, that we find in the final conflict portrayed in Daniel 11:40-45.

Parallels and Geographic Clues

By using three dimensional thinking we can find parallels in interlocking puzzle pieces that will give us a better picture of what the "abomination of desolation" actually is, and when it will occur in relation to the end and second coming of the Messiah. We will consider two major parallels between the prophetic books of Daniel and Revelation, as well as two geographic clues prior to formulating a geologic hypothesis for the demise of the King of the North, which is the ultimate purpose of this paper. Without understanding the following geographic clues especially, we cannot hope to properly identify the geologic setting for the area and location of the demise of the King of the North. These parallel and geographic clues are way-markers along the path of the King of the North, pointing towards his final destination.

Parallel 1: the Deadly Wound

It seems strange to me, that of all the parallel prophetic elements in the interpretation of Daniel and Revelation, a parallel for the "deadly wound" of Revelation 13:3 has not been identified in Daniel in standard interpretations. I believe this is an oversight that is caused by improperly applying linear thinking and the "day/year" principle to the 42 months of Revelation 13:5. In the standard prophetic interpretation in question, the 42 months is equal to 1260 days and 3.5 years. This equality I agree with, however, using the "day/year" principle stretches this to 1260 "prophetic years", ignoring the fact that a year is 365 days, not 360 as discussed earlier. Further, in this interpretation, the 1260 years began in 538 and ended in 1798 C.E. with the capture and imprisonment of Pope Pius VI by Napoleon Bonaparte. This ending of papal supremacy is interpreted as the deadly wound, ignoring two additional aspects of this prophecy. 1) Nobody died to fulfill the "deadly" part of the wounding, the pope was only captured. 2) More importantly, in the chronology presented in Revelation 13, the "deadly wound" in verse 3, occurs before the 42 months in verse 5! This chronology is reversed when interpreting the prophetic fulfillment of the "deadly wound" as occurring in 1798 after the 42 months, or 1260 "prophetic years" using the "day/year" principle.

To understand where the "deadly wound" is in Daniel, I will use this prophetic time period, which is mentioned a total of seven times (Daniel 7:25, & 12:7; Revelation 11:2 & 3, 12:6 & 14, & 13:5) as well as other parallels in these chapters. The mentions of this time period are the locks and keys that interlock the puzzle pieces together. The other parallels, found in the context of the time periods, are the colors and lines on the

puzzle pieces that create the picture. The visions of Daniel 7 and 8 use the parallel images of a terrible beast with horns (Daniel 7) and a ram with a little horn that becomes great (Daniel 8), which all parallel the King of the North in Daniel's final vision recorded in chapters 11 and 12. In Revelation, we again find the image of a terrible beast in the visions of John, associated with the same time period as recorded in chapters 11-13. The table below summarizes the parallel phrases, but a full understanding requires a much more significant, contemplative time investment to fully take-in the details on these puzzle pieces.

Daniel 7-8, & 11-12	Revelation 11, 12, & 13
Terrible, strong beast with 10 horns (7:7)	Beast with seven heads & ten horns (13:)
Given to burning flames (7:11)	Cast into the lake of fire (19:20)
Devours the whole earth (7:23) Overthrows many countries (11:41)	All the world marvels & follows the beast (13:3) Has authority over every tribe & nation (13:7)
Grew towards the south, east, & glorious land (8:9) Pitches tent by glorious holy mountain (11:45)	Holy city trod underfoot (11:2)
Persecutes the saints (7:25)	Makes war with the saints (13:7)
Speaks pompous words (7:25) Changes times & laws (7:25) Takes away the tamiyd (8:13)	Mouth speaking blasphemies (13:5)
Acts not by his own power (8:24)	Another causes all to worship the beast (13:12)
Receives a goring (11:40)	Receives a deadly wound (13:3)
Last for 3.5 years (7:25, 12:7)	Lasts for 1260 days (11:3, 12:6), 42 months (11:2, 13:5), or 3.5 years (12:14)

Since we are focusing on where the “deadly wound” occurs in Daniel, I have highlighted in red bold in the table, the phrase where I believe the parallel is found in Daniel 11:40. Now, many may protest here because there is no English translation of the Bible, that I am aware of, that uses the word “goring” in this verse. The Hebrew word used is the word nagach (נָגַח) which in every instance it appears in the Bible, is in the context of horned animals. Even in Daniel, the context of the King of the North should bring to mind the horned beast and ram of his previous, parallel visions. We find this word 13 times in the Hebrew Bible, but primarily in Exodus 21:28-36, which is addressing the legal requirements of an ox goring. I believe the best translation of Hebrew words are definitions derived from a careful study of the context of their usage throughout the Bible. Now, is a goring a “deadly wound”? In most cases, even with modern medicine & surgery, a goring will result in death because of the massive trauma it inflicts. In addition, this goring also occurs before the “abomination of desolation” and the 3.5 year prophetic time period, which also aligns it chronologically with the “deadly wound” or Revelation.

