Introduction

The Holy Bible is God's historical/past, present, and future/prophetic proclamation who God is, how God created man, God's purpose in creating man, man's fall from grace (Gen 1:1-3:7), and the restoration of man to God, the Gospel (good news) of Jesus Christ (Gen 3:8-end of Holy Bible) The Holy Bible is God's (specifically The Holy Spirit) narrative.

Hence, the Holy Bible is the most read and sold book in the world The Holy Bible is acknowledged as the sacred writings of God, inspired by God which communicate/reveal to Man. God's purpose/plan in creation when God created the heavens, the earth, and life on the earth The Holy Bible reveals God's reason for man's existence, and God's ultimate end/purpose for man The Holy Bible was/is given to man has a gift from God, with the expressed purpose to be understood by man (Deut 29:29).

The topic/subject of Prophecy is probably the most studied in the Bible because it answers Man's ultimate question; what is his ultimate end; what has man to hope for; what is his future. The two books of the Bible that primarily address/focus on prophecy are Daniel and Revelation. Many (if not the most) books on the market today have been written concerning the interpretation/insight/theory of the prophecies of Daniel and Revelation. Today, there is more disagreement, confusion, opinions concerning the interpretations of Daniel and Revelation than any other topic of religious discussion.

Why is this the case? The Bible itself has stated that there is one and only one interpretation of the sacred texts. The Bible is clear on this point from Paul in Philippians 2:1-2 (see also 1 Cor 1:10) which states:

> If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind

The old testament testifies to the same in Deuteronomy 12:8-9 and 4:2. Further the book of Revelation closes with the following:

> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Many people conclude from their study of the book of Daniel and Revelation that today we are living in the end times. How much more urgent, serious, grave is time for man to understand the truth in the prophecies. The purpose of this study, treatise is to give an understanding of the book of Daniel to the people. An understanding and approach so simple that a child can understand it. The purpose is that God's people be of one accord in understanding the prophecies in the book of Daniel. "If God spare my life, ere many

years I will cause a boy who drives a plough to know more of the scriptures than you do."— William Tyndale

The writer acknowledges the contributions of many writers in the past (William Miller, Uriah Smith, A T Jones, Ellen White, James White, Steven Haskell and others) for whom we are indebted for our current understanding. Further that most of the content contained within this treatise is based upon the foundation established by these writers. Finally and absolutely, this treatise is not an argument, assault, slander, indictment or condemnation against any other interpretation or any person.

The foundation of this treatise is The Bible only (sola scripture), further the King James Bible only, Strong's lexicon/dictionary, William Millers rules of interpretation, Webster's 1828 dictionary for all English word definitions Toward this end please read and consider the following treatise prayerfully.

From the scriptures Jesus states in Matt 24:15, that everyone is advised to read and understand the book of Daniel.

> Dan 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

> Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables

From these verses, Jesus himself states that our very livelihood and future depend on our understanding the prophecies of Daniel. This fact gives an additional urgency to the goal of our endeavor. How then are we to understand Daniel? God does not give such a solemn warning without providing the means to meet or accomplish the objective/standard? To accomplish this goal, we must first understand the author of the book of Daniel. This treatise assumes that the reader believes that God is the author of the Bible (this fact is addressed in another treatise) Further, more specifically, the author is the Holy Spirit, who is God in and of himself, a separate being, equal in divinity with The Father and Jesus. As the author of the book of Daniel, The Holy Spirit can and will also give his people the understanding of the Book of Daniel (see John 16:13-14, 14:26 and the Holy Spirit is only given to those who obey God (Acts 5:31). We have the Spirit of God (1 Cor 2:12, 16). Therefore, man can understand how the Holy Spirit thinks; remember before the fall that Adam had God's mindset, Adam named the animals. Are there requirements for one to obtain this understanding from the Holy Spirit? If, so what are the requirements?

Daniel Chapter 1, confirms the fact that man can understand the Bible, and states the requirements necessary to obtain the Holy Spirit's understanding. The scripture defines the spiritual state of Daniel this way (this also includes Daniel's three companions):

> Daniel 1:8-9 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself 9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs…17 As for these four children, God

gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Further, testimonies of Daniel's character are found in Daniel 9:23, 10:11, 19, Ezekiel Chapter 14. We conclude that the requirements for receiving the Holy Spirit is obedience to God's law (Acts 5:29).

God's Purpose of the Book of Daniel. The Historical Narrative

Next, before we can understand the Book of Daniel, we must first understand God's purpose for giving man the book of Daniel. The book of Daniel was written after the Israel was taken captive by the Babylonians. 2 Chron 36:14-17 summarizes the historical account:

> Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem 15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

Previously Israel was theocratic government Israel possessed the civil and religious jurisdiction/power/authority. However, because of Israel's wickedness Israel lost the civil jurisdiction/power/authority. Jeremiah 27:6-8 (see also Jer 23:30) states:

> And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand

We see that the civil jurisdiction/power/authority was forever taken from the children of Israel and given to the gentiles This was prophesized by Isaiah in the following scriptures:

> Isaiah 39: 5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

> Isaiah 43:14 Thus saith1 the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry [is] in the ships.

> Jeremiah 20:5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon Consider also Jeremiah 4:7, 5:6

> Hosea 13:6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me 7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them: 8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them 9 O Israel, thou hast destroyed thyself; but in me is thine help.

Although the crown passed from Israel to the Gentile nations, the Most High still ruled in the kingdom of men. The first kingdom to receive the civil jurisdiction/power/authority was Babylon and Nebuchadnezzar was Babylon's king at the time Verse 2 Chron 36:20 states:

> And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia

Daniel was one of the people carried away captive to Babylon. This is the history, conditions, circumstances, and state of affairs of Israel (children of God) when the book of Daniel was written. The children of God had lost the civil jurisdiction/power/authority. Babylon now had civil domain/authority over Israel. What was Israel's responsibility and relationship to the new civil power Babylon (or in Jesus' time Rome/Caesar) now that Israel had rejected God's rulership? Israel still maintained the religious power. Jesus himself said to render unto Caesar the things which are Caesar's and unto God the things that are God's (Matt 22:21). The question naturally arises, what does one need to render unto Caesar? How long was this state of affairs to be? The scriptures in Isaiah and others prophesized of a time when the kingdom would be restored back to Israel. For example:

> Ezekiel 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

This was also a question was asked by Jesus' disciples; when the dominion was going to be restored to Israel (Matt 24:3)?

These are the subject matters that made the book of Daniel necessary, and are answered/revealed by God? The book of Daniel covers three summary topics, first the character of a child of God (Israel) in Babylon; this is covered primarily in Chapter 1. The second is the realm or limits of Babylon's authority, what is to be rendered unto Caesar; this is Chapters 3, 4, 5, and 6. The third is the nation/civil history of the gentile reign over Israel, unto the civil authority be restored to Israel; this is primarily covered in Chapters 2, 7, 8, 9, 10, 11, 12.

This treatise will not address the first two subject matters of the Book of Daniel, only the third because it deals with prophecy of the civil realm of the gentiles (Babylon/Caesar) over Israel unto the restoration of this authority to Israel. The details concerning the prophetic subject matter are found in Daniel Chapter 2:27-29, 45 regarding Nebuchadnezzar's dream:

> Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king**, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter:** and he that revealeth secrets maketh known to thee what shall come to pass...45 the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

National or Civil history is the subject matter (scope) and details of the prophecy in the Book of Daniel has it relates to Israel, God's people or church. This is important, regarding Israel (God's people, the church), for we know that there are other nations and kingdoms that historically have existed, but are not foretold in Daniel. This limited topic/scope/purpose is very important, essential, key to understanding the book of Daniel. To repeat, the topic of the book Daniel is national or civil history, not church history. A further explanation of the limiting the topic in the study of Daniel, and the Book of Daniel's relationship with the book of Revelation is below. This is an excerpt from Articles by A T Jones in the Advent Review and Sabbath Herald on May 30, 1899 p340.1 and 356.1 titled "The Sermon, The Book of Revelation, Church History" (https://m.egwwritings.org/en/book/1063.1376#1388) The following is an excerpt from the article:

> …Christ in the world is his church, and he is the head of it Christ is in the world, in the form of the church Once he was in the world personally in human form, as a man among men That is individually true to-day: he is with each one of us And he is personally in the world yet, in the form of his body which is his church Then when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, with what does the revelation deal?—With the church It is the history of the church The book of Daniel is a history of the ruling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church Daniel is national history; Revelation is church history.

> …And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation We can not know church history until we know the book of Revelation We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

> … And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of

Revelation We can not know church history until we know the book of Revelation We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

How is the Book of Daniel Written?

A T Jones brings out a very important principle in prophecy, the principle of order Proverbs 4:23 states:

> But the path of the just is as the shining light, that shineth more and more unto the perfect day.

> Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

> 1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

A T Jones specifically states that one cannot understand church history until the book of Revelation. This is a bible principle. The principle of bible education is one of growth, the building upon, like one's temporal education. A child starts from the first grade with elementary education. The child grows in knowledge as he advances through to the third grade through to sixth grade building upon the knowledge he learned in the previous grades until he reaches graduation and intellectual maturity. This is very important in understanding the prophecies of Daniel. The book of Daniel is part of the Holy Bible. The book of Daniel was written at a specific time in the history of man. The Bible itself informs one how to study the book, for example:

> Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 11 For with stammering lips and another tongue will he speak to this people 12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear 13 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

> Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

To properly apply the Biblical study principle of line upon line stated above, one must also combine this principle with the principle of the light shining more brighter unto the perfect day (building upon). The point being that the source of the scriptures from which to consider the line upon line from the Bible are limited to the scriptures written at the time of Daniel or before. The understanding expressed in Daniel is built upon the Biblical history/account of the scriptures written previous to Daniel. The book of Daniel

was written in comprehension, knowledge, enlightenment, culture, science, scholastic of the people of the time of Daniel, not our time.

Bible scholars have made the statement that the books of Daniel and Revelation can be studied together Please consider this statement in light of the points brought out above in this treatise, study. Further, while it is true that the combined understanding of the books of Daniel and Revelation (adding the two together) do provide a more complete understanding of prophetic history, it is not a fact that the book of Revelation is needed or has any part in understanding the book of Daniel The book of Daniel was written first Jesus himself stated in Matt 24:14

> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

The disciples asked Jesus three questions in Matthew 24:

> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you.

From the above verses, when Jesus answered the disciple's questions, Jesus answered in a language where He expected his disciples to understand, for Jesus stated "let no man deceive you." As a side note, one may want to consider Jesus' discourse in Matt 24, Mark 12 and Luke 17, 21 as a study guide when studying the prophecies in Daniel, Ezekiel, Jeremiah, Isaiah, etc.

