

# The Sunday Conspiracy and the Ships of Chittim

An Alternative View of Daniel 11:25–30

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## Introduction

At the 2018 Daniel 11 Conference in Berrien Springs, Michigan, I presented my view of the conflicts mentioned in Daniel 11:25–30. My description of verses 28 and 30, taken from my previous works,<sup>1</sup> identified an attack on God’s “holy covenant” through Constantine’s Sunday law (AD 321) and the Nicaean Council’s Easter Sunday decision (AD 325). I also included in that 2018 presentation Pope Sylvester’s Sunday decrees, which coincided with the Nicaean Council, that I previously published in a 2016 video.<sup>2</sup> Finally, amid that conspiracy against God’s covenant, I identified the war involving the “ships of Chittim,” mentioned in Daniel 11:29–30a, as a critical naval battle fought in the Hellespont between the fleets of the Catholic Constantine and the pagan Licinius.

1 See my books, *The Vision by the Tigris* (2006), *Refined in the Fire* (2014), and *Islam and Christianity Exposed* (2014).

2 See the video, *Daniel 11 Essentials, Part 3: The Rise of the Papacy*, at <https://www.sealedremnant.com/videos.html>

During the 2020 Daniel 11 Conference, Daniel’s “ships of Chittim” generated much discussion. At first, I was unaware of the specific Hebrew word used for ships and the varied teachings about Chittim. Realizing that the correct understanding of those Hebrew words could affect my interpretation, I determined to examine the view presented during the conference and to search into the available historical evidence. Since that conference, I have spent many hours in research and e-mail discussions. When I finished, my view of Daniel’s “ships of Chittim” had changed.

To best present my results and to clearly identify the “ships of Chittim” mentioned in Daniel 11:30, I have divided this document into three chapters. I first *retranslate* parts of verses 29 and 30 to fix obvious problems that were mostly identified during the Daniel 11 Conference. I then *examine* the word Chittim (or Kittim, see Gen. 10:4) and identify, from the Bible and the available historical evidence, Kittim’s descendants, their territories, and the ships they built. I finally *interpret* Daniel 11:25–30 to place those ships into Daniel’s immediate context of war and of aggression against the “holy covenant.”

## **Retranslate Daniel 11:29–30**

To make the necessary translation corrections, I begin by fixing critical punctuation in Daniel 11:29–30 of the King James Bible and then update specific words and phrases.

### **Punctuation**

Notice that the King James Bible ends Daniel 11:29 with a period. Verse 30 then starts a new sentence that continues throughout the verse:

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. <sup>30</sup> For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The 21<sup>st</sup> Century King James Bible fixes the King James’ punctuation throughout. Importantly, it removes useless commas in Daniel 11:29–30 and ends verse 29 with a semicolon, instead of a period. It next ends the first clause of verse 30 with a period to finish the sentence that began in verse 29. The second clause in verse 30 then begins a new sentence:

At the time appointed he shall return and come toward the south, but it shall not be as the former or as the latter; <sup>30</sup> for the ships of Chittim shall come against him. Therefore he shall be grieved and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have accord with those who forsake the holy covenant.

This digression from the King James’ punctuation is significant. It links the first clause of verse 30 to verse 29 to describe how the king, identified as “he,” moves “toward the south.” It also weakens the link between the first and second clauses of verse 30 by making the second clause start a new sentence. With the fixes performed in the following sections, I have used this new punctuation throughout this document.

## Three Encounters or Two?

After Daniel 11:29 says the invading king would “return and come toward the south,” the next clause reads, “but it shall not be as the former or as the latter.” This translation makes the sentence appear to support three conflicts. Yet, not everyone accepts that conclusion. During the 2019 Daniel 11 Conference, after one scholar made the argument that Daniel 11:29 referred to three encounters against the South, Dr. Amanda McGuire-Moushon responded with the following comment:

I don’t know if you can quite make that argument, because you have the *kuh*, inseparable preposition, and usually when you have a comparison between two things, it will have the *kuh* on each one. So, as the first one, as the second one. So it is saying, it will not be as it was for the first one for the latter one. It doesn’t mean afterwards, necessarily. It means after the first one. So I don’t know if you can make that argument that there’s three encounters.<sup>3</sup>

There are not necessarily three encounters referred to in Daniel 11:29. Doctor Amanda said the second clause in that verse probably means the latter encounter would not be as the former one. Unlike the first encounter against the South mentioned in Daniel 11:25–26, the latter encounter differed because it included ships (verse 30). Thus, that clause may be better translated, “but the latter shall not be as the former.” Importantly, other Bibles support this new translation: “but it shall not be in the latter time as it was in the former” (ASV), “but the second time will be different from the first” (CEB), “but this time will not be like the first” (CSB), “but it will not be as it was before” (LEB), “but it won’t be in the latter time as it was in the former” (WEB), and so forth.

Because many Bible translations support Dr. Amanda’s argument, and the new translation fits the two conflicts with the southern king in Daniel’s immediate context, I have used the new translation in this document: “but the latter shall not be as the former.”

## The *tsi* Ship

I now want to clarify the word “ships” used in Daniel 11:30. To do that, I next examine a passage from Isaiah 33 that uses the same Hebrew word Daniel does:

But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. (Isaiah 33:21)

The BDB Lexicon renders the Hebrew word translated “oars” as “rowing (as *whipping, lashing* the water).”<sup>4</sup> It then translates the phrase rendered “galley with oars” as “rowing vessel” on the same page. We could also translate the Hebrew word for “galley” in this verse as “navy” or “fleet,” as in every other passage where the King James Bible uses the word (see 1 Kings 9:26–27; 10:11, 22).<sup>5</sup> This second clause of Isaiah 33:21 could then be translated, “wherein shall go no navy rowing by.” This translation is logical when considering Isaiah’s context.

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3 Video, Daniel 11 Prophecy Conference: Friday Afternoon Session 2019-10-18, time 3:10:26 to 3:11:02.

4 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 1002, word 7885.

5 James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 590; Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 58, word 590.

Furthermore, the Hebrew word rendered “gallant” in Isaiah 33:21 is translated “glorious” in the first clause. Another translation of that word is “majestic” (NKJV). Also, linking Isaiah to Daniel, the Hebrew word for “ship” in Isaiah 33:21 is the singular form of the word rendered “ships” in Daniel 11:30. Importantly, Isaiah then gives more characteristics of Daniel’s “ships” in verse 23:

Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. (Isaiah 33:23)

The King James Bible often renders the Hebrew word translated “tacklings” in verse 23 as “cords” or “ropes,” and the World English Bible translates the same word as “rigging.” Thus, this ship’s rigging consisted of ropes used to “strengthen” the “mast” and “spread the sail.”

From Isaiah’s description, we can make a basic identification of Daniel’s ships. They were majestic oared vessels seen among fleets or navies (see also Num. 24:24; Ezek. 30:9). Each ship had a mast with a sail for added propulsion, and it had ropes to secure a mast and to raise a sail. Thus, Daniel’s “ships” were ancient war galleys, and I have translated them as “war galleys” throughout the rest of this document.

### **Kittim as an Adjective**

I next look at the word Kittim. The phrase “ships of Chittim” is translated wrong. Many scholarly works render Kittim is an adjective. Samuel Núñez said in his document, “‘Kittîm’ . . . makes the function of an adjective (Greek ships).”<sup>6</sup> Oliver Glanz wrote on his website, “I would suggest that the attribute ‘Kittite’ is used as a branding . . . ‘Kittite ships’.”<sup>7</sup> In his article about Kition and Kittim, Stanislav Segert penned, “Only Daniel 11,30 attests the plural of the adjective: . . . ‘Kittian ships’.”<sup>8</sup> The BDB Lexicon also has, “Dn 11<sup>30</sup> (only here as adj., cf. Bev) i.e. Grecian ships.”<sup>9</sup> And because some believe Kittim means Cyprus, they could translate Daniel’s phrase as “Cypriot ships.”

The scholars and their works mentioned above have each translated Kittim differently. Notably, they differ in their knowledge of the people who designed the ships and the place the ships originated. Because Kittim can refer to a people or a place, they have translated the word according to their backgrounds and abilities.

To translate nearest to the original Hebrew word, I use Professor Glanz’s translation of Kittim as the adjective Kittite and have changed “ships of Chittim” to “Kittite war galleys” throughout the rest of this document. I have also examined Kittim’s connection to Greece, Cyprus, and Kition in the next chapter.

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6 Samuel Núñez, Th.D., The Referent of “the King of the South” and “the King of the North” in Daniel 11:40: A Text-Linguistics Approach, p. 12, paper presented at the 2018 Daniel 11 Conference in Berrien Springs, Michigan.

7 Oliver Glanz, “Daniel 11 Research: On ‘Kittite Ships,’ ” Jupyter, [https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100\\_ETCBC-TF\\_BHS\\_2002\\_Daniel\\_research\\_o.glanz\\_prof-edition.ipynb#On-%22Kittite-Ships%22](https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100_ETCBC-TF_BHS_2002_Daniel_research_o.glanz_prof-edition.ipynb#On-%22Kittite-Ships%22) (accessed March 11, 2021).

8 Stanislav Segert, Kition and Kittim, *Studies in Mediterranean Archaeology*, Vol. CXXVII, pp. 165–172.

9 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 508, word 3794.

## Come Against or Come With?

As we have learned in the Daniel 11 Conference, the phrase “come against him” in Daniel 11:30 could be translated differently. Speaking of his northern king, Dr. William Shea changed the word “against” in that verse and wrote, “The ships of the Chittim . . . came ‘with’ him; they were *his* ships.”<sup>10</sup> Professor Oliver Glanz also proposed, “The translation ‘come against’ does not render the Hebrew valence . . . correctly. One should rather render [it] ‘come (together) with’.”<sup>11</sup> Professor Glanz’s analysis of this phrase appears solid and needs little comment.