Parallel 2: the Deadly Response

Daniel 11:40-45 clearly indicates that the going is immediately followed by a deadly response. In order to respond, the “deadly wound” must be “healed” as Revelation 13:3 states. The Papal Roman King of the North is prophesied to once again be at odds with a future Islamic Caliphate King of the South, just as in the Battle of Lepanto; a part of the prophecy that has already been fulfilled and which positively identifies the combatants. According to the chronology of the prophecy; first, the King of the South gores or “attacks”, as most translations put it, and inflicts a truly “deadly wound” on the King of the North, possibly attacking Rome itself, as is the stated goal of some Islamic sects.

However, the bulk of these five verses is about how the King of the North responds after being “healed”: he militarily overwhelms many countries. He can do this because, as Revelation 13:3 states, “all the world marveled and followed the beast”. Now clearly, “all the world” excepts the Islamic countries being counter-attacked. Knowing which countries are then attacked gives us some geographic insight into the prophetic fulfillment. To date, there has not been an Islamic attack on the papacy that has resulted in a deadly wound, a healing of the power of apostate Christianity, and a subsequent major military conquest of a majority of Islamic countries, including Egypt, as described in Daniel 11:40-45. No attack on the western world by an Islamic power has been terrible enough to reap the “whirlwind” response, and scale of militant retribution and revenge, that is prophesied in these verses.

Geographic Clue 1: the Fight

There are many Islamic countries, however, we must give our attention to one in particular, because the prophecy of Daniel 11:40-45 highlights Egypt twice, saying: “the land of *Egypt* shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things of *Egypt*”. There are two reasons why Egypt could be highlighted in this prophecy: 1) Egypt is the most outstanding prize because of its wealth, or 2) Egypt is the ultimate, or final conquest. Today, unlike in the time of Daniel and the mighty Egyptian Empire, Egypt would not be the most outstanding prize as other Islamic countries have greater strategic and economic significance. The Gulf countries with their oil wealth would be far superior a conquest. Instead we may understand that Egypt may therefore be the ultimate, or final conquest. The prophecy states that “Egypt shall not escape” and calls attention to this fact, as if there was a chance it could escape. Is the prophecy trying to tell us that even after conquering the whole world, that the King of the North even conquers Egypt, a seemingly impossible victory with his war weary army?

While Egypt may be the last of the Islamic countries to be conquered, it is still not the final destination of the King of the North. We find in this prophecy that the King of the North sets up his palace “between the seas and the glorious holy mountain” in verse 45, after he enters “the glorious land” in verse 41. Here then we see a parallel with the type discussed earlier. Just as in 66 C.E., Roman armies once again enter Israel and surround Jerusalem (possibly to establish a replacement capital for Rome by planting the “tents of his palace”), but in the future fulfillment, having likely come from Egypt.

Here I use the term “Roman” armies, to call attention to the fact that these are the armies of apostate Christianity, which is led by the spiritual descendent of the Roman Catholic system. Here the, the leader of these armies, the King of the North, is probably not the Pope himself. In the previous Crusades, the Pope did not lead the armies, but it was a European king who led the armies at the Pope’s bidding.

Geographic Clue 2: the Flight

Like lines on puzzle pieces, trends can also be very helpful in guiding our understanding. In the prophecy, the invading apostate Roman army is likely coming from the southeast, Egypt, and trending to the northeast going to Jerusalem (Figure 2). Now, just like the early followers of the Way fled from Judea, northeast to Pella in 66 C.E., it is also reasonable to assume that the future flight of the remnant of true believers out of Judea will also be to the northeast, in the exact opposite direction that the Roman armies are once again coming to surround Jerusalem and “the glorious holy mountain”. Before we revisit what the prophecy of Daniel 11 says about the northeast, we need to ask ourselves why the future remnant should flee and what happens when they do.