One more comment regarding the study of the book of Daniel and Revelation. The understanding of the book of Daniel is necessary to the Book of Revelation There maybe, notice the word "maybe", understandings in Daniel that are necessary to understanding the book of revelation when applying the Biblical study principle line upon line. Of course, it is given that in studying the Bible as a whole, the whole Bible is complementary, consistent, uniform and does not contradict itself.

Now that we have identified the purpose or information to be revealed by the Holy Spirit in Daniel, the question is how does the Holy Spirit reveal this understanding to his people? How is the book of Daniel composed or organized? Mark 4:33-34 states:

> And with many such parables spake he the word unto them, as they were able to hear it 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Also in John 16:12-13 states:

> I have yet many things to say unto you, but ye cannot bear them now 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Here were see a principle, the Holy Spirit does not reveal everything at one time. There is a limit to the capacity to which man can understand a particular subject at any one

point in time. Further, there is a chronology or hierarchy in the information revealed. The topic/detail being discussed is built upon a preparatory or previous topic or established fact/principle to be fully comprehended/understood. For example, in Math one cannot perform multiplication without first understanding addition.

God is a God of order (1 Cor 14:33, 40, Psalms 50:21). Consider God's order in each event in relationship to the time (1st day, 2nd day, etc.) which God made them in relationship to each other part of the creation. Consider also the order which Moses assembled the sanctuary in Exodus 40; everything in order (1 Chron 15:13, Luke 1:1-8).

The Study of Daniel, The Starting:

With these prerequisites, suppositions in mind, let us begin the study of the prophecies in the Book of Daniel In Daniel Chapter 2, Nebuchadnezzar dream starts in Daniel 2:29, 31-34:

> As for thee, O king, **thy thoughts came into thy mind upon thy bed, what should come to pass hereafter:** and he that revealeth secrets maketh known to thee what shall come to pass ..31 Thou, O king, sawest, and behold a great image This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33 His legs of iron, his feet part of iron and part of clay 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces

The great imaged described by Daniel reference a head, breast, thighs, legs, feet and toes; which when combined or diagramed together are the description of a man, a statue (image). When Daniel reveals the vision, Daniel starts at the head of the image, then proceeds next to the breast, then the thighs, and finally ends at the legs, feet, and toes. The fact that Daniel begins at the head and proceeds downward ending at the toes, we conclude that the interpretation of Nebuchadnezzar's dream is chronological in its interpretation of the events prophesized. Time is the measure that the events foretold in the prophecy of Daniel are ordered or revealed.

Further, today we imagine the prophecy of Daniel was recorded or written in a book, hence we refer to it has the book of Daniel. The truth is that in Daniel's time the prophecy was written on a scroll (translated roll, see Jer 36:2, 4, 28, Ezek 2:9, 3:1, Zech 5:1, etc.). If we apply this analogy or correlation of the scroll to "the Prophecies in Daniel," we see the Holy Spirit reveals "the Prophecies in Daniel" as an unrolling, unfolding. Time is the method that the prophecy of Daniel is unrolled. This is very important in understanding the book of Daniel, for this is the tactic, method, approach, discipline that this treatise will utilize in the explanation of "the Prophecies in Daniel.

This approach, the unrolling, is described in the following: The treatise will start with Daniel Chapter 2. A time outline will be created from the verses in Daniel Chapter 2, with the following fields; the chapter/verse, the verse text, a description of the verse or the fact symbolized in the prophecy or the fulfillment of the prophecy in history, **and a**

fourth field which will be identified later in the treatise. Once the time outline is created, we will study, examine, investigate, search the scriptures per William Miller rules of interpretation to see what the verses reveal in the prophecy. We will examine and determine whether the references are literal or symbolic in each verse. If symbolic, the treatise will search the scriptures to find their symbolic meaning, for example in verse 2:34 the reference to clay is the church per Jeremiah 6:2. However, at this point, our search will NOT include any other chapters in the Book of Daniel, because as a scroll, these verses have not been "unrolled."

This is extremely import, vital to understanding the prophecies in the book of Daniel. We must put away any preconceived thoughts, we must have the mind set of Paul; all previous understandings must be counted as dung. We must be as Paul in 1 Cor 8:2 "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." We must be as children, willing to be taught, our minds be completely submissive to the teaching of the Holy Spirit in the way that the Holy Spirit teaches. For example, in Daniel we may think we know that the kingdom represented by thighs, the third kingdom, is Greece. However, we must blank this out of our minds at this point in our analysis starting in Chapter 2. This is foretold or unrolled or revealed later in Book of Daniel Chpt 8, hence this is not for our consideration at this point The Holy Spirit did not reveal this fact at this point, so neither should we. The Holy Spirit has a reason in not revealing this fact to his people, which He could have easily done The Holy Spirit as God knows what He is doing. It is not for man to reason why, but to obey.

Further, from our analysis of Chapter 2, we may conclude that there is not sufficient information revealed from the understanding gained from the verse or verse(s) at this point in the Book of Daniel to identify the verse's fulfillment of the prophecy in the future history. We may want to wait to identify the fulfillment of these verses until the analysis of Chapter 12 is finished (this is the approach taken by this treatise). This has been a problem in the approach in previous attempts to reveal the meanings of the prophecies in the Book of Daniel. The authors have employed the method of explaining the prophecy verse by verse, or by sections, or by Chapters. This method is erroneous. This is the major reason for so many different interpretations. The revelation/understanding of the prophecies in the Book of Daniel is revealed as an unrolling, unscrolling; the prophecies in the Book of Daniel is really one prophecy, which the details begin/start in Chapter 2 and are not fully, completely revealed until the end in Chapter 12. Hence there may be verses in Daniel Chapter 2 that may not be fully understood until one reaches Chapter 12.

Our completed analytical process of Daniel Chapter 2 will produce a time outline of the Daniel 2 verses. The next step will begin an iterative process. Once we have finished our study and analysis of Daniel Chapter 2, we will proceed to Daniel Chapter 7. Employing the principle of unrolling a scroll, we will begin reading Chapter 7 looking for a beginning reference point regarding the prophecy, then continue reading not stopping to we find an ending reference point. Remember that the Book of Daniel is a

chronological prophecy. In determining the starting reference point and ending reference point we must ignore all "distractions", such as chapters and edition reference comments.

Once we have identified the block of text to be considered, we begin the construction of a new chronological outline, merging/combining the newly identified block text into/with the previous chronological outline from Daniel Chapter 2 The following steps will be followed:

1. The starting point from our new blocked verses must be found/identified in our original Daniel Chapter 2 Chronological timeline. Once this is done, the verse or group of verses must be analyzed and a determination made per the following:
    a. The verse or group of verses further expand or add to the description of the previous chronological timeline.
    b. The verse or group of verses provide new details regarding the prophecy.
    c. The verse or group of verses provide both further description of what has been revealed in the original timeline and add new details regarding the prophecy.
    d. Write in the fourth column any comments, observations, details gained from the newly analyzed verses that are complementary with the verses in the previous timeline.
2. Repeat steps 2 and 3 for the remainder of the blocked text.
3. The results of this process will produce a preliminary draft of a new time outline combined with the original time outline in Daniel Chapter 2.
4. Now study, examine, investigate, search the scriptures per William Miller rules of interpretation to see what the verses reveal in the prophecy Examine and determine whether the references are literal or symbolic in each verse If symbolic, search the scriptures to find their symbolic meaning Determine if any of the events have occurred historically Do not look or search in the Book of Daniel beyond the verse which is your ending reference point Again, you may want to skip this step (wait) until you have finished the analysis of Chapter 12.
5. As you study, investigate, search the scriptures, you may need to make corrections to your timeline.
6. Once you have finished your study and investigation of your blocked text, you have created a new chronological timeline; the current scripture texts merged with the original Daniel 2 outline.
7. Repeat the steps above until you get to the end of the Book of Daniel.
8. We must be disciplined in our method of approach. The author suggests waiting until one reaches the end of the book of Daniel in Chpt 12 before searching history for the actual fulfillment of the events prophesized in the book of Daniel.

Other Study Suggestions

A temptation to guard against in one's study is attempting to match the history to prophecy, rather than the identifying the history through the details provided/foretold in

the prophecy. Just because we may have knowledge of a historical event occurs at the time or have knowledge beforehand of events which matches certain prophetic details which we are prophetically considering, this does not mean that the historical event is represented by the prophecy We must first gather all the prophetic details concerning an event or point first, then apply these in our search for their fulfillment in history.

Consistency and Uniformity in the definition and usage of prophetic application; For example, each person should know for themselves the definition of the terms king of the north and the king of the south. Once defined, the definitions should not change, nor how the terms are applied in identifying the fulfillment of the prophecy. There should be consistency also, where the prophetic verses are determined to be literal, spiritual or both. If your analysis of the prophetic verses determines/defines that the phrase "the king of the north" is geographical/literal, then the application of the rule of consistency means that you will arrive at the same conclusion in your analysis of the phrase "king of the south"; this phrase must also be geographical/literal. One phrase cannot be literal and the other reference spiritual. There must be consistency and uniformity.

Further if your analysis in the beginning verses of the prophecy determine the term king of the north is literal, then this must be consistently applied (literal) throughout all the book of Daniel, unless through the interpretation of the prophecy itself, the prophecy itself defines the change from literal to say spiritual. If there is a change, you yourself should be able to explain the reason for the change (the where) directly from the prophecy itself. This is not a small, insignificant point. The fact is that the failure of people to demonstrate, prove, express their conclusion(s) for themselves is the major reason why there are so many different interpretations of the book of Daniel and divisions in the church today. Jesus said in Luke 10:26 "how readest thou?" He did not say how does your pastor read it? Or What does William Miller say?

Conclusion

The purpose of this treatise is to provide insight to the reader of a procedure, methodology, a systematic approach; steps, rules, guidelines, that will reveal to/unlock/open to/lead the reader a better and more complete understanding of the prophecies in the book of Daniel. Attached is the author's first attempt at applying this approach (an excel spreadsheet). This first attempt may not be an accurate representation of the actual historical events that fulfill the prophecy. The author is nowhere near an expert in history, a historian in light of the pioneers such as Uriah Smith, William Miller, A T Jones, J N Andrews, S N Haskell, etc. However, the author does believe that the methodology expounded above is correct. The author believes that if the process defined above is united with people whom have a knowledge of history, the end result will be the complete and united understanding of Daniel by the church. Throughout my writing of this treatise the scriptures Matt 11:25, 2 Tim 3:15 have been in my mind. When, the end result has been achieved, we will all be surprised at the simplicity of which the book of Daniel can be understood, that even a child can understand it.