Changing “come against him” to “come with him,” however, undermines the belief that Daniel’s ships came from the southern king. The pronouns “he” in verse 29 and “him” in verse 30 refer to the king attacking the South, who must have brought “Kittite war galleys . . . with him” in his conquest. For some important reason, that king needed those specific ships to gain victory as he moved “toward the south.” The reason will become obvious when I interpret the first clause of Daniel 11:30.

Throughout this document, I have changed “come against him” to “come with him,” and the final translation of the first clause of verse 30 reads, “for Kittite war galleys shall come with him.”

## Therefore, And, or Then?

I finally look at the word translated “therefore” in Daniel 11:30. The second clause of that verse in the King James Bible says, “therefore he shall be grieved, and return. . . .” As often translated, the second clause links closely to the first clause that speaks of the “ships of Chittim,” but some translations end the first clause with a period, which weakens that link.

The 21<sup>st</sup> Century King James Bible ends the first clause of Daniel 11:30 with a period. The next clause then starts a new sentence: “Therefore he shall be grieved and return. . . .” Jay P. Green also ends the first clause of verse 30 with a period. He then starts a new sentence in the next clause of his Literal Translation: “And he shall be grieved, and turn back. . . .” He also starts a new sentence in the second clause of verse 30 in his Interlinear Bible: “Then he shall be grieved and turn back. . . .”<sup>12</sup>

The words used in the translations mentioned above suggest that we can render the original Hebrew many ways. In those works, the translator’s interpretation governs his translation. The word “Therefore” links the event in the second clause of Daniel 11:30 back to the first clause. The word “And” suggests another event appears in the second clause, but its chronology to the first clause is ambiguous. And the word “Then” implies that the event mentioned in the second clause must follow that described in the first clause.

I can find no specific reason to use the word “Therefore” to link the second clause back to the first. It also appears unreasonable to use the chronologically ambiguous word “And.” Therefore, because the prophecy naturally progresses chronologically, I used the word “Then” in my translation. This change is most logical and needs no other argument.

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10 William H. Shea, *Daniel*, Pacific Press Publishing Association, 2005, p. 257.

11 Oliver Glanz, “Daniel 11 Research: Daniel 11:30,” Jupyter, [https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100\\_ETCBC-TF\\_BHS\\_2002\\_Daniel\\_research\\_o.glanz\\_prof-edition.ipynb#Dan-11:30](https://nbviewer.jupyter.org/github/oliverglanz/Text-Fabric/blob/master/Daniel11/0100_ETCBC-TF_BHS_2002_Daniel_research_o.glanz_prof-edition.ipynb#Dan-11:30) (accessed March 11, 2021).

12 Jay P. Green, Sr., *The Interlinear Bible: Hebrew-Greek-English*, Hendrickson Publishers, 1986, Dan. 11:30.

## Summary

Scholarly works, other Bible translations, and reason support the translation changes I made to Daniel 11:29–30 of the King James Bible. Because the first clause of verse 30 answers why the latter conflict was not like the former one in verses 25 and 26, we should consider it part of verse 29. In the latter conflict, the king attacking the South would bring “Kittite war galleys . . . with him” in his conquest. To support this, and because a comma logically precedes the conjunction “for” in English, I changed the semicolon ending verse 29 to a comma.<sup>13</sup> This final punctuation change makes sense, so I use it throughout the rest of this document. The final translation of Daniel 11:29–30 reads,

At the time appointed he shall return and come toward the south, but the latter shall not be as the former, for Kittite war galleys shall come with him. Then he shall be grieved and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have accord with those who forsake the holy covenant.

## Examine Kittim in Daniel 11:30

When translating Kittim as an adjective, the war galleys mentioned in Daniel 11:30 become specific: “Kittite war galleys.” The word Kittite qualifies war galleys and the type of ancient ships used relies on our understanding of the word Kittim. Therefore, to interpret the first clause of verse 30 correctly, I next examine some Biblical, archaeological, and historical details about Kittim.

## Javan’s Son

To grasp Kittim’s significance, we must first understand that he was one of Javan’s four sons mentioned in Genesis 10 who settled many islands and coastlands of the Mediterranean:

And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim [or Rodanim, margin].<sup>5</sup> By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. (Genesis 10:4–5)

Genesis 10:4 does not begin, “And four of the sons of Javan. . . .” If the verse began that way, we could assume Javan had other sons not mentioned. But the passage is specific. After making the inclusive statement, “And the sons of Javan,” it mentions his four sons by name: “Elishah, and Tarshish, Kittim, and Dodanim.” Verse 5 then tells us that these four sons divided “the isles of the Gentiles.” To assume Javan had other sons included in the distribution misinterprets Scripture.

It also makes no sense that any of Noah’s other descendants possessed “the isles of the Gentiles.” For example, Togarmah, whose “country is often thought to be Armenia,”<sup>14</sup> was the last son of Javan’s brother Gomer mentioned in verse 3. He did not have islands or coastal territories. Logically, only Javan’s sons mentioned in verse 4 divided “the isles of the Gentiles.” And, as verse 5 further shows, each of these four sons had his own family, language, and national identity.

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13 The 21<sup>st</sup> Century King James and the New King James Bibles similarly punctuate verses 25 and 27. They replace the colon used before the word “for” in the King James Bible with a comma.

14 Ronald R. Youngblood, *Nelson’s New Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1995, p. 1260.

Concerning Javan's territory, the Seventh-day Adventist Bible Commentary cites archaeological evidence showing where some of Javan's descendants lived in 1500 BC:

The Greeks, or Ionians, descended from Javan. The early Ionians are first mentioned in Hittite records as the inhabitants of the western coastal regions of Asia Minor. This was in the middle of the second millennium B.C., about the time Moses wrote Genesis.<sup>15</sup>

The Seventh-day Adventist Bible Commentary tells us the Greeks descended from Javan, and they were "first mentioned in Hittite records as the inhabitants of the western coastal regions of Asia Minor." The cited archaeological evidence identifies the location of some of Javan's descendants.

The King James Bible further translates Javan as Grecia in Daniel 8:21, 10:20, and 11:2. These passages describe Alexander the Great and the Greek Empire. Therefore, we have Biblical evidence linking Javan's descendants to Greece, and we must concede that one of Javan's four sons held that territory. A recent genetic study of the Minoans and Mycenaeans, the native peoples of Crete and southern and central Greece, also gives evidence linking them to western Asia Minor:

We show that Minoans and Mycenaeans were genetically similar, having at least three quarters of their ancestry from the first Neolithic farmers of western Anatolia and the Aegean, and most of the remainder from ancient populations like those of the Caucasus and Iran.<sup>16</sup>

With the Biblical and archaeological evidence, we now have genetic evidence that most Minoan and Mycenaean ancestry originated in western Asia Minor and the Aegean. Apparently, all the people of the western coast of Asia Minor, the Aegean, Crete, and southern and central Greece were related. Because the Minoans and Mycenaeans also linked genetically to "the Caucasus and Iran," they probably intermarried before or shortly after their dispersion from the Tower of Babel. The same genetic study further shows that these people were distinct from those in the Levant and Africa:

There is no measurable Levantine or African influence in the Minoans and Mycenaeans, thus rejecting the hypothesis that the cultures of the Aegean were seeded by migrants from the old civilizations of these regions.<sup>17</sup>

The study specifically says that the Egyptians and Phoenicians had no genetic connection to the Minoans and Mycenaeans. Their ancestors were descendants of Javan who crossed the Aegean from western Asia Minor to Crete and the Greek mainland. Thus, any distribution to Javan's sons must include those territories.

Although some scholars place Tarshish in southern Spain, others place him on the southeastern coast of Asia Minor, which would include Tarsus. This latter view is probably correct, but unimportant.<sup>18</sup> The name Alashiya referred to Cyprus from early times, and many scholars think Elishah settled there. Many of them also think that Dodanim, or Rodanim, settled on Rhodes and possibly other islands and

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15 Nichol, F. D. (Ed.), *The Seventh-day Adventist Bible Commentary*, Review and Herald Publishing Association, 1978, vol. 1, Gen. 10:2.

16 Genetic origins of the Minoans and Mycenaeans, *Nature*, August 10, 2017, 548(7666), p. 2.

17 *Ibid.*, p. 6.

18 Other than to say that it makes sense that Javan's sons were in close proximity to each other, Tarshish's location in southern Spain or southeastern Asia Minor is not important to our discussion.

coastlands of southwestern Asia Minor. Although many scholars agree with these distributions, none are indisputable.

Nonetheless, Kittim's territory is more difficult to identify than that of Javan's other sons. Some scholars place him on Cyprus with Elishah because of a Cypriot city named Kition. But if Kittim and Elishah only coinhabited Cyprus, then the Aegean, Crete, and the Greek territories would appear missing from the distribution to Javan's four sons. However, one of Javan's sons certainly held those territories. Therefore, we need more information to correct this inconsistency.