The reason the remnant followers of the Way should flee is because the “abomination of desolation” is about to occur. But what exactly is the “abomination of desolation”? Daniel links the “abomination of desolation” to the daily tamiyd in each place where he uses this phrase: “How long will the vision be, concerning the tamiyd and the transgression of desolation...”? (Daniel 8:13, Note that “transgression” is used here instead of “abomination” but the concept is the same. “They shall take away the tamiyd and place there the abomination of desolation.” (Daniel 11:31). And, “the tamiyd is taken away, and the abomination of desolation is setup” (Daniel 12:11). Note that the “abomination of desolation” then, is the absence of the tamiyd. So what is the tamiyd (תָּמִיד)? This Hebrew word means daily, or continual, but has deeper spiritual significance.

The tamiyd is connected with every aspect of symbolism in the sanctuary service that Moses setup. The word tamiyd encompasses the daily spiritual needs of every true believer. Tamiyd is first seen in the bread laid out on the table of showbread (Exodus 25:30) representing the bread of life which is the word of the Creator (John 6:33-35 & 1:1-4). It is seen in the daily lighting of the oil lamps (Exodus 27:20) representing the anointing with the spirit and power of the Creator. The breastplate and turban were worn tamiyd, or continually, by the high priest (Exodus 28:29 & 38) over his heart and mind. Ritual washing of hands and feet were done at the tamiyd services (Exodus 30:19-21).

Tamiyd is connected with the daily animal sacrifices (Exodus 29:38) but many interpreters incorrectly link the tamiyd with only these sacrifices, even though the sacrifices were just a part of the much more extensive tamiyd services. Often the word “sacrifices” is inserted into the text of the translation after the word “daily” which is how Tamiyd is usually translated in the book of Daniel.

By not fully understanding the depth of the word tamiyd, many interpreters make the erroneous assumption that in order for these prophecies to be fulfilled, a new temple must be built so that sacrifices can resume and then be stopped. To resume sacrifices

would be to ignore the ultimate, and vastly superior sacrifice of the Messiah to which they simply pointed!

Most importantly, the tamiyd is connected with the perpetual, tamiyd offering of incense (Exodus 30:8) which represents daily prayer (Psalm 141:2 & Revelation 5:8) and which was performed at specific times. Even without a sanctuary, the daily prayer times are still significant today, as they were for Daniel (Daniel 6:10 & 9:21) when there was no temple, and for the disciples of Yeshua (Acts 3:1 & 10:3 & 9). Even Paul alludes to the tamiyd prayer when he says to “pray *continually*” (I Thessalonians 5:17). The “*continual*” is a common way of translating tamiyd in many versions. Today, daily prayers are offered by both Muslims and Jews in Jerusalem at their set times. An invasion by apostate Christian armies, led by Rome, who does not honor the tamiyd, should indeed cause a remnant of true believers from all three of the Abrahamic faiths to take flight. Daily prayers are far more important in maintaining a relationship with the Creator than animal sacrifices ever were. Praises were also offered at these times and will continue to be offered throughout eternity. It is very likely that these daily, tamiyd, prayer and praise times will be continued in heaven where we will gather around the throne to worship the Creator.

What happens when the remnant flees Jerusalem? Daniel 11:41 indicates what happens to the northeast of Jerusalem when it says that, “these shall be delivered out of his hand: Edom, Moab, and the chiefs of the sons of Ammon.” The Hebrew word for “delivered” here is *malat* (מָלַט) which means to save, escape, slip away, deliver, or even to give birth quickly. What the prophecy is saying here is not that the escape is the end of the story, but the beginning of something new, a new birth. The Creator will do something new with the remnant who flee Judea, meeting up with, coming together, and having a rendezvous, with a remnant from Islam: “Edom, Moab, and the chiefs of the sons of Ammon”. The area formerly occupied by these peoples, and possibly by some of the descendants, is the modern country of Jordan. Of all the Islamic countries overwhelmed by the King of the North, Jordan then escapes as a mercy from the Creator to be a place of refuge and rendezvous for both the faithful from Judea, as well as true believers from the Islamic countries that will be overwhelmed by the King of the North in the future.