This is the author's purpose in writing this treatise Today there are so many interpretations of the book of Daniel. Worse than this is the divisions among the brethren brought about by these many interpretations. If we expect to go home, the Bible makes it very clear that we (God's people) must all be on one accord, have the same mind, have only one gospel. Further, we must have love for one another. Sadly to say, today this is not the experience and reality of the church. The church today needs an upper room experience. How can we reveal Jesus' love (the light) to world when we have not this same love among ourselves.

With this goal in mind, may God be with each person as they read this treatise May the blessings intended be received by each reader

APPENDIX

Addition Comments on the Book of Revelation and the Book of Daniel

The book of Revelation is the last revelation, and for that matter last word, given by God to his people, the church. Hence one may reasonable presuppose, that the book of Revelation is the most complete book of prophecy, and the most important for God's people to understand before Jesus comes the second time. With this said, one may ask the question: can the methodology outlined in the study of Daniel be applied to the study of the book of Revelation? Further is the methodology defined in this treatise in studying the book of Daniel complete (all that is needed) for studying the book of Revelation? Or are only certain steps of the methodology of the study of the book of Daniel applicable to the study of the book of Revelation?

The author's answer (His opinion, stress again his opinion) to these questions is that the Methodology defined for studying the book of Daniel is applicable to the study of the book of Revelation, but may not be complete. The subject/topic of the book of Daniel is very simple, national/civil history in relation to God's people until Jesus comes. It is basically one dimensional, one aspect, one purpose. The book of Revelation is church history, but has many aspects, perspectives. These perspectives are identified in the churches, seals, trumpets, and heaven/God himself in Chapters 4 and 5. The foundation to understanding the book of Revelation, it's signs and symbols, is understanding Revelation Chapter 1. If you do not understand Chapter 1, you will not understand the rest of the book.

The book of Daniel has two (maybe more) applications in the book of Revelation. First, the trumpets are a representative of the desolations poured upon Rome after the beginning of the apostasy of the church spoken of in the Pergamos church. Second, the end of the book of Daniel, the year 1844, the sitting of the judgment, is the dividing point the book of Revelation. The first eleven chapters of the book of Revelation bring the reader to the time 1844, the investigative judgment, the end of Revelation chapter 11. The account of the 7 churches, 7 seals, 7 trumpets through the first 11 chapters all lead the reader to the sixth in the series of the 7, and in each case stop in Chapter 11 at the

sixth There may a brief reference to the seventh, such as the seventh seal, before Chapter 11, however the full description is after chapter 11.

The second part of the book of Revelation starts in Chapter 12. Chapter 12 begins with a church history summary from the time of Jesus unto 1844 (chpt 11:19) Then Chapter 13 begins the prophecy from the time of 1844 to the end of evil and the earth made new. From this perspective both books Daniel and Revelation a complete study of prophecy.

Daniel Chapter 9:24

Daniel 9:24 is found the whole, entire subject, purpose of God, and earth's history from Genesis Chapter 3:7 to the end of the Bible.

> Seventy weeks are determined (H2852) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel 9:24 was incorporated as part of the explanation of Daniel 8:13-14.

> Dan 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The 2300 days and the cleansing of the sanctuary, along with the Daniel 9:24 is hardly understood, and has greatly been misapplied. True that these verses apply to the physical location, the heavenly sanctuary. We know that God's people in 1844 thought that the place which was to be cleansed was the earth. The thought of heaven somehow had some contamination from sin that needed to be cleansed was not in believer's mind. To repeat, it is true that Dan 8:14 does apply to the cleansing and removing of sin from the heavenly sanctuary, but that is not the entire message In matter of fact it is less than ten percent of the total message.

God's people fail to see that the primary purpose of Daniel 8:14 and Dan 9:24 is the cleansing from sin and bringing in everlasting righteousness in **God's people.** The time period is today. God's people stop at the physical location of the sanctuary in heaven, and do not apply the verses to the spiritual, to themselves, God's people. This is the cleansing of the temple of the soul from all sin (1 Cor 3:16-17, 6:19-20, 2 Cor 6:16). Many people don't believe that this result can be accomplished in their lives today. Many people don't believe you can live a life today without sin, and can ever be kept through the power of Jesus from ever committing sin again. Below are several excerpts from the Consecrated Way to Perfection by A T Jones Chapters 15 and 16 regarding this subject:

That is the true purpose of God in the sanctuary and its service in all time: whether in the figure or in the true; whether for Jews or for Gentiles; whether on earth or in heaven Seventy weeks, or four hundred and ninety years, was the limitation set for the Jews to have this accomplished for and in themselves.

Jesus was compelled to say them: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt 23:37, 38; 21:43.

The identical thing is to be done for the Gentiles, to whom the kingdom of God is given, in the eighteen hundred and ten years allotted to them. And that work is "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

That is to say: In the sanctuary itself, transgression could not be finished, an end of sins and reconciliation for iniquity could not be made, and everlasting righteousness could not be brought in, until all this had been accomplished *in each person* who had a part in the service of the sanctuary. The sanctuary itself could not be cleansed until each of the worshipers had been cleansed. The sanctuary itself could not be cleansed so long as, *by the confessions of the people and the intercessions of the priests,* there was pouring into the sanctuary a stream of iniquities, transgressions, and sins. The cleansing of the sanctuary, *as to the sanctuary itself*, was the taking out of and away from the sanctuary all the transgressions of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year. And this stream must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed.

Therefore the very first work in the cleansing of the sanctuary was the cleansing of the people. That which was preliminary and essential to the cleansing of the sanctuary itself, to the finishing of transgression and bringing in everlasting righteousness, there, was the finishing of transgression, and the making an end of sins, and making reconciliation for iniquity and bringing in everlasting righteousness *in the heart and life of each one of the people* themselves. When the stream that flowed into the sanctuary was thus stopped at its source, then, and then alone, could the sanctuary itself be cleansed from the sins and transgressions which, *from the people, by the intercession of the priests,* had flowed into the sanctuary…

The ending of the work of the gospel is, Christ fully formed—within each believer (Col 1:27) Whereas the sacrifice, the priesthood, and the ministry of Christ in the true sanctuary does take away sins forever, does make the comers thereunto *perfect,* does *perfect "forever* them that are sanctified."

Everlasting righteousness, remember. Not a righteousness for today and sin tomorrow, and righteousness again and sin again. *That* is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who *still further believes* and *receives* this everlasting righteousness in the place of all sin and all sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God by the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary.

This is precisely and alone the purpose of the priesthood and ministry of Christ in the true sanctuary Is not that priesthood sufficient? Is not His ministry effectual to accomplish its purpose?— Most assuredly. Only by that means can it be possible for this thing ever to be accomplished. No soul can ever make himself finish transgression, or make an end of sins, or make reconciliation for iniquity, or bring in everlasting righteousness, in his own life. For that ever to be done, it must be done *alone* by the priesthood and ministry of Him who gave Himself, and who was given, that He might accomplish this very thing for every soul, and present every soul "holy and unblameable and unreprovable" in the sight of God.

Sad, is it not too true that those who really believe in Jesus and in His priesthood and ministry—is it not too true that even these also confess their sins, and *then go on sinning*?

But is this fair to our great High Priest, to His sacrifice, and to His blessed ministry? Is it fair that we should thus put Him, His sacrifice, and His ministry, practically upon a level with that of the "abomination of desolation," and to say that in Him and in His ministry there is no more power or virtue than there is in that of the "mystery of iniquity" (the papacy)? May the Lord forever save His church and people this day, with no more delay, from thus bringing down so low our great High Priest, His awful sacrifice, and His glorious ministry

Everlasting righteousness, remember Not a righteousness for today and sin tomorrow, and righteousness again and sin again *That* is not everlasting righteousness Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who *still further believes* and *receives* this everlasting righteousness in the place of all sin and all sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God by the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary.

Let our trust in our great High Priest be true, and let it be truly implicit.

Biblical References to King of the North and King of the South

Below is a further biblical analysis, study of the terms king of the north and king of the south.

Genesis 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people 18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

2 Kings 17:4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

2 Kings 23:29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

Isaiah 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son If ye will not believe, surely ye shall not be established…17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria 18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 25 Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Isaiah 20:1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2 At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot And he did so, walking naked and barefoot 3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; 4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even

with their buttocks uncovered, to the shame of Egypt 5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

Isaiah 27: 12 And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel 13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Jeremiah 2:18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

Hosea 7:11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

Hosea 9:3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

Hosea 11:11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

Zechariah 10: 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

From these verses, we see a pattern The book of the Daniel is a prophecy regarding the kingdoms that rule in the land of Israel as defined when Joshua divided the land to the children of Israel by lot. The north is referenced as Assyria and the South Egypt Many times Egypt and the south are referenced as being places where backsliding Israel place their confidence in or sought for help and safety. This thought is particularly emphasized in Isaiah 11:10-11, 16 and 19:23-25 Below are references to destruction coming from the north:

Jeremiah 4:6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

Jeremiah 6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.

Jeremiah 6:22 Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth 23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Jeremiah 46:20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

Other references: Isaiah 41:25, Jeremiah 1:13-15, 10:22, Ezekiel 26:7

Definition Ships of Chittim

Numbers 24:24: And ships (H6716) [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. There are only four references to the Hebrew word H6716, ship is translated from a different unrelated word Below are the verses for H6716:

Isaiah 33:21 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.

Ezekiel 30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

There are also four other verses that refence Chittim:

Isaiah 23:1 The burden of Tyre Howl ye ships of Tarshish; for it is laid waste so that there is no house, no entering in: from the land of Chittim it is revealed to them…12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

Jeremiah 2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

Ezekiel 27:1 The word of the Lord came again unto me, saying, 2 Now, thou son of man, take up a lamentation for Tyrus; 3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. 4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. 7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. 8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. 9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. 10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. 11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. 13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. 15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. 16 Syria was thy

merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. 17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. 19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. 20 Dedan was thy merchant in precious clothes for chariots. 21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. 22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. 24 These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise 25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. 26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. 27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

From these verses, one may conclude that this represents all the region around the Mediterranean Sea. This would represent all the powers and nations that would war against Rome during the 1260 years, fulfillment part of Daniel 9:27. This just may also represent Cyprus or Carthage. These are just some suggestions, thoughts, comments that might help the reader in their defining the phrase ships of Chittim in Dan 11:30.