## The City of Kition

Kition was a Cypriot city that some think Kittim founded, so I next examine Kition and those who built it. The available historical works all agree. Wikipedia gives a simple description of that event:

Kition . . . was a city-kingdom on the southern coast of Cyprus. . . . It was established in the 13<sup>th</sup> century BC by Greek (Achaean) settlers, after the Trojan war.<sup>19</sup>

We see here that Achaeans, who we call Mycenaeans today,<sup>20</sup> founded Kition in the thirteenth century BC. Some scholars place the date as early as the end of the fourteenth century (1300 BC). The Mycenaeans probably named Kition at its founding because an Egyptian inscription, written early in the twelfth century BC, recorded that name with other Cypriot city names:

The earliest list of names of Cypriot cities occurs in the temple-inscription at Medinet Habu in Egypt, where eight names are given. The correspondence with Cypriot city-names is so close that it would be unwise to disregard this inscription as being inapplicable to Cyprus on the grounds of the uncertainty of place-name parallels. The list gives us Salamis, Soloi, Kition, Marion, Idalion, and Kurion, all well-known places, and also Akamas and Kerynia.<sup>21</sup>

The Egyptian inscription referring to Kition suggests it was then well-known. It therefore makes sense that the name existed from Kition's founding the previous century. Interestingly, Kition is the Greek name which probably originated with the Mycenaean Greeks who founded the city. However, although Mycenaeans from the Greek territories founded Kition in the Late Bronze Age, the site was occupied much earlier:

The city was founded, according to archaeological evidence, in the Late Bronze Age but the site was already occupied in the Early Bronze Age. Recent excavations have shown that the founders were Mycenaeans coming from the Peloponnese.<sup>22</sup>

People from Anatolia, the Levant, and Egypt had all probably occupied parts of Cyprus before Kition's founding, including that city's site. Being a central location for travel and trade, Cyprus was a busy place from early times. Regardless, I found no evidence of a people having their own unique language,

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19 Wikipedia contributors, "Kition," *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Kition&oldid=1103162972> (accessed August 28, 2022).

20 The "Mycenaean civilization" is the modern term given to the group of indigenous people who inhabited southern and central Greece from about 1750 to 1050 BC. In their later years they settled Crete, much of the Aegean, and Cyprus.

21 Stanley Casson, *Revival: Ancient Cyprus: Its Art and Archaeology*, Routledge, 1937, p. 144.

22 "Kition (Larnaca) Cyprus," *The Princeton Encyclopedia of Classical Sites*, N.J. Princeton University Press, 1976.



nationality, and ship technology (see Gen. 10:4–5; Dan. 11:30) who I could identify as Kittim’s descendants before the Mycenaeans occupied that site. However, after the Mycenaeans founded Kition, their migrations continued and the city expanded in the twelfth century BC:

Founded as a major urban centre, protected by impressive walls, late in the Late Bronze Age (end of the 14<sup>th</sup> century BC), Kition experienced a monumental renewal in the 12<sup>th</sup> century, at a time of major disorder in the Eastern Mediterranean. The “crisis years”, which profoundly impacted Cyprus (abandonments and shifts in settlements), were apparently “expansion years” at Kition.<sup>23</sup>

This quote places Kition’s founding about 1300 BC, which seems probable. Kition then became settled and enlarged during the thirteenth century. Although Cyprus went through “major disorder” in the twelfth century, Kition continued to expand and became a powerful city-kingdom. That thought is echoed by other historical works:

While some agricultural and mining or pottery-producing villages were disrupted or abandoned, the major coastal sites of Enkomi, Kition, and Palaepaphos survived the destruction and displacement that occurred elsewhere; they perhaps became new centers of authority, displacing smaller regional centers and managing new Cypriot contacts that were emerging overseas.<sup>24</sup>

Again, although many Cypriot sites collapsed at the end of the Bronze Age, Kition and other city-kingdoms expanded and “perhaps became new centers of authority.” Because Kition became such an important Cypriot city, inscriptions from neighboring territories overseas would have mentioned it. This detail is hard to deny.

Additionally, the linguistic link between Kition and Kittim was close. The Egyptian inscription above referred to Kition by the word *kṯi*, the Phoenicians referred to Kition by the words *kt* and *kty*, and the Hebrews referred to Kittim by the words *kty* and *ktym*.<sup>25</sup> These similar spellings and pronunciations link Kition and Kittim. Indeed, the link is obvious and leads us to ask whether the Mycenaean Greeks who founded the city were Kittim’s descendants, but we need more evidence to verify that idea.

## The Island of Cyprus

I next examine Cyprus and the available evidence linking that island to Kittim. I noted above that many Mycenaeans settled on Cyprus in the twelfth century BC. This influx of migrants then brought change to the island:

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23 Sabine Fourier, *The Iron Age topography of Kition*, July 22, 2015, <https://kyprioscharacter.eie.gr/en/scientific-texts/details/archaeology/iron-age-topography-of-kition> (accessed September 4, 2022).

24 “Bronze Age Cyprus,” *Ancient Europe, 8000 B.C. to A.D. 1000: Encyclopedia of the Barbarian World*, Encyclopedia.com, August 25, 2022. <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/bronze-age-cyprus> (accessed September 4, 2022).

25 On the Phoenician and Hebrew spellings of Kition and Kittim, see Stanislav Segert, *Kition and Kittim*, *Studies in Mediterranean Archaeology*, vol. CXXVII, pp. 165–172.

During the twelfth and eleventh centuries BC, several waves of Achaean Greeks settled Cyprus, bringing with them early Greek language, religion, and customs. . . . The island was now a Hellenic domain.<sup>26</sup>

After “several waves of Achaean Greeks settled Cyprus,” the island changed to “a Hellenic domain.” Though early controlled by Alashiya (Elishah), Mycenaean Greeks later overran the island. The power of Alashiya decreased with the waves of Greek migrants, and this caused a change in Cypriot “language, religion, and customs.” Because an examination of Cypriot culture would fill volumes, I only briefly mention the change of its religion and language.

Being a crossroads for Mediterranean trade, early religious worship on Cyprus varied. A female fertility cult developed near Paphos around 3000 BC,<sup>27</sup> remains of Egyptian temples from the Eighteenth Dynasty were also found near Kition, and there were possibly similar finds around the island. After the Mycenaean migrations, Greek religion flourished and new deities arose. Aphrodite, the Greek goddess of love and beauty, became the patroness of Cyprus. The Greek legend surrounding Aphrodite is interesting when considering religion on Cyprus:

In the myth of Aphrodite’s birth, the beautiful Goddess of Love emerges naked from the water around Cyprus. She had just been created from the foam of the sea caused by Cronus castrating his father Uranus and throwing his genitals into the water. Although Aphrodite had originally begun drifting towards the Greek island of Cythera, the wind blew her towards her spiritual home near Pafos.<sup>28</sup>

That legend intricately connects Cyprus to the Greek territories and their gods. The claimed location of Aphrodite’s appearance on Cyprus links her to the female fertility cult on Paphos and may have been used by the Mycenaeans to justify their possession of some Cypriot territories. Many Cypriot gods had their origin in Greece, and we can find dozens of their gods and goddesses, and the myths and legends about them, by searching the Internet. With the influx of Mycenaean migrants, Greek religion replaced or merged with previous beliefs and worship on the island.

The early Cypriot language is also known: “Eteocypriot is an extinct pre-Indo-European language that was spoken in Cyprus by the pre-Hellenic population until the Iron Age. The name means ‘true’ or ‘original Cypriot.’ ”<sup>29</sup> Those living on Cyprus originally had their own language, which we call Eteocypriot, but that language changed with the influx of Mycenaean migrants:

The immigration of settlers from Greece, which had begun at least by 1200 [BC], led to the foundation of Greek kingdoms covering most of the island, and, since the start of the 1<sup>st</sup> millennium BCE, the Greek language has been predominant in Cyprus.<sup>30</sup>

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26 “European Kingdoms: Eastern Mediterranean,” The History Files, <https://www.historyfiles.co.uk/KingListsEurope/GreeceCyprusCultures.htm> (accessed September 6, 2022).

27 Biblically, the actual date must be closer to the late third or early second millennium.

28 “Birthplace of Aphrodite,” World Heritage, <https://visitworldheritage.com/en/eu/birthplace-of-aphrodite/d4a87816-4a22-44d0-adbd-695bf3ad7d52>, (accessed October 19, 2022).

29 Wikipedia contributors, “Eteocypriot language,” *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Eteocypriot\\_language&oldid=1100771358](https://en.wikipedia.org/w/index.php?title=Eteocypriot_language&oldid=1100771358) (accessed August 28, 2022).

30 “History of Cyprus,” *Encyclopaedia Britannica*, <https://www.britannica.com/place/Cyprus/History> (accessed August 28, 2022).

After the Mycenaean migrations from Greece to Cyprus, the Mycenaean language began to replace Eteocypriot and became “predominant in Cyprus” about the beginning of the first millennium BC. Mycenaean Greek was the earliest form of the Greek language:

Mycenaean Greek is the most ancient attested form of the Greek language, on the Greek mainland and Crete in Mycenaean Greece (16<sup>th</sup> to 12<sup>th</sup> centuries BC), before the hypothesised Dorian invasion. . . .<sup>31</sup>

The language on mainland Greece before the hypothesized Dorian invasion was Mycenaean Greek. After that time, many dialects evolved in the different Greek territories, but a descendant of the original Mycenaean Greek language survived and was spoken by those who migrated to Cyprus. This descendant language was called Arcadocypriot:

Arcadocypriot, or southern Achaean, was an ancient Greek dialect spoken in Arcadia in the central Peloponnese and in Cyprus. Its resemblance to Mycenaean Greek, as it is known from the Linear B corpus, suggests that Arcadocypriot is its descendant.<sup>32</sup>

Arcadocypriot was “spoken in Arcadia in the central Peloponnese and in Cyprus.” The Mycenaeans brought their language with them when they migrated to Cyprus. Eventually, it became the primary language on the island, replacing Eteocypriot. This popularity of the Greek language suggests the Mycenaeans became the dominant people on Cyprus.