It is this rendezvous, when the Creator does something new, the “malat”, that infuriates the King of the North. Here is where we see a confirmation in the prophecy of Daniel 11 that the *northeast* of Jerusalem has future significance just as it did in 66 C.E.: “But news from the *east* and the *north* shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.” (Daniel 11:44). The rendezvous of a remnant of true believers from Judea and from Jordan is the “malat”, the something new that the Creator is doing, that troubles the King of the North. And so he sets out with his armies, once again to the *northeast*, on trend, just as he did when leaving Egypt for Jerusalem, to pursue and annihilate the faithful. “Yet he shall come to his end, and no one will help him.” (Daniel 11:45). After setting out, the demise of the King of the North then is to the northeast of Jerusalem, but can we use geoscience and prophetic revelation to get more specific than that? Is it possible using geologic clues to know exactly how and where the King of the North meets his demise? In addition to Daniel, is there a second prophetic witness to the location of the demise of these northern armies?

Geologic Clues and Hypothesis

Geologic Clue 1: Sea Level Rise & Flooding

In the book of Revelation, we find a parallel to both the flight, and the pursuit of the remnant just as we see in Daniel 11. Some additional, interesting, and subtle geologic clues are also found. Revelation 12 speaks of a conflict between a woman and a dragon, or serpent. This language is portraying the spiritual, or heavenly reality of something that is also going on physically here on earth. The woman is the spiritual community and represents the remnant of true believers on earth. The dragon, or serpent is the adversary, or Satan, in the spiritual sense, and takes the form of the beast, or King of the North on earth. Revelation states: "The woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood... And the dragon was enraged with the woman, and he went to make war with the rest of her offspring..." (Revelation 12: 14-15 & 17). After reading these verses, you can clearly see: 1) the flight and escape of the woman paralleling the flight out of Judea that Yeshua speaks about in reference to the prophecies of Daniel, 2) the woman being preserved in the wilderness for 3.5 years, the same length of time the followers of the Way were in Pella before the destruction of Jerusalem in 70 C.E., and 3) the angry pursuit of the dragon to make war on the woman just as the King of the North sets out to "annihilate many" in Daniel 11:44.

The additional detail provided here is the "water...like a flood". Is there any science to support the idea that the area to the northeast of Jerusalem, between the pursuing King of the North, and the remnant in Jordan, will be flooded? In fact there is, if all the ice on earth were to melt, sea level would rise by about 70 meters. This is 10 meters more than is necessary to flood the entire Jezreel valley from the Mediterranean Sea to the Jordan River, thus connecting both the Sea of Galilee and the Dead Sea (Figure 3). A flooded Jordan River valley could help the fleeing remnant, now on the eastern bank of the Jordan, by separating them from the pursuing King of the North coming from Jerusalem.

Is it possible to melt all the ice caps and glaciers on earth? Something as simple as climate change could accomplish this with time, but a more miraculous natural phenomena may also be a possible cause. The gravitational pull of a massive asteroid passing near-earth, between the earth and the sun, could pull the earth's orbit closer to the sun. Pulling the earth closer to the sun would not only heat up the earth, but also result in a shorter year. A 360-day year is required for the prophetic periods of 1260 days, 42 months, and 3.5 years to all be truly equal (their current inequality is one reason to disregard the "day/year" principle).

There are other reasons to believe an asteroid may be predicted in prophecy. Yeshua said that there would come a time when: "Men's hearts failing them for fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken." (Luke 21:26). Many prophecies speak of the stars of heaven falling (Mark 13:25, Revelation 6:13), which would certainly appear to happen as earth passed through the debris trailing a large asteroid. Revelation 8 & 9 speak of several