War with the Sassanid Empire, 540–562

Excerpt from Wikipedia https://en.wikipedia.org/wiki/Justinian_I

War with the Sassanid Empire, 540–562

Belisarius had been recalled in the face of renewed hostilities by the Persians. Following a revolt against the Empire in Armenia in the late 530s and possibly motivated by the pleas of Ostrogothic ambassadors, King Khosrau I broke the "Eternal Peace" and invaded Roman territory in the spring of 540.[55] He first sacked Beroea and then Antioch (allowing the garrison of 6,000 men to leave the city),[56] besieged Daras, and then went on to attack the small but strategically significant satellite kingdom of Lazica near the Black Sea, exacting tribute from the towns he passed along his way. He forced Justinian I to pay him 5,000 pounds of gold, plus 500 pounds of gold more each year.[56]

Belisarius arrived in the East in 541, but after some success, was again recalled to Constantinople in 542. The reasons for his withdrawal are not known, but it may have

been instigated by rumours of his disloyalty reaching the court.[57]. The outbreak of the plague caused a lull in the fighting during the year 543. The following year Khosrau defeated a Byzantine army of 30,000 men,[58] but unsuccessfully besieged the major city of Edessa. Both parties made little headway, and in 545 a truce was agreed upon for the southern part of the Roman-Persian frontier. After that the Lazic War in the North continued for several years, until a second truce in 557, followed by a Fifty Years' Peace in 562. Under its terms, the Persians agreed to abandon Lazica in exchange for an annual tribute of 400 or 500 pounds of gold (30,000 solidi) to be paid by the Romans [59].

War in Italy, second phase, 541–554

While military efforts were directed to the East, the situation in Italy took a turn for the worse. Under their respective kings Ildibad and Eraric (both murdered in 541) and especially Totila, the Ostrogoths made quick gains. After a victory at Faenza in 542, they reconquered the major cities of Southern Italy and soon held almost the entire Italian peninsula. Belisarius was sent back to Italy late in 544 but lacked sufficient troops and supplies. Making no headway, he was relieved of his command in 548. Belisarius succeeded in defeating a Gothic fleet of 200 ships.[citation needed]. During this period the city of Rome changed hands three more times, first taken and depopulated by the Ostrogoths in December 546, then reconquered by the Byzantines in 547, and then again by the Goths in January 550 Totila also plundered Sicily and attacked Greek coastlines.

Finally, Justinian dispatched a force of approximately 35,000 men (2,000 men were detached and sent to invade southern Visigothic Hispania) under the command of Narses.[60] The army reached Ravenna in June 552 and defeated the Ostrogoths decisively within a month at the battle of Busta Gallorum in the Apennines, where Totila was slain. After a second battle at Mons Lactarius in October that year, the resistance of the Ostrogoths was finally broken In 554, a large-scale Frankish invasion was defeated at Casilinum, and Italy was secured for the Empire, though it would take Narses several years to reduce the remaining Gothic strongholds. At the end of the war, Italy was garrisoned with an army of 16,000 men.[61] The recovery of Italy cost the empire about 300,000 pounds of gold.[52] Procopius estimated "the loss of the Goths at 15,000,000."[62]

Other campaigns

In addition to the other conquests, the Empire established a presence in Visigothic Hispania, when the usurper Athanagild requested assistance in his rebellion against King Agila I In 552, Justinian dispatched a force of 2,000 men; according to the historian Jordanes, this army was led by the octogenarian Liberius.[63] The Byzantines took Cartagena and other cities on the southeastern coast and founded the new province of Spania before being checked by their former ally Athanagild, who had by now become king. This campaign marked the apogee of Byzantine expansion.[citation needed]

During Justinian's reign, the Balkans suffered from several incursions by the Turkic and Slavic peoples who lived north of the Danube. Here, Justinian resorted mainly to a combination of diplomacy and a system of defensive works. In 559 a particularly dangerous invasion of Sklavinoi and Kutrigurs under their khan Zabergan threatened Constantinople, but they were repulsed by the aged general Belisarius. [citation needed]

Results

Justinian's ambition to restore the Roman Empire to its former glory was only partly realized. In the West, the brilliant early military successes of the 530s were followed by years of stagnation. The dragging war with the Goths was a disaster for Italy, even though its long-lasting effects may have been less severe than is sometimes thought.[64] The heavy taxes that the administration imposed upon its population were deeply resented. The final victory in Italy and the conquest of Africa and the coast of southern Hispania significantly enlarged the area over which the Empire could project its power and eliminated all naval threats to the empire. Despite losing much of Italy soon after Justinian's death, the empire retained several important cities, including Rome, Naples, and Ravenna, leaving the Lombards as a regional threat. The newly founded province of Spania kept the Visigoths as a threat to Hispania alone and not to the western Mediterranean and Africa Events of the later years of the reign showed that Constantinople itself was not safe from barbarian incursions from the north, and even the relatively benevolent historian Menander Protector felt the need to attribute the Emperor's failure to protect the capital to the weakness of his body in his old age.[65] In his efforts to renew the Roman Empire, Justinian dangerously stretched its resources while failing to take into account the changed realities of 6th-century Europe.[66]

Lombards

Excerpt from https://en.wikipedia.org/wiki/Lombards

The Lombards (/ˈlɒmbərdz, -bɑːrdz, ˈlʌm-/)[1] or Langobards (Latin: Langobardi) were a Germanic people[2] who ruled most of the Italian Peninsula from 568 to 774.

The medieval Lombard historian Paul the Deacon wrote in the History of the Lombards (written between 787 and 796) that the Lombards descended from a small tribe called the Winnili,[3] who dwelt in southern Scandinavia[4] (Scadanan) before migrating to seek new lands. Roman-era authors however reported them in the 1st century AD, as one of the Suebian peoples, in what is now northern Germany, near the Elbe river. By the end of the 5th century, the Lombards had moved into the area roughly coinciding with modern Austria and Slovakia north of the Danube river, where they subdued the Heruls and later fought frequent wars with the Gepids. The Lombard king Audoin defeated the Gepid leader Thurisind in 551 or 552; his successor Alboin eventually destroyed the Gepids in 567.

Following this victory, Alboin decided to lead his people to Italy, which had become severely depopulated and devastated after the long Gothic War (535–554) between the

Byzantine Empire and the Ostrogothic Kingdom there In contrast with the Goths and the Vandals, the Lombards left Scandinavia and descended south through Germany, Austria and Slovenia, only leaving Germanic territory a few decades before reaching Italy. The Lombards would have consequently remained a predominantly Germanic tribe by the time they invaded Italy.[5] The Lombards were joined by numerous Saxons, Heruls, Gepids, Bulgars, Thuringians, and Ostrogoths, and their invasion of Italy was almost unopposed. By late 569 they had conquered all of northern Italy and the principal cities north of the Po River except Pavia, which fell in 572. At the same time, they occupied areas in central Italy and southern Italy. They established a Lombard Kingdom in north and central Italy, later named Regnum Italicum ("Kingdom of Italy"), which reached its zenith under the 8th-century ruler Liutprand. In 774, the Kingdom was conquered by the Frankish king Charlemagne and integrated into the Frankish Empire. However, Lombard nobles continued to rule southern parts of the Italian peninsula well into the 11th century, when they were conquered by the Normans and added to their County of Sicily. In this period, the southern part of Italy still under Lombard domination was known to the foreigners by the name Langbarðaland (Land of the Lombards), in the Norse runestones.[6] Their legacy is also apparent in the name of the region of Lombardy in Northern Italy.

Invasion and conquest of the Italian peninsula

"Lombard invasion of Italy" redirects here.

Lombard grave goods (6th-7th century), Milan, Lombardy

In approximately 560, Audoin was succeeded by his son Alboin, a young and energetic leader who defeated the neighboring Gepidae and made them his subjects; in 566, he married Rosamund, daughter of the Gepid king Cunimund. In the spring of 568, Alboin led the Lombard migration into Italy.[67] According to the History of the Lombards, "Then the Langobards, having left Pannonia, hastened to take possession of Italy with their wives and children and all their goods."[68]

Various other peoples who either voluntarily joined or were subjects of King Alboin were also part of the migration.[67]

Whence, even until today, we call the villages in which they dwell Gepidan, Bulgarian, Sarmatian, Pannonian, Suabian, Norican, or by other names of this kind."[69]

At least 20,000 Saxon warriors, old allies of the Lombards, and their families joined them in their new migration.[70]

The first important city to fall was Forum Iulii (Cividale del Friuli) in northeastern Italy, in 569. There, Alboin created the first Lombard duchy, which he entrusted to his nephew Gisulf Soon Vicenza, Verona and Brescia fell into Germanic hands. In the summer of 569, the Lombards conquered the main Roman centre of northern Italy, Milan. The area was then recovering from the terrible Gothic Wars, and the small Byzantine army left for its defence could do almost nothing Longinus, the Exarch sent to Italy by Emperor

Justin II, could only defend coastal cities that could be supplied by the powerful Byzantine fleet Pavia fell after a siege of three years, in 572, becoming the first capital city of the new Lombard kingdom of Italy.

In the following years, the Lombards penetrated further south, conquering Tuscany and establishing two duchies, Spoleto and Benevento under Zotto, which soon became semi-independent and even outlasted the northern kingdom, surviving well into the 12th century. Wherever they went, they were joined by the Ostrogothic population, which was allowed to live peacefully in Italy with their Rugian allies under Roman sovereignty.[71] The Byzantines managed to retain control of the area of Ravenna and Rome, linked by a thin corridor running through Perugia.

When they entered Italy, some Lombards retained their native form of paganism, while some were Arian Christians. Hence they did not enjoy good relations with the Early Christian Church Gradually, they adopted Roman or Romanized titles, names, and traditions, and partially converted to orthodoxy (in the 7th century), though not without a long series of religious and ethnic conflicts. By the time Paul the Deacon was writing, the Lombard language, dress and even hairstyles had nearly all disappeared in toto.[72]

The whole Lombard territory was divided into 36 duchies, whose leaders settled in the main cities. The king ruled over them and administered the land through emissaries called Gastaldi. This subdivision, however, together with the independent indocility of the duchies, deprived the kingdom of unity, making it weak even when compared to the Byzantines, especially since these had begun to recover from the initial invasion. This weakness became even more evident when the Lombards had to face the increasing power of the Franks. In response, the kings tried to centralize power over time, but they definitively lost control over Spoleto and Benevento in the attempt.