Importantly, not only did the Mycenaean Greeks and their language, religion, and customs come to dominate Cyprus, *those changes invoked a new name for the island*. As mentioned before, Alashiya referred to Cyprus from the earliest times, but the name of the island changed over time:

As is almost universally accepted today, Cyprus was known in 2<sup>nd</sup> millennium Near East by the name of *Alashiya*. Following the cultural and political breakdown that marked the transition from the Bronze to the Iron Age in the Eastern Mediterranean, the name of Alashiya disappeared from Near Eastern sources to be replaced in the 1<sup>st</sup> millennium in the Neo-Assyrian context by the toponym *Iadnana*, and in the Southern Levant by the ethnonym *Kittîm (ktym)*.<sup>33</sup>

Anna Cannavo here clarifies that Alashiya referred to Cyprus before the end of the Bronze Age. After a transition period of a few hundred years, people in the Southern Levant began to use “the ethnonym *Kittîm (ktym)*” for the island. Importantly, the change of people, language, religion, customs, and name on Cyprus all coincided, providing further evidence that the Mycenaeans were Kittim’s descendants. It also suggests that Kition was indeed the Greek name for Kittim; having become a powerful city-kingdom located on the southeastern side of the island nearest the Southern Levant, the name used for that city-kingdom likely expanded to include the island.

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31 Wikipedia contributors, “Mycenaean Greek,” *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Mycenaean\\_Greek&oldid=1108277289](https://en.wikipedia.org/w/index.php?title=Mycenaean_Greek&oldid=1108277289) (accessed September 6, 2022).

32 Wikipedia contributors, “Arcadocypriot Greek,” *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Arcadocypriot\\_Greek&oldid=1091352501](https://en.wikipedia.org/w/index.php?title=Arcadocypriot_Greek&oldid=1091352501) (accessed August 28, 2022).

33 Anna Cannavò, “Cyprus and the Near East in the Neo-Assyrian Period,” *Kyprios Character. History, Archaeology & Numismatics of Ancient Cyprus*: <https://kyprioscharacter.eie.gr/en/scientific-texts/details/cyprus-and-others/cyprus-and-near-east-in-neo-assyrian-period> (accessed September 5, 2022).

## War Galleys

Of Javan's four sons, the Bible links two with ships. Tarshish and his descendants sailed merchant ships (see 2 Chr. 9:21; Ezek. 27:12, 25), and Kittim's descendants built and manned war galleys (see Num. 24:24; Dan. 11:30). Daniel's prophecy further suggests that Kittim's descendants developed a specific type of war galley. Because Kittim was Javan's only son who made those ships, the territory of Javan's sons where we first see major war galley development must be Kittim's territory. Of those territories, Mycenaean Greece had the earliest and most robust war galley development:

The design of the ships of the "Sea Peoples" has far more in common with those of the Minoan—Mycenaean world than say Levantine or Egyptian vessels which are an all together different design with secondary military function rather than those of the Mycenaeans whose primary function was to serve as . . . swift and fast moving attack vessels.<sup>34</sup>

I will not spend time on the Sea Peoples other than to say that they sailed Mycenaean war galleys.<sup>35</sup> I quoted the statement above to identify the ship type the Mycenaeans developed. When the primary purpose of Egyptian and Levantine ships was for trade, the chief role of Mycenaean ships was for raiding an enemy. They were designedly "swift and fast moving attack vessels." Thus, the Mycenaean ships were warships:

A true break with prior ship design, . . . the Helladic oared galley has rightly been called both "a strategic inflection point in ship architecture" and "the single most significant advance in the weaponry of the Bronze Age Eastern Mediterranean".<sup>36</sup>

The word "weaponry" classifies the Helladic, or Mycenaean, oared galley for warfare. Those ships were a "break" from previous ship designs. When they appeared, a new period of warfare began that made the Mycenaeans unrivaled at sea. The earliest physical representation of Mycenaean war galleys is a ship-cart model discovered in a tomb at Gurob, Egypt:

From 1500 BC to 1200 BC, the Mycenaeans ruled the Aegean Sea and eastern Mediterranean as illustrated by Homer's later epic on Achaeans fighting the Trojan War. The oldest representation of a Helladic oared galley is the Gurob model found by Flinders Petrie in 1920 (Tomb 611 at Gurob, Egypt), and dated 1250–1050 BC.<sup>37</sup>

The warships the Mycenaeans developed enabled them to rule "the Aegean Sea and the eastern Mediterranean." From the model of the Mycenaean oared galley mentioned above,<sup>38</sup> we can discover the ships they designed: "This oared ship is the ancestor of what would later be called a 'triaconter'

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34 James Thomas, "The Ships of the Sea Peoples — Part 2," <https://medium.com/the-bronze-age/the-ships-of-the-sea-peoples-part-2-2bed75f8e05c> (accessed September 6, 2022).

35 See Jeffrey P. Emanuel, *From Periphery to Core: The Helladic Oared Galley and the Brailed Sail in the Late Bronze-Early Iron Eastern Mediterranean*, 2014, p. 3: "As Wachsmann convincingly demonstrated three decades ago, the Sea Peoples ships pictured at Medinet Habu were patterned closely after Helladic oared galley prototypes."

36 See Jeffrey P. Emanuel, *Sea Peoples, Egypt, and the Aegean: The Transference of Maritime Technology in the Late Bronze-Early Iron Transition*, *Aegean Studies*, Dec. 1, 2014, p. 26

37 "Ancient Galleys," *Ancient Ports - Ports Antiques*, <http://www.ancientportsantiques.com/ancient-ships/ancient-galleys/> (accessed September 6, 2022).

38 Pictures of this ship cart model can be found on the Internet, and the Petrie Museum, UCL has the actual model.

(triakontoros) with two files of 15 rowers, and a ‘penteconter’ (pentekontoros) with two files of 25 rowers.”<sup>39</sup> Thus, the Gurob model is the ancestor of later ships called triaconters and penteconters.

The triaconter (30 oared) was a smaller version of the penteconter (50 oared) and both were sometimes called penteconters. Thus, the war galleys the Mycenaeans originally developed before their civilization disappeared were prototypes of the penteconter. Because Kittim was Javan’s only son linked to war galleys, and the Mycenaeans had the earliest and most robust war galley development in his sons’ territories, we have more evidence that Kittim’s descendants were Mycenaeans. If true, then *the ships Daniel 11:30 mentions were war galleys analogous to the penteconter*.

The Mycenaean ship was a unireme galley with up to 50 oars (25 oars in a single bank on each side of the ship). It had a long, narrow hull. It was lightweight with a shallow draft. It was partially decked with open galleys for the oarsmen. It had a mast with a brailed-rig and loose-footed sail. It had dual steering oars and a crow’s nest. It was swift and agile. And it was used for war and piracy. These are the primary characteristics of Mycenaean war galleys that were later perfected on the penteconter.<sup>40</sup>

The penteconter’s final technological advancements may have been done on Cyprus during the Bronze Age Collapse on mainland Greece, but the exact place the improvements were made is unimportant. For hundreds of years after the Mycenaean civilization disappeared, various naval powers around the Mediterranean adopted and adapted penteconters. However, those ships were later overshadowed by advanced technology from the Phoenicians who introduced ships with several banks of oars:

The Phoenicians would later on [about 700 BC] include two levels of oarsmen [the bireme] . . . and the Greeks would include a third level in the famous “trireme” [about 650 BC].<sup>41</sup>

Larger war galleys slowly replaced the penteconter, which apparently disappeared by the fourth century BC. Although the later Greeks built the trireme with three banks of oars, tracing that ship design to the Mycenaeans is difficult. Though most Mycenaean descendants still lived in the Greek territories, they mingled with invaders and other peoples, making their lineage impossible to follow. Instead, the later Greeks adopted and adapted Phoenician ship architecture when they made the trireme:

There is a general agreement that the trireme, the primary warship of classical antiquity, evolved from the penteconter via the bireme.<sup>42</sup>

The ram, fuller decks, and several banks of oars and oarsmen were the primary advancements in warship technology appearing during the Iron Age. But, because we cannot trace those advanced ships directly to the Mycenaeans, we should not consider them Kittite war galleys. It was later Phoenician, Greek, and Roman ship technology that gradually took over the Mediterranean.

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39 “Ancient Galleys,” Ancient Ports - Ports Antiques, <http://www.ancientportsantiques.com/ancient-ships/ancient-galleys/> (accessed September 6, 2022).

40 See an image of the penteconter at the end of this document on page 26.

41 “Ancient Galleys,” Ancient Ports - Ports Antiques, <http://www.ancientportsantiques.com/ancient-ships/ancient-galleys/> (accessed September 6, 2022).

42 Wikipedia contributors, “Penteconter,” *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Penteconter&oldid=1080453923> (accessed August 28, 2022).

## Other Considerations

Some scholars think Kittim's territory was limited to Cyprus. Because those scholars often cite Josephus, I next examine his comment:

Cethimus possessed the island of Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim.<sup>43</sup>

Other than Josephus, I could find no evidence that Kittim originally possessed Cyprus. Because the island was early called Alashiya, it seems unlikely that Kittim could have possessed the entire island. Josephus' first statement probably evolved from an ancient legend that Kittim founded Kition. The Internet has little about the legend, but some tourist sites that speak of Larnaca's history mention it:

Larnaka now is the oldest living city in the island of Cyprus, where a legend tells that the first settlement at the spot was founded by Noah's great grandson Kittim. Since its founding, 6,000 years ago, Larnaca has only extended but still remains on the exact same site.<sup>44</sup>

Tradition puts Citium's founding date at a much earlier time, around 4,000 BC, by Kittim, the grandson of Noah, making it not only one of the oldest inhabited places in Cyprus, but in the world as well.<sup>45</sup>

An obvious problem with these two descriptions of the legend is that Kition's supposed founding date by Kittim predates Noah's flood. The year 4000 BC goes back to creation. If Kittim founded Kition, 2000 BC would be better. Whoever advanced the legend was unfamiliar with Biblical chronology. Another site suggests the legend was an "ancient myth" linked to Kition's naming:

During the 13<sup>th</sup> century BC, Larnaca became known as "Kition", with ancient myth describing how the town was named after Noah's son, "Kittim".<sup>46</sup>

This statement implies that Mycenaean Greeks started the legend when they founded the city in the thirteenth century BC. As with the Greek Aphrodite legend, I suspect the Mycenaeans created a legend about Kittim to justify their possession of the site. Also, as time passed, the legend may have expanded to say that Kittim originally held the island of Cyprus, and Josephus, and probably many Hebrews before him, believed this expanded version. This change to the legend further suggests that it expanded as Greek control over the island increased, and the change probably appeared when people in the Southern Levant began to call the island Kittim.