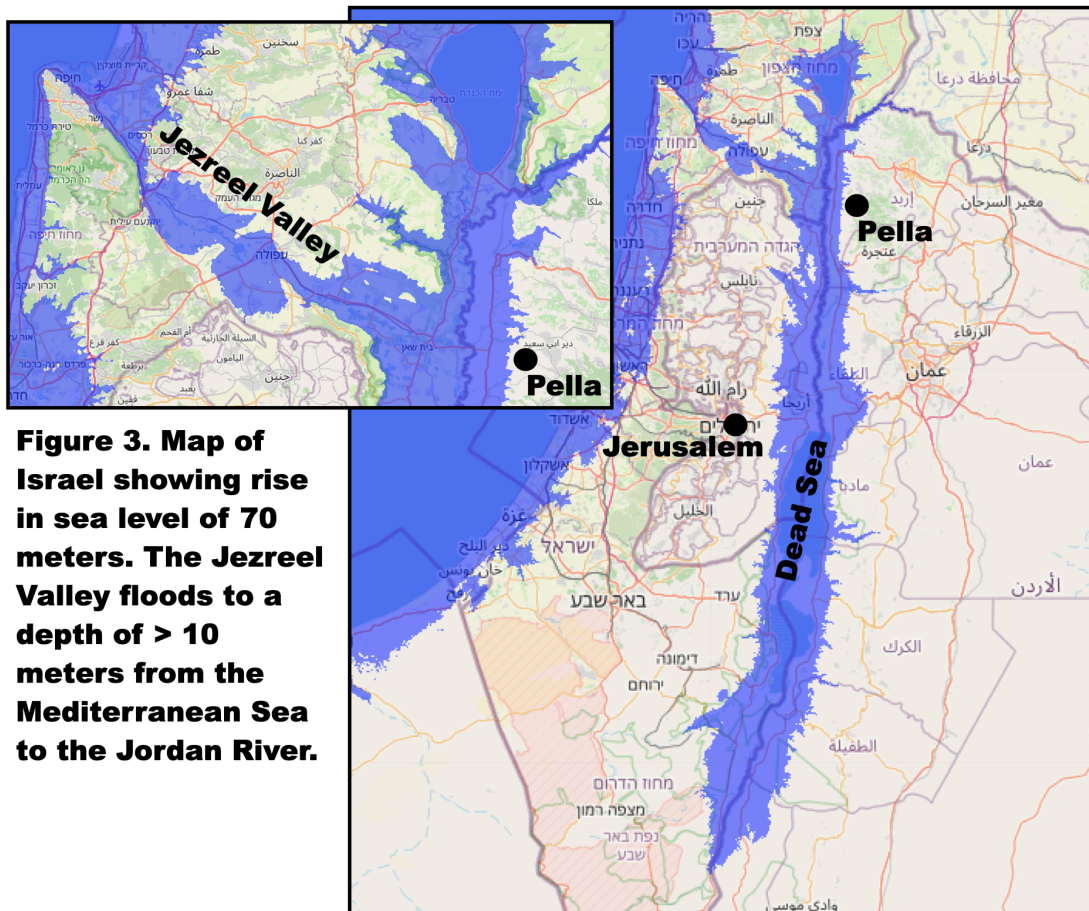


Figure 3. Map of Israel showing rise in sea level of 70 meters. The Jezreel Valley floods to a depth of > 10 meters from the Mediterranean Sea to the Jordan River.

“great mountains” or “stars” falling from heaven which could be larger pieces of debris falling to earth. All with the result of possibly pulling the earth closer to the sun so that, “men were scorched with great heat” (Revelation 16:9), which would cause ice to melt and sea level to rise accordingly.

A large asteroid passing just outside the earth’s orbit in the past could explain the shadow of a sundial moving backwards a few degrees during the time of Hezekiah (2 Kings 20). Calendar systems from cultures around the world were developed during this time indicating a possible extension of the year away from a simple 360 days, thus causing a need for new calendar systems based around a longer year. A future asteroid in prophecy may be the reversal of this and cause a return to the Creator’s original calendar.

Geologic Clue 2: Rifting Earth Opening Up

There is yet another subtle geologic clue in Revelation 12:16, a verse that was skipped over in the last section: “But the earth helped the woman, and the earth opened its mouth and swallowed up the flood”. Similar, parallel wording is found in many Biblical events that are associated with earthquakes and rifting; such as the earth opening up to swallow Korah, his fellow rebels, and even their families, tents, and belongings. This

story is a type of what will possibly happen in this same area in the future prophesied fulfillment of Revelation 12. The geology of the Dead Sea Rift Valley and extensional stress of the area results in the earth once again rifting open, this time to swallow up the flood of waters. It is highly probable that in addition to flood waters, the rebellious King of the North's armies are also swallowed up during the same earthquake event.

Based on the parallels in the prophecies given by Daniel, Yeshua, and John, we can show that the King of the North's army is northeast of Jerusalem, pursuing the remnant as already discussed, but not across the Jordan River, on its east bank, because the remnant in the country of Jordan is "malat", or delivered out of his hand (Daniel 11:41). This places the northern army somewhere along the west bank of the Jordan River north of the city of Jericho, a place known for multiple Biblical earthquakes. In another interesting parallel, this is also not far from where Sodom and Gomorrah were destroyed by fire, similarly to how the beast system is ultimately and finally destroyed by a global fire (Daniel 7:11 & Revelation 19:20) at the second coming of the Messiah.