Arian monarchy

In 572, Alboin was murdered in Verona in a plot led by his wife, Rosamund, who later fled to Ravenna. His successor, Cleph, was also assassinated, after a ruthless reign of 18 months His death began an interregnum of years (the "Rule of the Dukes") during which the dukes did not elect any king, a period regarded as a time of violence and disorder. In 586, threatened by a Frankish invasion, the dukes elected Cleph's son, Authari, as king In 589, he married Theodelinda, daughter of Garibald I of Bavaria, the Duke of Bavaria. The Catholic Theodelinda was a friend of Pope Gregory I and pushed for Christianization In the meantime, Authari embarked on a policy of internal reconciliation and tried to reorganize royal administration. The dukes yielded half their estates for the maintenance of the king and his court in Pavia. On the foreign affairs side, Authari managed to thwart the dangerous alliance between the Byzantines and the Franks.

Authari died in 591 and was succeeded by Agilulf, the duke of Turin, who also married Theodelinda in the same year Agilulf successfully fought the rebel dukes of northern Italy, conquering Padua in 601, Cremona and Mantua in 603, and forcing the Exarch of

Ravenna to pay tribute Agilulf died in 616; Theodelinda reigned alone until 628 when she was succeeded by Adaloald Arioald, the head of the Arian opposition who had married Theodelinda's daughter Gundeperga, later deposed Adaloald.

Arioald was succeeded by Rothari, regarded by many authorities as the most energetic of all Lombard kings. He extended his dominions, conquering Liguria in 643 and the remaining part of the Byzantine territories of inner Veneto, including the Roman city of Opitergium (Oderzo). Rothari also made the famous edict bearing his name, the Edictum Rothari, which established the laws and the customs of his people in Latin: the edict did not apply to the tributaries of the Lombards, who could retain their own laws Rothari's son Rodoald succeeded him in 652, still very young, and was killed by his opponents.

At the death of King Aripert I in 661, the kingdom was split between his children Perctarit, who set his capital in Milan, and Godepert, who reigned from Pavia (Ticinum). Perctarit was overthrown by Grimoald, son of Gisulf, duke of Friuli and Benevento since 647 Perctarit fled to the Avars and then to the Franks. Grimoald managed to regain control over the duchies and deflected the late attempt of the Byzantine emperor Constans II to conquer southern Italy. He also defeated the Franks At Grimoald's death in 671 Perctarit returned and promoted tolerance between Arians and Catholics, but he could not defeat the Arian party, led by Arachi, duke of Trento, who submitted only to his son, the philo-Catholic Cunincpert.

The Lombards engaged in fierce battles with Slavic peoples during these years: from 623–26 the Lombards unsuccessfully attacked the Carantanians, and, in 663–64, the Slavs raided the Vipava Valley and the Friuli.

Catholic monarchy

Religious strife and the Slavic raids remained a source of struggle in the following years. In 705, the Friuli Lombards were defeated and lost the land to the west of the Soča River, namely the Gorizia Hills and the Venetian Slovenia.[74] A new ethnic border was established that has lasted for over 1200 years up until the present time.[74][75]

The Lombard reign began to recover only with Liutprand the Lombard (king from 712), son of Ansprand and successor of the brutal Aripert II. He managed to regain a certain control over Spoleto and Benevento, and, taking advantage of the disagreements between the Pope and Byzantium concerning the reverence of icons, he annexed the Exarchate of Ravenna and the duchy of Rome. He also helped the Frankish marshal Charles Martel drive back the Arabs. The Slavs were defeated in the Battle of Lavariano, when they tried to conquer the Friulian Plain in 720.[74] Liutprand's successor Aistulf conquered Ravenna for the Lombards for the first time but had to relinquish it when he was subsequently defeated by the king of the Franks, Pippin III, who was called by the Pope.

After the death of Aistulf, Ratchis attempted to become king of Lombardy, but he was deposed by Desiderius, duke of Tuscany, the last Lombard to rule as king Desiderius managed to take Ravenna definitively, ending the Byzantine presence in northern Italy. He decided to reopen struggles against the Pope, who was supporting the dukes of Spoleto and Benevento against him, and entered Rome in 772, the first Lombard king to do so. But when Pope Hadrian I called for help from the powerful Frankish king Charlemagne, Desiderius was defeated at Susa and besieged in Pavia, while his son Adelchis was forced to open the gates of Verona to Frankish troops. Desiderius surrendered in 774, and Charlemagne, in an utterly novel decision, took the title "King of the Lombards." Before then the Germanic kingdoms had frequently conquered each other, but none had adopted the title of King of another people. Charlemagne took part of the Lombard territory to create the Papal States.

The Lombardy region in Italy, which includes the cities of Brescia, Bergamo, Milan, and the old capital Pavia, is a reminder of the presence of the Lombards. Ends excerpt Lombards.

Mamluks

https://en.wikipedia.org/wiki/Mamluk

The most enduring Mamluk realm was the knightly military class in Egypt in the Middle Ages, which developed from the ranks of slave soldiers.[3][5] Originally the Mamluks were slaves of Turkic origin from the Eurasian Steppe,[3][5][6][7] but the institution of military slavery spread to include Circassians,[3][5][6][8] Abkhazians,[9][10][11] Georgians,[3][5][12][13][14] other peoples of the Caucasus,[3][5][6][15] and Russians,[6] as well as peoples from the Balkans such as Albanians,[5][16] Greeks,[5] and South Slavs.[5][16][17] They also recruited from the Egyptians.[18] The "Mamluk/Ghulam Phenomenon",[4] as David Ayalon dubbed the creation of the specific warrior class,[19] was of great political importance; for one thing, it endured for nearly 1,000 years, from the ninth to the nineteenth centuries.

Over time, Mamluks became a powerful military knightly class in various Muslim societies that were controlled by Arab rulers.[3] Particularly in Egypt,[3] but also in the Levant, Mesopotamia, and India, mamluks held political and military power. In some cases, they attained the rank of sultan, while in others they held regional power as emirs or beys. Most notably, Mamluk factions seized the sultanate centered on Egypt and Syria, and controlled it as the Mamluk Sultanate (1250–1517).[3] The Mamluk Sultanate famously defeated the Ilkhanate at the Battle of Ain Jalut. They had earlier fought the western European Christian Crusaders in 1154–1169 and 1213–1221, effectively driving them out of Egypt and the Levant. In 1302 the Mamluk Sultanate formally expelled the last Crusaders from the Levant, ending the era of the Crusades.[5][20]

While Mamluks were purchased as property,[3] their status was above ordinary slaves, who were not allowed to carry weapons or perform certain tasks. In places such as

Egypt, from the Ayyubid dynasty to the time of Muhammad Ali of Egypt, mamluks were considered to be "true lords" and "true warriors", with social status above the general population in Egypt and the Levant.[5] In a sense, they were like enslaved mercenaries.[3][18][21]

Egypt

Main article: Mamluk Sultanate (Cairo)

Early origins in Egypt

The battle of Wadi al-Khazandar, 1299 depicting Mongol archers and Mamluk cavalry (14th-century illustration from a manuscript of the History of the Tatars).

Mosque-Madrassa of Sultan Hassan (left) along with the later Al-Rifa'i Mosque (right) and two Ottoman mosques (foreground) – Cairo

Throughout the past centuries, Egypt was controlled by the rulers notably the Ikhshidids, Fatimids and Ayyubids. Throughout these dynasties, thousands of mamluk servants and guards continued to be used, and even took high offices. This increasing level of influence among the mamluk worried the Ayyubids in particular. Eventually a Mamluk rose to become sultan.[3][23] According to Fabri, a historian had asserted that mamluks of Egyptian origin were enslaved Christians. He believed that after they were taken from their families, then they became renegades.[3] Because Egyptian mamluks were enslaved Christians, Islamic rulers did not believe they were true believers of Islam despite fighting for wars on behalf of Islam as slave soldiers.[3]

By 1200 Saladin's brother Al-Adil succeeded in securing control over the whole empire by defeating and killing or imprisoning his brothers and nephews in turn. With each victory Al-Adil incorporated the defeated mamluk retinue into his own. This process was repeated at Al-Adil's death in 1218, and at his son Al-Kamil's death in 1238. The Ayyubids became increasingly surrounded by the mamluks, who acted semi-autonomously as regional atabegs. The mamluks increasingly became involved in the internal court politics of the kingdom itself as various factions used them as allies.[3]

French attack and Mamluk takeover

Main article: Bahri Mamluks

In June 1249, the Seventh Crusade under Louis IX of France landed in Egypt and took Damietta. After the Egyptian troops retreated at first, the sultan had more than 50 commanders hanged as deserters.

When the Egyptian sultan as-Salih Ayyub died, the power passed briefly to his son al-Muazzam Turanshah and then his favorite wife Shajar al-Durr, a Turk according to most historians, while others say was an Armenian. She took control with Mamluk support and launched a counterattack against the French. Troops of the Bahri commander Baibars defeated Louis's troops. The king delayed his retreat too long and was captured

by the Mamluks in March 1250. He agreed to pay a ransom of 400,000 livres tournois to gain release (150,000 livres were never paid).[29]

Because of political pressure for a male leader, Shajar married the Mamluk commander, Aybak. He was assassinated in his bath. In the ensuing power struggle, viceregent Qutuz, also a mamluk, took over. He formally founded the Mamluke Sultanate and the Bahri mamluk dynasty.

The first Mamluk dynasty was named Bahri after the name of one of the regiments, the Bahriyyah or River Island regiment. Its name referred to their center on Rhoda Island in the Nile. The regiment consisted mainly of Kipchaks and Cumans.[30]

The Bible, The Foundation for Historical Understanding

The following is an excerpt from "The Bible in Education" by A T Jones, regarding the Bible as the foundation for historical understanding:

History, both national and church, as separate, as related and as interrelated, is an essential study in all Christian schools And for the study of universal history, of national history, and of church history, from the Flood until now, and to the end of the world, the Bible is the one grand text-book, the Book of fundamental and sure-guiding principles There alone are given the origin and distribution of the race. There alone are given the origin and causes of history. There alone are given the origin and causes of civil government, of the state, of monarchy, of empire.

"The God of nature has written His existence in all His works, and His law in the heart of man." He has written His character in the Bible and His providence amongst the nations. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" "He divided to the nations their inheritance;" "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." "God hath spoken once; twice have I heard this; that power belongeth unto God." "There is no power but of God: the powers that be are ordained of God." "He is the Governor among the nations." "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." "He removeth kings, and setteth up kings;" "calling from a far country the man that executeth His counsel.'

"History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature;" for history properly studied is but the study of the progress of the grand purposes of God through all the vicissitudes of man and the nations. History thus studied is found to be far more than a record of marches, battles, and sieges in the rise and fall of nations: far more than the story of the Nimrods, the Pharaohs, the Alexanders, Caesars, and Napoleons. All these events and persons will to be found to be but incidents in the far greater story of the significance of events, and of the real meaning of the life of man and nations on the earth: only incidental to the grand philosophy of things that is over all and through all and in all. "History" has been aptly defined as "philosophy teaching by example." But upon this as upon other subjects the important question is, What philosophy? Shall it be a human philosophy conjured up and read into the "example," or

extracted from the example? or shall it be the divine philosophy revealed and preceding all, and so being really philosophy teaching, and philosophy really teaching, by example? In the Bible alone is found the philosophy of universal history.