Importantly, Josephus further claimed that the Hebrews called "all islands, and the greatest part of the sea-coasts," Kittim. This belief probably arose because many Mycenaeans remained in the Greek territories, where islands and seacoasts are plentiful, while others migrated to Cyprus. If true, we have

43 Flavius Josephus, *The Antiquities of the Jews* 1.6.1, Translated by William Whiston, 1737.

44 "Oldest Living City in Cyprus," Cyprus Tourist, <https://www.cyprustourist.com/article/oldest-living-city-in-cyprus.html> (accessed September 4, 2022).

45 "Larnaca," Grekomania, <https://www.grekomania.com/places/larnaca> (accessed September 4, 2022).

46 "History of Larnaca," WordPress, <https://larnaca2.wordpress.com/history-of-larnaca> (accessed September 4, 2022).

added evidence that some Hebrews recognized the Mycenaeans as Kittim's descendants. However, even if Josephus correctly records the various Hebrew views of Kittim, we cannot rest our faith on Hebrew belief. Our faith must rest on Biblical, historical, and archaeological evidence.

Finally, an extra-Biblical Hebrew inscription from about 600 BC gives more evidence that Kittim's descendants existed among the later Greeks. That inscription says, "Give to the Kittim three baths of wine, and write the name of the day."<sup>47</sup> Historians logically think the Kittim mentioned there were Greek mercenaries serving in the Judean army. If Kittim's descendants were indeed among the Greeks, we possibly have another archaeological link between Kittim and the earlier Mycenaean Greeks.

Importantly, because only some Mycenaean Greeks migrated to Cyprus, Kittim probably referred to other Greek territories beyond Cyprus as Josephus implied. Although some scholars think the Greek mercenaries mentioned above were Cypriots, they could have originated from those other Greek territories. And though that extra-Biblical work does not prove the Mycenaeans were Kittim's descendants, it adds historical and archaeological evidence indicating that they were.

## Summary

Biblically, Javan's sons occupied islands and coastlands of the Mediterranean. Archaeology and genetic studies also place at least one of Javan's sons on Crete, southern and central Greece, and the Aegean islands. Many Mycenaean Greeks, the natives who occupied most of those territories, migrated to Cyprus and founded the city of Kition about 1300 BC. Kition being the Greek name for Kittim, the Mycenaean Greeks probably named the city and created a legend that Kittim founded it to justify their possession of the site. This suggests that the Mycenaeans were Kittim's descendants.

With the influx of Mycenaeans to Cyprus in the twelfth century BC, it became "a Hellenic domain" with Greek gods and a Greek dialect called Arcadocypriot. Kition also expanded and became a powerful city-kingdom on the southeastern coast of Cyprus nearest the Southern Levant. This transition on Cyprus probably caused those in the Southern Levant to change their name of Cyprus from Alashiya to Kittim and to expand the legend about Kittim to include his possession of the island. This change of people, language, religion, name, and legend probably all coincided and gives further evidence that the Mycenaeans were Kittim's descendants.

Significantly, Kittim was Javan's only son associated with war galleys in Scripture, and the Mycenaean Greeks had the earliest and most robust war galley development in the territory of Javan's sons. These facts further support the idea that the Mycenaean Greeks were Kittim's descendants. If true, then the final evolution of the ships the Mycenaeans developed must be the ships Daniel calls "Kittite war galleys." His ships must then refer to Greek, unireme war galleys called triaconters and penteconters.

Finally, that the word Kittim probably referred to some Greek mercenaries in 600 BC suggests that he was the ancestor of the Mycenaeans through whom the Greek people arose. The Mycenaeans settled southern and central Greece, Crete, and much of the Aegean, and they later controlled Cyprus. The ethnonym Kittim must then include all those territories, as Josephus implied. But the idea that Kittim's territory was limited to Cyprus relies on a legend that lacks archaeological evidence.

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<sup>47</sup> Arad Ostraca, Ostrakon 1, written in Hebrew about 600 BC.

## Interpret Daniel 11:25–30

I will now use the improved translation and the historical examination, detailed in the two previous chapters, to place Daniel’s “Kittite war galleys” into his immediate context.

This document gives no principles of interpretation. The principles I use are recorded in my book *Daniel 11 Essentials*, which can be freely viewed on my website. Using those principles, I previously identified the southern kings in Daniel 11:25–30 as the pagan-atheistic rulers of Rome, and the king who attacked the South in those verses worked to support the Roman Church. Daniel does not call that aggressor “king of the north” until verse 40, so I do not use that term to describe him.

In my interpretation of Daniel 11:25–30, the king attacking the South was Constantine the Great. The passage describes his two aggressive acts against the “holy covenant” and his two encounters against the pagan rulers of Rome. Historians call those two encounters “civil wars.” Constantine fought the first civil war against Maxentius in AD 312 and the second against Licinius in AD 324. The second civil war included a decisive fleet battle called the Battle of the Hellespont.

Significantly, if Constantine used ships analogous to Greek triaconters or penteconters at the Battle of the Hellespont, and Licinius did not, then his aggressive acts against the “holy covenant” in verses 28 and 30 are speaking of Constantine’s work to make Sunday a sacred rest day. But if Constantine used different warships in that battle, then the interpretation I have believed since the 1980s is faulty.

### First Encounter with the Southern King

Daniel 11:23–24 describes papal Rome’s rise. The following verses then mention a ruler supporting that Church who would “stir up his power and his courage against the king of the south with a great army” (Dan. 11:25). As papal Rome grew, it became bolder and its struggle against paganism became militant in the fourth century. One of the four rulers of Rome, the Catholic Constantine, who held Britain, Gaul, and Spain, then began a civil war and attacked the pagan Maxentius, the southern ruler in Italy, with his “great army.” Maxentius was also “stirred up to battle with a very great and mighty army.”

During his conquest, Constantine first fought and won battles in northern Italy (Turin and Verona). The final battle happened near Rome at Milvian Bridge on October 28, AD 312. Historians recognize that battle’s significance to papal Rome’s rise: “The chroniclers were right to see the battle in retrospect as one of the decisive clashes between Christianity and paganism.”<sup>48</sup>

Daniel reveals that some in Maxentius’ realm had “forecast devices against him” and worked to guarantee Constantine’s victory. Before the battle, an embassy from Italy, from the pagan Maxentius’ dominion, visited Constantine in Gaul and “requested him to deliver the city from the despotism of the tyrant.”<sup>49</sup> The embassy that went to Constantine fulfilled the prophecy’s words, and history testifies that Maxentius did “not stand.” However, the prophecy further says in verse 26 that those who would “feed of the portion of his meat shall destroy him.” Maxentius’ officers failed to tell him of Constantine’s divided army, and Constantine surprised him when he attacked from two routes:

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48 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 110.

49 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, p. 180.



“Maxentius’ intelligence officers failed him. He apparently did not know that Constantine commanded not only the Via Flaminia, but also the Via Cassia.”<sup>50</sup>

When half of Constantine’s army came down “the Via Flaminia,” Maxentius’ army went out to engage him. The rest of Constantine’s army then came down “the Via Cassia” and attacked Maxentius’ left flank. In the confusion, Maxentius’ men retreated over Milvian Bridge and other prepared bridges that collapsed. Many of Maxentius’ men then fell into the Tiber River and drowned. The prophecy correctly foretold that his army would “overflow [‘drown,’ ‘wash (away),’<sup>51</sup> or ‘be swept away’<sup>52</sup>]: and many shall fall down slain.” Maxentius also died in the conflict.

### **Treaty with the Southern King**

Daniel 11:27 then shifts to Licinius as the next king of the South. Licinius was another pagan ruler of Rome who held Pannonia, Moesia, and Thrace. We must remember that Daniel’s prophecy does not always note kingly succession. For example, the prophecy does not mention the southern king’s succession from Ptolemy I (verse 5) to Ptolemy II (verse 6). Similarly, the death of Maxentius in verse 26 makes it obvious that another king must be ruling the South in verse 27.

Verse 27 begins, “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper.” In January, AD 313, Constantine and the pagan Licinius sat in negotiations in Milan, Italy. There they created the Edict of Milan that gave Christians throughout Rome freedom to worship. However, they lied about their plans. Licinius plotted with a man named Bassianus to murder Constantine, who was likely planning to overthrow Licinius as seen in his later actions.

Before the meeting with Constantine ended, news reached Licinius that Maximin Daia, the fourth ruler of Rome not previously mentioned, had crossed into Europe. Licinius immediately left the meeting and marched east. Meanwhile, Maximin captured Byzantium and Heraclea Perinthus. After Licinius arrived to defend his territory and failed in his negotiations with Maximin, he defeated Maximin at the Battle of Tzirallum on April 30, AD 313. That battle left Licinius and Constantine co-rulers of the Roman Empire.

In late summer, AD 313, Licinius initiated the intrigue against Constantine, but “The plot was detected, and Bassianus summarily executed.”<sup>53</sup> The failure of Licinius’ plot resulted in a conflict between them, and two small battles (Cibalae and Mardia), likely provoked by Constantine,<sup>54</sup> took place in AD 316. Although Constantine was victorious in those battles, he failed to overthrow Licinius. Just as prophesied, their lies did “not prosper.” On March 1, AD 317, they negotiated peace at Serdica, in Thrace.