Conclusions

Using the parallels and geographic clues discussed, we find that the location of the demise of beast King of the North is this area that fits the subtle geologic clues in the prophecies. Our geologic hypothesis for the demise of the King of the North is then as follows:

The King of the North, will meet his demise northeast of Jerusalem, heading towards the Jordan River, after the valley is flooded by the sea. Massive shaking of the earth will create fractures and rifts; some rifts will swallow the flood and the army and other rifts will also likely spew forth fire and brimstone that will contribute to the destruction of his armies.

Is there any Biblical support for this hypothesis beyond the parallels and clues already mentioned? Amazingly, the prophet Joel (2:20), pin-points the location and confirms that the northern armies are indeed facing east:

"I will remove far from you the northern army, and will drive him away into a barren and desolate land, with his face toward the eastern sea and his back toward the western sea; his stench will come up, and his foul odor will rise, because he has done monstrous things."

This is such a beautiful promise of protection for the remnant of true believers in the Creator. Behind them pursues what is probably the largest, and likely the most technologically advanced army the world has ever seen and yet, the sea rushes in to separate them from their pursuers just as it separated the Hebrews from Pharaoh's army during the Exodus. The remnant then safely observes the destruction of this northern army in the miraculous way the Creator uses the geologic forces of nature to shake and rift open the earth swallowing them up.

To summarize the parallels given by Daniel, Yeshua, and John, we find that this all occurs just before the beginning of the 1260 days, 42 months or 3.5 years, in response to the goring or “deadly wound”. In short order, Papal Rome (apostate Christianity) is “healed” and retaliates, causing the whole world to marvel and join their army, conquering many countries, including finally Egypt and the glorious land of Israel. Blasphemous words are spoken as an attempt is made to change the Creator’s “times and laws” (Daniel 7:25). The tamiyd, or daily prayers, are one of the laws having to do with time, which are stopped resulting in the “abomination of desolation”. The other laws having to do with time, the Sabbath and the Moedim (feasts and the fast) are also outlawed at this time. Those who keep these appointed times of the Creator are sealed (Revelation 7:3). Upon hearing news of the “malat”, the delivering of the remnant and the rendezvous to the northeast in Jordan, this power pursues, facing east, and its army is destroyed between Jerusalem and the Jordan River Valley, now an eastern sea. Those who are left of the disbelievers, who received of the mark of the beast (Revelation 13:16-17), are the Gentiles who trample Jerusalem underfoot while the two witnesses prophecy, strike with plagues, and with-hold the rain for the final 3.5 years (Revelation 11) of earth’s history before the return of Yeshua, the Messiah.

Note that it is not the entirety of apostate Christianity which is wiped out at this time, but the leaders and the army are. This severely inhibits the ability of the Gentiles who remain in Jerusalem to continue to pursue and persecute the true believers for a time. Ultimately, these wicked apostates are destroyed by the “brightness” of the second coming of the Messiah (2 Thessalonians 2:8) and are cast into the “lake of fire” at the end (Revelation 19).

The remnant of believers however, in language which clearly parallels Passover language, are caught up on the wings of a great eagle (Exodus 19:4 & Revelation 12:14) to the safety of the wilderness where the Creator provides for them during this future 3.5 year time period (Revelation 12:6) until Michael, their Prince, stands up (Daniel 12) and every one who is found written in the book is finally and ultimately delivered at his, Yeshua the Messiah’s second coming.

Author’s Biography

In 2010, the author obtained a Master of Science degree from Colorado State University in Geoscience. He specializes in studying the relationship between fractures observed in rock layers and the timing and orientation of stresses within the earth’s crust that are responsible for faulting and earthquakes. He works exploring for oil and has published papers and presented at multiple conferences. As with some past scientists, he also has a passion for Bible prophecy, especially Daniel 11. This passion has led him into working the Abrahamic faiths in interfaith dialogue in preparation for the rendezvous. His YouTube channel (www.YouTube.com/c/RemnantRendezvous) is dedicated to helping the Abrahamic faiths come together in understanding Bible prophecy and prepare to be a part of the remnant of true believers. You can also find a video on his channel called “Fractures” which gives evidence for the tectonic upheavals during the global flood from a geoscience perspective. Along with his wife, they

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