In history as in other studies the Bible supplies the text, stating the principle, the leading fact, or a symbolical description, each of which contains a volume: this for the text and guide, then all that can be found in the Bible, in native inscriptions, or in any other writings on that subject, will be the studybook. The Bible, as it stands from Genesis to the captivity to Babylon, is the true text-book of the history, both national and church, of that period. From the captivity to Babylon to the end of the world, that portion of the Bible from the captivity to Babylon unto the end of the Book is the text-book of the whole history, both national and church. And in this portion of the Bible the books of Daniel and Revelation are the keys: Daniel especially to national history, and Revelation especially to church history.

When once this secret of history is found, he who finds it will be surprised to find how much of the history of the world there is in the Bible alone. Instances will be found in which, with the exception of dates and individual names, the whole history of a nation is told in from one to half a dozen verses in the Bible Take, for instance, Dan 7:4: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." That one verse tells the whole history of the Babylonian Empire And when all that has been elsewhere written on that subject has been read, it will be found that, though more specific facts and details and the names of men are told, not more of the truth of the story is told than is couched in the symbolism of that one verse. Indeed it will be found that all that is elsewhere written of the history of the Babylonian Empire is truly but the filling in of the expressive outline thus drawn. There are in the Bible enough other such instances to make a book; but this is sufficient to illustrate the principle of the Bible as the text-book and guide in the study of history.

Excerpt from Story of Daniel the Prophet by S N Haskell

Since the papacy was a continuation of paganism, it is necessary to notice its leading features. There were no sweet singers as David the Bethlehemite; the nature study of the Greeks was also lacking. There were gods many and lords many, but a stern nature characterized all worship. Man was deified and canonized. The very name Augustus, which was applied to a long line of emperors, meant divine. **In the Roman temples a body of priests performed the sacred rites, but they were appointed by the state.** The highest religious officer during the life of paganism was the Pontifex Maximus, the pope of paganism, and he was a civil officer. The religious hierarchy, consisting of priests, augurs, vestals and Pontifex Maximus, paved the way for the papal hierarchy of later days, just as the transition from republicanism to imperialism opened the gate for papal supremacy (pp208-09).

The Vandals were Arians, but Hilderis, the grandson of their chief warrior, the noted Genseric, favored the Catholic faith. The disaffection of his subjects made it possible for Hilderis to be dethroned by Gelimer, who had some title to the Vandal throne. Under pretense of protecting the dethroned Hilderis, the emperor Justinian prepared for a war in

Africa. While still undecided as to the advisability of making the attack because of the weakness of the Roman army, and the cost of the undertaking, his purpose was confirmed by the words of a Catholic bishop. Said he in prophetic tones, "It is the will of Heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies, who are the enemies of his Son." This was sufficient, and the holy war for the extermination of Arianism was undertaken (p231).

Excerpts from The Two Republics by A T Jones

The first decretal ever issued, namely, that by Pope Siricius, A D 335, commanded the married clergy to separate from their wives under sentence of expulsion from the clerical order upon all who dared to offer resistance; yet promising pardon for such as had offended through ignorance, and suffering them to retain their positions, provided they would observe complete separation from their wives -- though even then they were to be held forever incapable of promotion. The clergy finding themselves forbidden by the pope to marry, and finding it necessary, in order to maintain a standing of popularity, to imitate the monks, practiced the same sort of monkish "virtue" as described above. "The clerks who ought to instruct and awe the women with a grave and composed behavior, first kiss their heads, and then stretching out their hands as it were to bestow a blessing, slyly receive a fee for their salutation. The women in the meantime, elated with pride in feeling themselves thus courted by the clergy, prefer the freedom of widowhood to the subjection attending the state of matrimony." -- Jerome.24

The gentiles, The Babylonians, the first civil government which the Jews were under, were pagan worshippers. The Babylonian government hence was based and founded on the principles of paganism. As such, in the earthly governments, the civil and religious powers were always united in one, the state Egypt for example, Pharaoh was believed to be a god. However, of the two civil and religious, the state was superior, supreme to the religious. It was not until, Jesus stated in Matt 22:15-22, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." that the idea or concept of the separation of state and church was introduced or conceived by man. We will see through history of the kingdom represented by the iron in Daniel 2 (first paganism as revealed in Rev 12:3 crowns on the heads), that the iron became mixed with the clay This represented the same government in a different mode of operation, known as the papacy. The papacy was a mixture of church and state, however in the government mode of operation in the papal phase, the church was supreme/superior to the state The church appointed the state officials during the papal phase (In revelation chpt 13:1, the crowns are on the horns, not the heads).

https://en.wikipedia.org/wiki/Septimius_Severus

Reputed persecution of Christians[edit]

At the beginning of Severus' reign, Trajan's policy toward the Christians was still in force. That is, Christians were only to be punished if they refused to worship the emperor and the gods, but they were not to be sought out.[58] Therefore, persecution was inconsistent, local, and sporadic. Faced with internal dissidence and external threats, Severus felt the

need to promote religious harmony by promoting syncretism.[59] He, possibly, issued an edict[60] that punished conversion to Judaism and Christianity.[61]

A number of persecutions of Christians occurred in the Roman Empire during his reign and are traditionally attributed to Severus by the early Christian community.[62] This is based on the decree mentioned in the Historia Augusta,[60] an unreliable mix of fact and fiction.[63] Early church historian Eusebius described Severus as a persecutor.[64] The Christian apologist Tertullian stated that Severus was well disposed towards Christians,[65] employed a Christian as his personal physician and had personally intervened to save several high-born Christians known to him from the mob.[63] Eusebius' description of Severus as a persecutor likely derives merely from the fact that numerous persecutions occurred during his reign, including those known in the Roman Martyrology as the martyrs of Madauros, Charalambos and Perpetua and Felicity in Roman-ruled Africa. These were probably the result of local persecutions rather than empire-wide actions or decrees by Severus.[66]

Summary Explanation of Hebrew Verbs and Tenses

Taken from http://www.freebiblecommentary.org/HTML_Common/hebrew_verb_forms.html

 Aspects of Predication

A VERBS

The normal expected word order is VERB, PRONOUN, SUBJECT (with modifiers), OBJECT (with modifiers) The basic non-flagged VERB is the *Qal,* PERFECT, MASCULINE, SINGULAR form It is how Hebrew and Aramaic lexicons are arranged.

VERBS are inflected to show

   1 number-singular, plural, dual

   2 gender-masculine and feminine (no neuter)

   3 mood-indicative, subjunctive, imperative (by analogy to modern western languages, the relation of the action to reality)

   4 tense (aspect)

      a PERFECT, which denotes completed, in the sense of the beginning, continuing, and concluding, of an action Usually this form was used of past action, the thing has occurred.

         J Wash Watts, *A Survey of Syntax in the Hebrew Old Testament*, says

"The single whole described by a perfect is also considered as certain An imperfect may picture a state as possible or desired or expected, but a perfect sees it as actual, real, and sure" (p 36).

S R Driver, *A Treatise on the Use of the Tenses in Hebrew*, describes it as:

"The perfect is employed to indicate actions the accomplishment of which lies indeed in the future, but is regarded as dependent upon such an unalterable determination of the will that it may be spoken of as having actually taken place: thus a resolution, promise, or decree, especially a Divine one, is frequently announced in the perfect tense" (p 17, e.g.,, the prophetic perfect).

Robert B Chisholm, Jr *From Exegesis to Exposition*, defines this verbal form in this way:

" .views a situation from the outside, as a whole As such it expresses a simple fact, whether it be an action or state (including state of being or mind). When used of actions, it often views the action as complete from the rhetorical standpoint of the speaker or narrator (whether it is or is not complete in fact or reality is not the point). The perfect can pertain to an action/state in the past, present or future As noted above, time frame, which influences how one translates the perfect into a tense-oriented language like English, must be determined from the context" (p 86).

b IMPERFECT, which denotes an action in progress (incomplete, repetitive, continual, or contingent), often movement toward a goal. Usually this form was used of Present and Future action.

J Wash Watts, *A Survey of Syntax in the Hebrew Old Testament*, says:

"All IMPERFECTS represent incomplete states. They are either repeated or developing or contingent In other words, or partially developed, or partially assured In all cases they are partial in some sense, i.e., incomplete" (p 55).

Robert B Chisholm, Jr *From Exegesis to Exposition*, says

"It is difficult to reduce the essence of the imperfect to a single concept, for it encompasses both aspect and mood. Sometimes the imperfect is used in an indicative manner and makes an objective statement. At other times it views an action more subjectively, as hypothetical, contingent, possible, and so on" (p 89).

c The added *waw*, which links the VERB to the action of the previous VERB(s).

d IMPERATIVE, which is based on the volition of the speaker and potential action by the hearer.

e In ancient Hebrew only the larger context can determine the authorial-intended time orientations.

B. The seven major inflected forms and their basic meaning. In reality these forms work in conjunction with each other in a context and must not be isolated.

1 *Qal* (*Kal*), the most common and basic of all the forms It denotes simple action or a state of being. There is no causation or specification implied.

2 *Niphal*, the second most common form. It is usually PASSIVE, but this form also functions as reciprocal and reflexive. It also has no causation or specification implied.

3 *Piel*, this form is active and expresses the bringing about of an action into a state of being. The basic meaning of the *Qal* stem is developed or extended into a state of being.

4 *Pual*, this is the PASSIVE counterpart to the *Piel.* It is often expressed by a PARTICIPLE.

5 *Hithpael*, which is the reflexive or reciprocal stem. It expresses iterative or durative action to the *Piel* stem. The rare PASSIVE form is called *Hothpael*.

6 *Hiphil*, the active form of the causative stem in contrast to *Piel.* It can have a permissive aspect, but usually refers to the cause of an event Ernst Jenni, a German Hebrew grammarian, believed that the *Piel* denoted something coming into a state of being, while *Hiphil* showed how it happened.

7 *Hophal,* the PASSIVE counterpart to the *Hiphil.* These last two stems are the least used of the seven stems.

Much of this information comes from *An Introduction to Biblical Hebrew Syntax*, by Bruce K Waltke and M O'Connor, pp 343-452.