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50 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 110.

51 James Strong, *Strong’s Exhaustive Concordance: Hebrew and Chaldee Dictionary*, 1890, word 7857.

52 Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, Hendrickson Publishers, July 2012, p. 1009, word 7857.

53 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 129.

54 See *Ibid.*, p. 130. “ ‘Constantine, a mighty man and one who made a point of bringing about whatever he planned to do, once he had decided to rule the whole world, occasioned a war with Licinius. . . .’ ”

The last clause in Daniel 11:27 says, “for yet the end shall be at the time appointed.” This clause suggests that “the end” between Constantine and Licinius would happen at a future “time appointed.” Daniel 11:29 mentions that time: “At the time appointed he shall return and come toward the south.” When comparing verses 27 and 29, the phrase “at the time appointed” links both verses. Verse 27 is prophecy, and verse 29 is its fulfillment. I interpret the events of verse 29 below.

After the treaty between Constantine and Licinius in AD 317, the prophecy says, “Then shall he [Constantine] return into his land with great riches” (Dan. 11:28). The Hebrew word translated “riches” can also be rendered “property, goods, [or] supplies.”<sup>55</sup> This word encompassed many property types, such as land, cities, people, animals, trees, vineyards, and the spoils of war. (see 1 Chr. 27:31; 2 Chr. 32:27–29; Ezra 10:8). With the wealth and possessions Constantine gained by his campaigns, the treaty at Serdica expanded his territory. He secured most of Licinius’ possessions in Europe, including the resources of Greece and much of the Aegean. Licinius, however, continued to hold Thrace and thus retained a foothold in Europe.

### **First Attack on the Holy Covenant**

While describing Constantine’s military conflicts, the prophecy briefly shifts to his meddling in religious affairs. It mingles religious and military events in chronological order so we can identify how Constantine set his “heart . . . against the holy covenant” (Dan. 11:28). However, this attack against God’s covenant was not a violent act committed against Jews or Christians. Daniel clearly mentions violence against His people in other places (see Daniel 10:14; 11:16, 22, 33–35, 41, 44–45). The “holy covenant” mentioned in Daniel’s prophecy has to do with God’s oath to Abraham:

To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham. (Luke 1:72–73)

Luke 1:72 is the only other Bible verse that mentions the exact phrase “holy covenant.” Through the oath He promised Abraham, God intended to deliver people from their iniquities:

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts 3:25–26)

The “ten commandments” are the foundation of God’s “covenant” with humanity (Deut. 4:13; see also Exod. 34:28; Deut. 9:9–11). When Jesus died on the cross, He confirmed His covenant (see Dan. 9:25, 27; 11:22). However, Satan hates God’s covenant and wants it destroyed. He knew if he could change one commandment, he could then make void God’s law, bind people in their iniquities and sins, and destroy His covenant (see 1 John 3:4–8; James 2:10–11). Working for Satan and urged on by popular church leaders, Constantine enacted a Sunday rest decree to replace God’s Sabbath, His “perpetual covenant” (Exod. 31:16). Legislated on March 7, AD 321, Constantine’s decree said in part,

On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and

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55 *Theological Wordbook of the Old Testament*, Moody Press, 1980, vol. 2, p. 848, word 2167b.

lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.<sup>56</sup>

Constantine's decree, requiring people to honor Sunday by resting from labor on that day, was an attack on God's law that requires people to rest on the Sabbath (see Exod. 20:8–11). As a response to God's love, His people willingly obey His law that He writes in their hearts (see Heb. 8:10; 10:16). This heartfelt obedience is key to His covenant with humanity (Rom. 11:27). When wicked men force people to disobey God by setting up opposing laws, they set their hearts "against the holy covenant."

Constantine's actions indicate that he intended to unite pagans and Christians through a common rest day. To gain power and greater authority, many prominent church leaders conspired with Constantine to exalt Sunday, and they approved and supported the legislation in opposition to Scripture:

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church. . . . But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as holy to the Lord and observed it in obedience to the fourth commandment.<sup>57</sup>

"Not proving a sufficient substitute for divine authority,"<sup>58</sup> many Christians rejected Sunday as the new rest day. Constantine's law lacked the needed scriptural evidence to persuade them to abandon the Bible Sabbath. Those bishops supporting the change needed to place their arguments before other Christians and church leaders to convince them to accept Sunday sacredness. I identify their arguments when interpreting the second attack on the "holy covenant" mentioned in Daniel 11:30 below.

Finally, the end of verse 28 probably shifts to a military action against God's people: "and he shall do exploits, and return to his own land." Constantine's attack on the Donatists in northern Africa likely fulfills that action. In spring AD 321, because the Donatists refused to have a Catholic bishop over them, the Roman bishops persuaded Constantine to send his army to "do exploits" against them. Three months later, he accepted an appeal from them and "return[ed] to his own land" while the Donatists, who had fled for their lives, returned to their homes.<sup>59</sup>

## **Second Encounter with the Southern King**

The "time appointed" in verses 27 and 29 refers to the final conflict between Constantine and Licinius who spoke "lies at one table." Verse 27 closed saying, "the end shall be at the time appointed." Verse 29 then begins, "At the time appointed he shall return and come toward the south." The pronoun "he" refers to Constantine who would attack the pagan Licinius, the southern king, in a final conflict. Constantine then started another civil war in his bid to rule the entire Roman Empire.

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56 Philip Schaff, *History of the Christian Church*, Charles Scribner's Sons Publishers, 1910, vol. 3, chap. VII, sec. 75, par. 5, note 1.

57 Ellen White, *The Great Controversy*, p. 53.

58 *Ibid.*, p. 574.

59 See John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, pp. 155–156.

The next clause of verse 29 says, “but the latter shall not be as the former.” The last encounter against the South would differ from the first one mentioned in Daniel 11:25–26. This encounter would “not be as the former” conquest Constantine made against the pagan Maxentius with his “great army” (Dan. 11:25). This “latter” encounter against Licinius would include a decisive fleet battle. Constantine needed “Kittite war galleys” to “come with him” (verse 30) so he could remove any opposition to his crossing the Hellespont into Asia Minor as he moved “toward the south” (verse 29).

In this second encounter, Constantine must use ships analogous to fully developed Mycenaean war galleys. As mentioned above, he would use triaconters or penteconters in his conquest. That Daniel mentions the king attacking the South as having those specific ships suggests that the southern king would not have them. Significantly, Constantine did and Licinius did not have those ships!

For hundreds of years, as Rome rose to power, large galleys with several banks of oars overshadowed the simple unireme war galleys the Mycenaean originally developed. However, once Rome gained supremacy of the Mediterranean, the number of large galleys gradually lessened and smaller Liburnian unireme war galleys appeared. The Romans called those Liburnian ships liburnas. Liburnas arose about the time the penteconter disappeared, but they were similar:

The liburna was presented as a light ship with one row of oars, one mast, one sail and a prow twisted outwards. Under the prow was a rostrum made for striking enemy ships under the sea. In its original form, the liburna was similar to the Greek penteconter. It had one bench with 25 oars on each side.<sup>60</sup>

Because of its construction, the Liburnian galley could move quickly, pillage a target vessel or coastal settlement, and then swiftly disappear. The Romans took the design and used it for patrolling coastal territories and for removing piracy from the empire. Octavian later used a bireme version of these small galleys to defeat Antony’s larger ships at the Battle of Actium (September 2, 31 BC). Rome was then free from civil war until Constantine’s day: “Civil war returned in the fourth century AD and with it the first great fleet battle since Actium.”<sup>61</sup> This statement brings us to the Battle of the Hellespont (July, AD 324), the naval conflict between Constantine and Licinius described in Daniel 11:29–30.<sup>62</sup>

In preparation for that battle, Constantine’s “agents scoured every harbor in the West for bottoms capable of transporting troops and supplies.”<sup>63</sup> He managed to collect “two thousand transport vessels,” and he “fitted out two hundred galleys of war; each with thirty oars” that were “built and manned chiefly in Greece.”<sup>64</sup> His two hundred ships, also called “liburnians,” were “smaller and lighter than Roman triremes.”<sup>65</sup> Interestingly, the Jews often translated the Hebrew word rendered “ships” in Daniel 11:30 into the Latin “liburna”:

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60 Wikipedia contributors, “Liburnians,” *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Liburnians&oldid=1021914338> (accessed May 9, 2021)

61 “Imperial Roman fleets,” *Weapons and Warfare*, <https://weaponsandwarfare.com/2016/10/27/imperial-roman-fleets/> (accessed March 11, 2021).

62 Although it involved nearly six hundred war galleys, this battle is rarely included in lists of great fleet battles.

63 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, pp. 168–169.

64 Zosimus, “Zosimus, New History 2.22,” *Livius*, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.22/> (accessed March 11, 2021).

65 “Byzantine navy,” *Hellenica World*, <http://www.hellenicaworld.com/Byzantium/Military/en/ByzantineNavy.html> (accessed March 11, 2021). Although it is unlikely that Constantine’s liburnas were lineal descendants of the Greek triaconters, their characteristics were equivalent enough to actually describe them by the same name.

The Roman warships were known to the Jews of Palestine by their Latin name, *liburna*. In several passages in Rabbinic literature the biblical term *tzi* (שי) is explained, or rather translated, as *liburna*. The Latin *liburna* itself is derived from the name of the country of the Liburnians, an Illyrian people between Istria and Dalmatia on the Adriatic coast, who were the first to use this type of swift and light vessel.<sup>66</sup>

Although *liburnas* were originally small and swift unireme war galleys, this Latin word was used later for larger war galleys. In Constantine's case, however, his ships were the small, lightweight, and swift unireme war galleys. Constantine's ships maneuvered well in the Hellespont's narrow straits and gave him advantage over Licinius' 350 triremes gathered from the eastern Mediterranean.<sup>67</sup> Importantly, Constantine's ships were descendants of early Greek, unireme war galleys; they were the type of ships developed by the Mycenaean and used by the later Greeks:

The fifth century historian Zosimus identified Constantine's Liburnians as triacontors, descendants of the thirty oared open galleys of the early first millennium Greeks. . . . *Naval warfare had thus returned full circle to an emphasis on speed and manoeuvrability*, though not necessarily for ramming. The later Romans reverted to the small galleys with single oarsmen rowing on one bank, *almost exactly analogous to the Greek galleys of one thousand years earlier*.<sup>68</sup>

The larger the war galley, the more costly they were to build, man, and maintain.<sup>69</sup> The early first millennium BC, Mycenaean-style, unireme war galleys returned in Constantine's day, and the evidence above proves his *liburnas* fulfilled Daniel's specification. Although the "war galleys" mentioned in Daniel 11:30 could be almost any ancient warships, "Kittite" qualifies "war galleys" and limits the list to smaller Mycenaean-style, unireme war galleys. These were the "Kittite war galleys" Constantine brought "with him." In July, AD 324, Constantine sent his fleet, led by his son Crispus, to engage Licinius' fleet, under Abantus, to force passage through the Hellespont. On the battle's first day,

The officers of his navy thought it not prudent to engage with more than eighty of their best sailing vessels, which were galleys of thirty oars each [triacontors], because the place was too narrow for the reception of a greater number. Upon which Abantus, the admiral of Licinius, making use of two hundred ships [triremes], despised the smallness of the enemy's fleet, which he thought he could easily surround.<sup>70</sup>

Despite Abantus' boasting, "The large numbers and confined conditions of the Licinian navy worked to the advantage of Crispus, who was able to outmaneuver, hit, and sink"<sup>71</sup> many of Licinius' triremes. However, nightfall halted the battle before it finished. Zosimus then continued his account:

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66 Raphael Patai, *The Children of Noah: Jewish Seafaring in Ancient Times*, p. 42

67 See Zosimus, "Zosimus, New History 2.22," Livius, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.22/> (accessed March 11, 2021).

68 From History and Archaeology of the Ship—Lecture Notes, Undergraduate Teaching Materials originally compiled by John Illsley, former Lecturer in Medieval History, School of History and Welsh History, University of Wales, Bangor. See a longer quotation at: "Late Roman—Patrician Roman Warships 400–550," *Weapons and Warfare*, <https://weaponsandwarfare.com/category/ancient-galley/page/4/> (accessed March 11, 2021), emphasis mine.

69 Although the Greek trireme was fast and maneuverable, it required outriggers for one bank of oars and 170 well trained oarsmen. This made the ship costly to build, man, and maintain.

70 Zosimus, "Zosimus, New History 2.23," Livius, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.23/> (accessed March 11, 2021).

The following day, the wind blowing hard from the north, Abantus put out from the Port of Ajax and prepared for action. But the galleys of fifty oars [penteconter] being come to Elaeus by order of the admirals, Abantus was alarmed at the number of vessels, and hesitated whether to sail against the enemy.<sup>72</sup>

Humbled by defeat the previous day and alarmed by the large “number of vessels” in Constantine’s fleet, Abantus hesitated to engage him again. The overnight addition of penteconter probably increased Constantine’s navy to well over two hundred vessels, and Crispus likely decided to put forth all his ships. “The two fleets [then] met each other for a final battle” near Gallipoli,<sup>73</sup> but during the engagement, a storm suddenly arose:

About noon the north wind subsided; the south wind then blew with such violence, that the ships of Licinius, which lay on the Asiatic coast, were some driven on shore, others broken against the rocks, and others foundered with all on board. In this affair five thousand men perished, together with a hundred and thirty ships filled with men, whom Licinius had sent out of Thrace to Asia accompanied by a part of his army.<sup>74</sup>

Constantine’s navy did not entirely destroy Licinius’ fleet. In the afternoon, a storm blew in from the south and “destroyed Licinius’ fleet utterly.”<sup>75</sup> Out of the original 350 triremes in Licinius’ fleet, “Abantus effected his escape with only four ships into Asia.”<sup>76</sup> Constantine had moved “toward the south” with his “Kittite war galleys” and forced passage through the Hellespont so his army could cross into Asia.

Though the land battle at Adrianople started the civil war in Constantine’s “final confrontation with Licinius,”<sup>77</sup> the fleet battle was the pivotal encounter of that war:

Now, usually, the decisive engagements in Roman warfare took place on land; terra firma was after all, where Roman military power was so strong. In this campaign, however, the critical moment surprisingly happened at sea.<sup>78</sup>

Constantine’s fleet victory was the crucial event that enabled him to overthrow Licinius. Without that victory, Constantine could not have crossed into Asia Minor where his army defeated Licinius’ at the Battle of Chrysopolis (September 18, AD 324). The war against Licinius, the southern king, then came

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71 “Constantine and Licinius,” Weapons and Warfare, <https://weaponsandwarfare.com/2015/12/page/5/> (accessed March 11, 2021).

72 Zosimus, “Zosimus, New History 2.24,” Livius, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

73 “Constantine and Licinius,” Weapons and Warfare, <https://weaponsandwarfare.com/2015/12/page/5/> (accessed March 11, 2021).

74 Zosimus, “Zosimus, New History 2.24,” Livius, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

75 Jacob Burckhardt, *The Age of Constantine the Great*, translated by Moses Hadas, University of California Press, 1983, p. 281.

76 Zosimus, “Zosimus, New History 2.24,” Livius, <https://www.livius.org/sources/content/zosimus/zosimus-new-history-2/zosimus-new-history-2.24/> (accessed March 11, 2021).

77 John Holland Smith, *Constantine the Great*, Hamilton Press, 1971, p. 168.

78 Tristan Hughes, “How Constantine Decided the Future of Christianity,” Battles of the Ancients, <http://turningpointsoftheancientworld.com/index.php/2017/03/31/licinius-constantine-civil-war> (accessed March 11, 2021).

to an “end” (Dan. 11:27), and Constantine became sole ruler and first Christian emperor of the Roman Empire.

## Second Attack on the Holy Covenant

As Rome’s only ruler, Constantine returned from his war with Licinius and turned his attention back to religion. Daniel 11:30 continues, “Then he shall be grieved and return, and have indignation against the holy covenant.” This sentence identifies another conflict over God’s “holy covenant” that happened shortly after Constantine’s naval victory over Licinius.

Two issues were then dividing the Roman Church: the Arian controversy and the date of Easter.<sup>79</sup> Many Christians linked Easter to the Passover and the following Feast of Unleavened Bread,<sup>80</sup> but other prominent church leaders insisted that Christians keep Easter yearly on a special Sunday. These divisions in the church agitated Constantine. Having failed to resolve the differences in a local church council, Constantine called for a general council of church leaders:

Aware also of “the diversity of opinion” regarding the celebration of Easter and hoping to settle both issues, he sent the “honored” Bishop Hosius of Cordova (Hispania) to form a local church council and “reconcile those who were divided”. When that embassy failed, he turned to summoning a synod at Nicaea, inviting “the most eminent men of the churches in every country”.<sup>81</sup>

In AD 325, Constantine presided over the first ecumenical council of the Roman Church, the Council of Nicaea. According to Dr. Schaff, the Roman bishops gave Constantine “the honorary presidency of the highest assembly of the church” and exalted him “as an angel of God from heaven.”<sup>82</sup> When he arrived at the council, he urged unity among church leaders, and he addressed them in part with the following words:

An internal sedition in the Church is, in my apprehension, more dangerous and formidable than any war, in which I can be engaged; nor do foreign concerns, however unfortunate, affect my mind with *so sensible a grief as this unhappy affair*.<sup>83</sup>

One might wonder why Constantine was so “grieved” over church issues, but remembering that Constantine and prominent church leaders sought to exalt Sunday, the answer is obvious. The Bible does not teach Sunday sacredness, and Constantine’s Sunday legislation, “not proving a sufficient substitute for divine authority,”<sup>84</sup> needed support because many Christians still held the Bible Sabbath as sacred. Constantine and those prominent leaders, who persuaded him to make a Sunday law, then conspired to peg the Easter festival to Sunday to *exalt that weekday as worthy of sacred honor*.

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79 Though Easter was imported from paganism, it was Christianized by the Roman Church.

80 The combined feasts of Passover and Unleavened Bread are often only called Passover.

81 Wikipedia contributors, “First Council of Nicaea,” *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=First\\_Council\\_of\\_Nicaea&oldid=1011121565](https://en.wikipedia.org/w/index.php?title=First_Council_of_Nicaea&oldid=1011121565) (accessed March 11, 2021).

82 Philip Schaff, *History of the Christian Church*, Charles Scribner’s Sons Publishers, 1910, vol. 3, chap. IX, sec. 120, par. 6.

83 Isaac Boyle, *A Historical View of the Council of Nice*, Thomas N. Stanford, 1856, p. 16, emphasis mine.

84 Ellen White, *The Great Controversy*, p. 574.

During that council and in fulfillment of Daniel’s prophecy, Constantine worked in “accord” with those church leaders who sought to “forsake the holy covenant.” Hating God’s covenant, which makes people obedient to His commandments, evil men conspired to exalt their traditions over His law through human councils. If they could get church leaders throughout Rome to celebrate the Easter festival on Sunday, the laity would follow and Sunday would be honored.