Agency and causation chart One key in understanding the Hebrew VERB system is to see it as a pattern of VOICE relationships. Some stems are in contrast to other stems (i.e., *Qal - Niphal; Piel - Hiphil)*

The chart below tries to visualize the basic function of the VERB stems as to causation.

VOICE or Subject	No Secondary Agency	An Active Secondary Agency	A Passive Secondary Agency
ACTIVE	Qal	Hiphil	Piel
MIDDLE PASSIVE	Niphal	Hophal	Pual
REFLEXIVE/RECIPROCAL	Niphal	Hiphil	Hithpael

This chart is taken from the excellent discussion of the VERBAL system in light of new Akkadian research (cf Bruce K Waltke, M O'Connor, *An Introduction to Biblical Hebrew Syntax*, pp.354-359).

R H Kennett, *A Short Account of the Hebrew Tenses*, has provided a needed warning.

"I have commonly found in teaching, that a student's chief difficulty in the Hebrew verbs is to grasp the meaning which they conveyed to the minds of the Hebrews themselves; that is to say, there is a tendency to assign as equivalents to each of the Hebrew Tenses a certain number of Latin or English forms by which that particular Tense may commonly be translated. The result is a failure to perceive many of these fine shades of meaning, which give such life and vigor to the language of the Old Testament.

The difficulty in the use of the Hebrew verbs lies solely in the point of view, so absolutely different from our own, from which the Hebrews regarded an action; the *time*, which with us is the first consideration, as the very word, 'tense' shows, being to them a matter of secondary importance. It is, therefore, essential that a student should clearly grasp, not so much the Latin or English forms which may be used in translating each of the Hebrew Tenses, but rather the aspect of each action, as it presented itself to a Hebrew's mind.

The name 'tenses' as applied to Hebrew verbs is misleading. The so-called Hebrew 'tenses' do not express the *time* but merely the *state* of an action. Indeed were it not for the confusion that would arise through the application of the term 'state' to both nouns and verbs, 'states' would be a far better designation than 'tenses.' It must always be borne in mind that it is impossible to translate a Hebrew verb into English without employing a limitation (viz of time) which is entirely absent in the Hebrew. The ancient Hebrews never thought of an action as past, present, or future, but simply as *perfect*, i.e., complete, or *imperfect*, i.e., as in course of development. When we say that a certain Hebrew tense corresponds to a Perfect, Pluperfect, or Future in English, we do not mean that the Hebrews thought of it as Perfect, Pluperfect, or Future, but merely that it must be so translated in English. The *time* of an action the Hebrews did not attempt to express by any verbal form" (preface and p 1).

For a second good warning, Sue Groom, *Linguistic Analysis of Biblical Hebrew*, reminds us,

"There is no way of knowing whether modern scholars' reconstruction of semantic fields and sense relations in an ancient dead language are merely a reflection of their own intuition, or their own native language, or whether those fields existed in Classical Hebrew" (p 128).
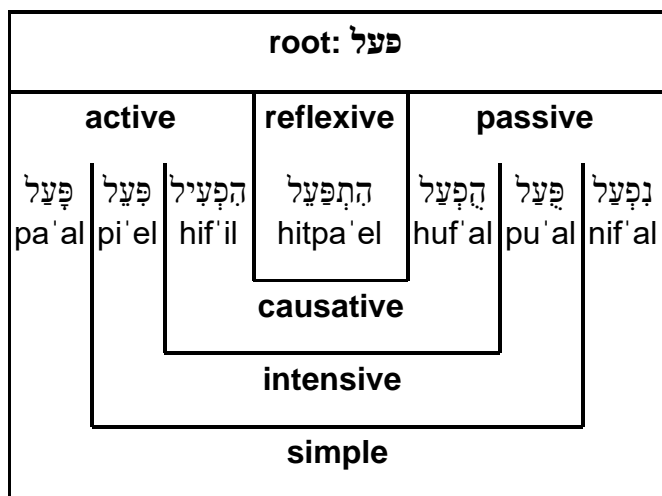
Further Explanations of Hebrew Verbs

Stems

Hebrew verbs are inflected according to specific patterns, underlined stems, called forms or בִּנְיָנִים (/binjaˈnim/ *binyanim*, "constructions"); where vowels patterns (משקלים /miʃkaˈlim/ *mishkalim,* "scales"), prefixes, and suffixes are put into the (usually) three-letter roots from which the vast majority of Hebrew words are made.

There are seven basic conjugations, as well as some irregular verbs coming from otherwise-obsolete constructions. The traditional demonstration root is פ.ע.ל, which has the basic meaning of "action" or "doing":

root: פעל						
active			**reflexive**	**passive**		
פָּעַל	פִּעֵל	הִפְעִיל	הִתְפַּעֵל	הֻפְעַל	פֻּעַל	נִפְעַל
paˈal	piˈel	hifˈil	hitpaˈel	hufˈal	puˈal	nifˈal
			causative			
		intensive				
			simple			

This chart's menorah-like shape is sometimes invoked in teaching the binyanim to help students remember the main ideas about the verb forms: (1) which binyanim are active voice (left side) vs. passive voice (right side), and (2) which binyanim are simple (outer-most menorah branches), intensive (second-outer-most), causative (third-outer-most), and reflexive (center). Note that some binyanim have more meanings than the ones shown here, as well as obsolete and rare ones being left off entirely.

In Early Modern Hebrew, the verb paradigm *nitpa'el* was much more common than *hitpa'el*, but it was ultimately marginalized because its meanings were a subset of *hitpael*.[1] Shira Wigderson has postulated that the early popularity of *nitpael* was due to the influence of Yiddish; as the influence of Yiddish waned over time, the popularity of *nitpael* declined.[1]

Regular conjugation

Present tense

A verb in the present tense (הוֹוֶה /(h)oˈve/ *hove*) agrees with its subject in gender (masculine or feminine) and number (singular or plural), so each verb has four present-tense forms.

The present tense does not inflect by person because its use as a present tense is a relatively recent trend, as this form was originally used only as the present participle alone; rather than both the present and present participle.

Earlier forms of the Hebrew language did not have strictly defined past, present, or future tenses, but merely perfective and imperfective aspects, with past, present, or future connotation depending on context. Later the perfective and imperfective aspects were explicitly refashioned as the past and future tenses, respectively; with the present participle also becoming the present tense. This also happened to the Aramaic language around the same time, and later in some varieties of Arabic (such as Egyptian Arabic).

Past tense

A verb in the past tense (עָבָר /(ʔ)aˈvaʁ/ *'avar*) agrees with its subject in person (first, second, or third), number, and in the second-person and third-person singular, gender. The corresponding subject pronouns are not necessarily used in conjunction.

Conjugation in the past tense is done by adding a suffix (universal among binyanim), to a binyan-specific root, so that <שמר> "guarded" adds <תי-> "I" to become <שמרתי> "I guarded". The root changes whether the suffix begins with a vowel or consonant. The third person masculine singular pronoun (he/ it) does not take a suffix and uses the plain stem; this is also the dictionary form for any given verb. There also used to be past-tense object suffixes, which came after the subject suffix, but these are obsolete...

The forms כתבתם katavtem and כתבתן katavten (among other pa'al second person plural forms) used to be pronounced as כְּתַבְתֶּם *ktavtem* and כְּתַבְתֶּן *ktavten* (respectively), but this is rare in Modern Hebrew.

Past participle

Present participles are the same as present tense forms, as the Modern Hebrew present tense comes from a present participle form. Not all past participles shown here correspond to an existent adjective or one congruent to the verb's meaning; the ones shown here are just examples.

Past participles are formed according to the tables shown below. The past participle is also commonly used as an adjective (similar to English), and is inflected for number and gender. The passive and reflexive binyans hitpa'el, nif'al, pu'al, and huf'al lack passive participles. Pa'al verbs that have a nif'al form corresponding to its passive voice use the pa'al participle and nif'al present to indicate different states of completion.

The pa'al past participle indicates an action is completely done:

- הַסְּפָרִים כְּתוּבִים /(h)a.sfaˈʁim ktuˈvim/ ("the books are written")

The nif'al present tense indicates that the action is still being done:

- הַסְּפָרִים נִכְתָּבִים /(h)a.sfaˈʁim niχtaˈvim/ ("the books are being written")

As shown below, pi'el and hif'il past participles use the present tense of the passive forms pu'al and huf'al, respectively.

Stem	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Pa'al				
Strong	1a2u3	12u3a	12u3im	12u3ot
Guttural 1	1a2u3	1a2u3a	1a2u3im	1a2u3ot
Guttural 3	1a2ua3	12u3a	12u3im	12u3ot
Vowel 3	1a2uy	12uya	12uyim	12uyot
Pi'el				
Strong	me1u22a3	me1u22e3et	me1u22a3im	me1u22a3ot
Guttural 2	me1o2a3	me1o2e3et	me1o2a3im	me1o2a3ot
Guttural 3	me1u22a3	me1u22a3at	me1u22a3im	me1u22a3ot
Vowel 3	me1u22e	me1u22a	me1u22im	me1u22ot
Resh 2	me1ora3	me1ore3et	me1ora3im	me1ora3ot
Po'el	me1o2a3	me1o2e3et	me1o2a3im	me1o2a3ot
Hif'il				
Strong	mu12a3	mu12e3et	mu12a3im	mu12a3ot
Guttural 3	mu12a3	mu12a3at	mu12a3im	mu12a3ot
Vowel 1	mu2a3	mu2e3et	mu2a3im	mu2a3ot
Vowel 2	mu1a3	mu1a3a	mu1a3im	mu1a3ot
Vowel 3	mu12e	mu12a	mu12im	mu12ot
Nun 1	mu11a3	mu11e3et	mu11a3im	mu11a3ot
Repeating	mu1a2	mu1a22a	mu1a22im	mu1a22ot

Future tense

A verb in the future tense (עָתִיד /(ʔ)aˈtid/ 'atid) inflects for person, number, and gender; which is expressed by adding prefixes to stems shown below. The second-person singular masculine and third-person singular feminine forms are identical for all verbs in the future tense. Historically, there have been separate feminine forms for the second and third person plural (shown in italics on the table). These are still occasionally used today (most often in formal settings); however, in everyday speech, most use the historically masculine plural for both genders…

As in the past tense, personal pronouns are not strictly necessary in the future tense, as the verb forms are sufficient to identify the subject, but they are frequently used.

Imperative

All imperatives are only used in affirmative commands, and in predominantly formal contexts. Negative commands use the particle אַל /al/ followed by the corresponding future-tense form; as לֹא and a future tense negates the declaration not the command (contrast "don't do it" with "[you] won't do it"). The passive binyanim pu'al and huf'al do not have imperatives.