Papal Rome’s subtlest work to undermine the Sabbath commandment was to link the Easter festival to Sunday, ostensibly because Jesus rose on that day of the week. Knowing Christian hostility toward the Jews, the conspirators also urged the council to separate Easter from the Passover. Consenting that the Passover was Jewish and that Christ rose on Sunday, the council “decided that the Roman custom of celebrating Easter on Sunday only should be followed throughout the whole empire.”<sup>85</sup> To ensure the council’s success, Constantine then sent a letter to the churches throughout the empire. It said in part,

The question having been considered relative to the most holy day of Easter, it was determined by common consent that it should be proper that *all should celebrate it on one and the same day everywhere*. . . . It seemed very unworthy of this most sacred feast, *that we should keep it following the custom of the Jews*.<sup>86</sup>

Exploiting Christian hostility for the Jews, Constantine advised the churches to change their yearly Easter celebration from the Passover festival to a specific day, which the council decided *must be Sunday*. This was part of a well-planned conspiracy to exalt Sunday, the first day of the week, as the *weekly rest day*. As the bishops worked through the Nicaean Council to change the date of Easter, the Pope fulfilled his part in the conspiracy to change the weekly rest day to Sunday.

The same year as the Nicaean Council, Pope Sylvester I officially renamed the first day of the week: “In the year 325, Sylvester, Bishop of Rome (AD 314–337), changed the title of the first day, calling it the Lord’s day.”<sup>87</sup> This timing was no coincidence. Constantine, Sylvester, and other civil and religious leaders coordinated their efforts to exalt Sunday. Rabanus Maurus, a ninth-century Roman Catholic monk, theologian, and writer, gave the reason Sylvester renamed Sunday:

But he [Pope Sylvester I] commanded [them] to call the Sabbath by the ancient term of the law, and [to call] the first feria “Lord’s day,” because that on it the Lord rose.<sup>88</sup>

Not satisfied with linking the Easter festival to Sunday, Sylvester justified renaming the first day of the week because Christ rose on that day.<sup>89</sup> The arguments used to change the weekly rest day to Sunday were the same arguments used to separate Easter from the Passover. They exalted the weekday Christ

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85 Alonzo Trevier Jones, *The Two Republics, or Rome and the United States of America*, Review and Herald Publishing Company, 1891, p. 319.

86 Letter from Constantine to the Churches, Socrates Scholasticus, *Ecclesiastical History*, book I, chap. IX, emphasis mine. Translated by A. C. Zenos and published in *Nicene and Post-Nicene Fathers*, series 2, vol. ii. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1890.)

87 M. Ludovicum Lucium, *Historia Ecclesiastica*, pp. 739–740, ed. Basilea, 1624.

88 Rabanus Maurus, *De Clericorum Institutione*, bk. 2, chap. 46, translated by Robert Leo Odom, *Sunday in Roman Paganism*, Review and Herald Publishing Association, 1944, p. 197.

89 The included historical statements are clear that the conspirators knew Sunday was the first day of the week, and they continued to call the seventh day the Sabbath. However, there is now a movement to call Sunday the seventh day.



rose, and they exploited Christian hostility toward the Jews. They then taught people to keep Sunday as a weekly “festival in honor of the resurrection of Christ”<sup>90</sup> to gain its acceptance as a sacred institution.

Renaming the first weekday to “the Lord’s Day” was not all that Pope Sylvester did. He also decreed that Christians must keep Sabbath duties on the Lord’s Day (Sunday). Rabanus Maurus continued speaking of Pope Sylvester in the next sentence:

Moreover, the same pope decreed that the Sabbath rest should be transferred to the Lord’s day, in order that on that day we should rest from earthly works to the praising of God.<sup>91</sup>

With Pope Sylvester’s decree to change the rest day to the first day of the week, he also ordered Christians to fast on the Bible Sabbath to discourage them from honoring God’s sacred day:

Rome had introduced the practice of fasting on the Sabbath *to undo Sabbath-keeping*. Pope Sylvester (314–335) was the first to order the Churches to fast on the Sabbath, and Pope Innocent (402–417) made it a binding law in the Churches that obeyed him.<sup>92</sup>

Church and state leaders made a coordinated effort to sanctify Sunday. Eusebius, Constantine’s friend and religious historian, commented on their work a few years later: “All things whatsoever that were prescribed for the Sabbath, we have transferred them to the Lord’s day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath.”<sup>93</sup> To exalt Sunday, the conspirators linked it to Christ’s resurrection, and they further determined to undermine God’s Sabbath by painting it as a Jewish institution. In conspiring with church and state leaders to exalt Sunday and to degrade God’s Sabbath, Constantine fulfilled the words of Daniel’s prophecy: “Then he shall be grieved and return, and have indignation against the holy covenant.”

## Summary

In this chapter, I have interpreted only six verses of Daniel 11 that speak of events in the days of Constantine the Great. In those verses, the Lord briefly described specific historical events needed to follow the prophecy and to understand the conspiracy “against the holy covenant” in Daniel 11:28–30. Amid the two attacks on God’s covenant described there, Constantine’s naval victory over Licinius at the Battle of the Hellespont, mentioned in Daniel 11:29–30a, proves that those attacks were parts of a well-planned conspiracy. By state laws, church councils, and papal decrees, Constantine and prominent church leaders conspired to change the weekly rest day to Sunday.<sup>94</sup>

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90 Ellen White, *The Great Controversy*, p. 52.

91 Rabanus Maurus, *De Clericorum Institutione*, bk. 2, chap. 46, translated by Robert Leo Odom, *Sunday in Roman Paganism*, Review and Herald Publishing Association, 1944, p. 197; see also Ellen White, *Early Writings*, p. 65: “The pope has changed the day of rest from the seventh to the first day.”

92 Peter Heylyn, *History of the Sabbath*, London, 1636, part 2, chap. 2, p. 44, emphasis mine. See also Kenneth A. Strand, editor, *The Sabbath in Scripture and History*, Review and Herald Publishing Association, Washington, D.C., 1982, p. 137: “The fast was designed not only to express sorrow for Christ’s death but also, as Pope Sylvester emphatically states, to show ‘contempt for the Jews’ (*execratione Judaeorum*) and for their Sabbath ‘feasting’ (*destructiones ciborum*).”

93 Eusebius, *Commentary on the Psalms*, Psalm XCII, published between AD 326 and AD 332; quoted in J. P. Migne, *Patrologia Graeca*, vol. XXIII, col. 1171.

94 Compare Ellen White, *The Great Controversy*, pp. 574–578.

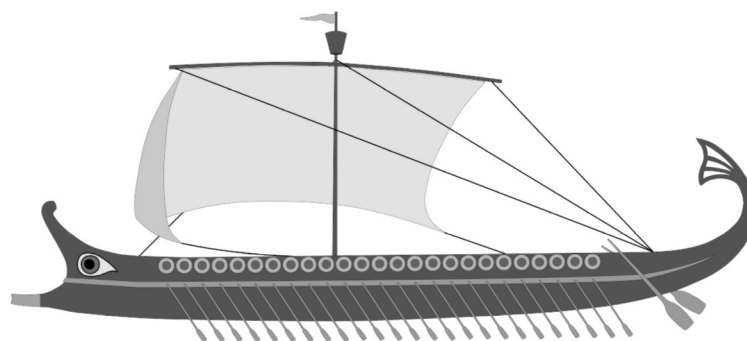
## Conclusion

Many scholars today believe that Kittim referred only to Cyprus. That belief originated from an ancient legend. A popular version posted on travel websites referring to Larnaca, Cyprus says that Kittim originally founded the city of Kition. Another version mentioned by Josephus says that Kittim possessed the island of Cyprus. These differences may have originated from the same legend, which changed over time. For either version to be true, Kittim and his descendants, having their own unique national identity and language, and who later designed a specific type of war galley, must have lived on Cyprus beginning about 2000 BC. However, no one has proved they existed, neither does Kition's existence prove that Kittim founded it.

Historically, Cyprus was early called Alashiya, not Kittim. Archaeological evidence also shows that Mycenaean Greeks, migrating from the Peloponnese, founded Kition about 1300 BC. An Egyptian inscription, which mentions Kition and several other Cypriot cities, further proves Kition existed on Cyprus before 1200 BC. Most likely, the Mycenaeans named Kition at its founding, and they may have then created the legend that Kittim founded the city. After that, the Mycenaeans continued migrating to Cyprus, inhabited many cities there, including Kition, and brought Greek culture to the island. The island then became "a Hellenic domain," and the ethnonym Kittim began to refer to Cyprus early in the first millennium BC. The legend probably then expanded to include the entire island.

Suspecting that Mycenaean Greeks were Kittim's descendants, and learning that Daniel's "ships of Chittim" should be translated "Kittite war galleys," it led me to examine Mycenaean ships. When I found that they early developed a specific type of war galley, and that Kittim is Javan's only son associated with war galleys in the Bible, it was solid evidence that the Mycenaean Greeks were indeed Kittim's descendants. Remarkably, when I learned that the ships Constantine used were thirty and fifty oared, open, unireme war galleys analogous to the ones the Mycenaeans developed, it confirmed that the Mycenaeans were Kittim's descendants.

That only Constantine used those specific ships at the Battle of the Hellespont is characteristic of God's foreknowledge. No other fleet battle fits Daniel's "Kittite war galleys" better than that naval encounter fought between Constantine and Licinius in AD 324. The perfect fulfillment of Daniel's ships by that battle further proves that the attack on the covenant in verses 28 and 30 was a conspiracy to change God's law. Significantly, identifying that conspiracy is central to understanding Daniel's last prophecy. Not only does Daniel 11 reveal an attempted change of God's Sabbath in Constantine's day, but it foreshadows an attack on God's Sabbath-keeping people at "the time of the end" in Daniel 11:40–45.



*Image of the Greek Pentecoster with an added ram.*