In informal speech, the future tense (shown above) is commonly used for affirmative commands, to avoid the implication of being demanding. So, for example, תִּפְתַּח /tifˈtaħ/ can mean either "you will open" or "would you open" (masculine, singular). In Hebrew, as in English, the more formal way to avoid the implication of commanding is to use the word "please" (בְּבַקָשָׁה /bevakaʃa/ or נָא /na/) with the imperative...

The infinitive can also be used as a "general imperative" when addressing nobody in particular (i.e., on signs, or when giving general instructions, to children, or large groups); so "נָא לֹא לִפְתּחַ" /na lo lifˈtoaħ/ means "please do not open".

There also once were [cohortative](#) forms for the first person, and [jussive](#) forms for the imperative third person, but this is now obsolete.

Infinitive

In Modern Hebrew a verb has two [infinitives](#): the infinitive construct[2] (שם הפועל shem hapoal or מקור נסמך) and the rarely used[3] infinitive absolute[4] (מקור מוחלט). The infinitive construct is generally preceded by a preposition (e.g., ב-, כ-, ל-, מ-, עַד), usually the [inseparable preposition](#) -לְ, meaning "to, for", although it can be used without a preposition. This article covers only infinitive construct with the preposition -לְ. The passive binyans pu'al and huf'al do not have infinitives.

Another Summary of Hebrew Verbs

Source: https://uhg.readthedocs.io/en/latest/stem.html#stem

Stem Formation

Summary

The stem formation of a verb indicates both the kind of verbal action (simple, stative, causative, etc.) and the voice (active, passive, reflexive, etc.) of the verb.

Article

In Biblical Hebrew, all [verbs](#) have both a stem formation (Qal, Niphal, Piel, etc.) and a conjugation (Perfect, Imperfect, Imperative, etc.). These work together like two "layers", and each layer supplies different information about the verb. In Biblical Hebrew, there are seven major stem formations and several rare ones.

Form

This is a brief overview on how to quickly recognize the simplest forms of each stem:

[Qal](#) stem

The simplest form of the verb, usually with "a" vowels (qamets or patah).

[Niphal](#) stem

Adds נִ (nun with hireq) to the beginning of the verb. If the form also adds a prefix (like in the prefix conjugation), the נ disappears and causes the 1st radical to double (with a daghesh).

[Hiphil](#) stem

Often has הִ (he with hireq) before the verb, or a patah under the letter that the form adds before the root.

[Hophal](#) stem

Also adds a ה before the verb, but with a qamets hatuf (or sometimes qibbuts) vowel.

[Piel](#) stem

Doubles the 2nd radical of the verb with a daghesh, and usually has a shewa or a hireq under the 1st radical.

[Pual](#) stem

Also doubles the 2nd radical but usually has a qibbuts under the 1st radical.

[Hithpael](#) stem

Adds הִתְ (he with hireq and taw with shewa) before the verb, and puts a qamets or patah under the 1st radical.

Function

The following table is a brief overview of the most common stems and their most common functions.

Most Common Stem Functions			
	Active Voice	**Passive Voice**	**Reflexive Voice**
Simple Action	Qal stem	Niphal stem	–
Causative Action	Hiphil stem	Hophal stem	–
Resultative Action	Piel stem	Pual stem	Hithpael stem

The stem formation of a verb performs the following functions:

Expresses the kind of verbal action

Simple action

Simple action refers to a typical [dynamic](#) verb; that is, the verb describes an action being performed by the subject of the verb.

Example: GEN 16:2 — Qal stem expressing simple action (dynamic verb)
וַתֹּאמֶר שָׂרַי אֶל־אַבְרָ֛ם
wattomer saray 'el-'avram
And-she-said Sarai to_Abram
So Sarai **said** to Abram

Stative action

Stative action refers to a typical [stative](#) verb; that is, the verb describes the subject of the verb as being in a certain state/condition.

Example: GEN 6:11 — Qal stem expressing stative action (stative verb)
וַתִּמָּלֵא הָאָרֶץ חָמָס
wattimmale ha'arets hamas
and-it-was-full the-earth violence
and it was filled with violence.

Causative action

Causative action means that the subject of the verb is causing the object of the verb either to perform the verbal action (with [dynamic](#) verbs) or to be in the state described by the verb (with [stative](#) verbs). In English, causative action is expressed using the main verb "to cause" paired with the infinitive of the verbal action in view. In Biblical Hebrew, the causative nature of the verbal action is expressed by the stem formation itself with no additional verbal element.

Example: PSA 98:2 — Hiphil stem expressing causative action of a dynamic verb ("to cause to know")
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
hodia' yehwah yeshu'atho
He-made-known Yahweh his-salvation
Yahweh **has made known** his salvation
Example: GEN 21:19 — Piel stem expressing causative action of a stative verb ("to cause to be filled")
וַתֵּלֶךְ **וַתְּמַלֵּא** אֶת־הַחֵמֶת מַיִם
wattelekh **wattemalle** 'eth-hahemeth mayim
and-she-went **and-she-filled** [dir.obj]_the-skin-of water
She went **and filled** the skin with water

Resultative action

Resultative action means that the primary focus of the verb is on the result of the verbal action.

Example: GEN 21:6 — Piel stem expressing resultative action

וַיִּתֵּן ...וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ
wayyitten … we'eth-hayyeled **wayeshalleheha**
and-he-gave … and-[dir.obj]_the-boy **and-he-sent-her-away**
He gave her the boy and **sent her away**

Intensive action

Intensive action means that the verbal action is strengthened in some way.

Example: EXO 9:25 — Piel stem expressing intensive action
אֶת־מִזְבְּחֹתָם תִּתֹּצוּן וְאֶת־מַצֵּבֹתָם תְּשַׁבֵּרוּן
'eth-mizbehotham tittotsun we'eth-matsevotham **teshabberun**
[dir.obj]_their-altars you-break-down and-[dir.obj]_their-pillars **you-shatter**
you must break down their altars, **smash** their stone pillars

Active voice

Active voice means that the subject of the verb is performing the verbal action. Most verbs are in the active voice.

Example: GEN 16:2
וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם
wattomer saray 'el-'avram
And-she-said Sarai to_Abram
So Sarai **said** to Abram

Passive voice

Passive voice means that the subject of the verb is *receiving* the verbal action rather than *performing* the verbal action. In English, passive voice is expressed using the helping verb "to

be." In Biblical Hebrew, the passive nature of the verbal action is expressed by the stem formation of the verb itself without any helping verbs.

Example: 2KI 21:18
וַיִּקָּבֵר בְּגַן־בֵּיתוֹ
wayyiqqaver began-betho
and-he-was-buried in-garden-of_his-house
and he was buried in the garden of his own house

Reflexive voice

Reflexive voice means that the subject of the verb is *both* performing *and* receiving the verbal action. In English, reflexive voice is expressed using a reflexive pronoun as the object of the verb, "I tell *myself*". In Biblical Hebrew, the reflexive nature of the verbal action is expressed by the stem formation of the verb itself without any additional words.

Example: NUM 1:21
הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת
hibbodlu mittokh ha'edah hazzoth
Separate-yourselves from-midst-of the-congregation the-this
Separate yourselves from among this community

Middle voice

Middle voice means that the subject receives the action but also is (partially) involved in performing the action. Middle voice stands somewhere between passive voice and reflexive voice.

Example: GEN 3:5
וְנִפְקְחוּ עֵינֵיכֶם
wenifqehu 'enekhem
and-they-will-be-opened your-eyes
your eyes **will be opened**

Reciprocal voice means that multiple subjects are in view who are both performing the verbal action for another and receiving the verbal action from another. In English, reciprocal voice is expressed using the phrase "each other" as the object of the verb, "They tell each other." In Biblical Hebrew, the reciprocal nature of the action is expressed by the stem formation of the verb itself without any additional words.

Reciprocal voice must be distinguished from reflexive voice. The phrase "They tell themselves" is reflexive: the subject "they" is a unified group and the action could be expressed reflexively for each individual as "he tells himself, and he tells himself, and she tells herself, etc." The phrase "They tell each other" is reciprocal: each member of the group is telling something to another member of the group, and each member of the group is being told something by another member of the group.

Example: 2KI 3:23
נֶחֶרְבוֹ הַמְּלָכִים
nehervu hammelakhim
they-have-killed-each-other the-kings
the kings **have killed each other**

Rare stem formations

The following stem formations occur only rarely in Biblical Hebrew: <u>Hishtaphel</u> – <u>Hithpalpel</u> – <u>Hithpoel</u> – <u>Hithpolel</u> – <u>Hothpaal</u> – <u>Nithpael</u> – <u>Palel</u> – <u>Pealal</u> – <u>Pilel</u> – <u>Pilpel</u> – <u>Poal</u> – <u>Poel</u> – <u>Polal</u> – <u>Polel</u> – <u>Polpal</u> – <u>Pulal</u> – <u>Qal Passive</u> – <u>Tiphil</u>.

Other Thoughts Possibly to be Incorporated, But Were Not

Psalm 74:7 – blaspheme, casting down sanctuary to the ground

Jer 25:26

Judges 10:7 And the children of Israel did evil again in the sight of the L ORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the L ORD, and served not him. [7] And the anger of the L ORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon [8] And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. [9] Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. [10] And the children of Israel cried unto the L ORD,

saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. [11] And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? [12] The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. [13] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. [14] Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. [15] And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. [16] And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

Alexander may have been a capable general. After a mere five years of military conquest, Alexander became the undisputed ruler of the world He spent another five years extending and consolidating his kingdom.

Undoubtedly his vision of himself had grown as his power grew, until he saw himself as more than human...Many a great Greek had come to be recognized as a god, and there was in Greek belief no sharp line dividing gods from men...the east would accept the deification of Alexander as a matter of course, because it had for ages been customary to regard the king as divine in Egypt, where he was held to be the son of the Sun-god..

As an outward observance vividly suggesting his character as a god he adopted the Oriental requirement that all who approached him on official occasions should bow down to the earth and kiss his feet. He also sent formal notification to all the Greek cities that the league of which he had been head was dissolved, that he was henceforth to be officially numbered among the gods of each city, and that as such he was to receive the state offerings which each city presented (James Henry Breasted, Ancient Times, History of the Early World, p 505-507).

Jeremiah 42:11-19

Jeremiah 46:1 The word of the Lord which came to Jeremiah the prophet against the Gentiles; 2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah 3 Order ye the buckler and shield, and draw near to battle 4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines 5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord 6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates 7 Who is this that cometh up as a flood, whose waters are moved as the rivers? 8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof 9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow 10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword

shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates 11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured 12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together 13 The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt 14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.