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Law 3 & The Vision

Daniel's vision has been unsealed since 1948 when Israel became an independent nation and *the time of the end* began: yet, the Scholastics still refuse to accept the words of Jesus that speak of the Western King events as being future to Himself and as occurring during the 2300 days. This obstinance can be blamed primarily on one foundational error; their lack of adherence to the elementary Laws of Biblical Thermodynamics.

Just as there are laws of thermodynamics that govern the physical processes of the universe – matter cannot be created nor destroyed: all things go from order to chaos – there are also inviolate biblical laws that govern the processes of biblical analysis. The 3rd Law of Biblical Thermodynamics declares that all unfulfilled prophecies in the Bible will be fulfilled exactly as written, just as have all fulfilled prophecies been fulfilled exactly as they were written. As pertains to the authenticity of Law 3, two universal realities exist: (i) history fully documents the fulfillment of numerous prophecies from the Bible; and (ii) history has no record, whatsoever, of any fulfilled prophecy coming forth from any written document of any other religion.

Long before Nebuchadnezzar conquered Jerusalem and took Daniel captive in 606 B.C., the prophets Isaiah (740 - 680 B.C.) and Jeremiah (629 - 570 B.C.) foretold exactly how and why

Israel's fall would occur. God sent these two prophets to warn the people of Israel that Jerusalem would be destroyed by the king of Babylon for their having forsaken God and worshiped other gods; and that they would be in servitude to Babylon for seventy years.¹

Jeremiah specifically states that God will punish the king of Babylon and his nation when Israel's seventy years of servitude are accomplished, which He did seventy years after the servitude began. And most impressive of all, Isaiah actually names *Cyrus* (590± to 529 B.C.) as the king who God would use to bring down the Babylonian empire.² Appendix VI contains a list of the historically documented prophetic scriptures that have been incorporated into this writing concerning the era of Daniel, Nebuchadnezzar, and the Babylonian empire. It is not happenstance that these historically documented biblical prophecies have been fulfilled exactly as they were written. It is proof of God and reason to believe that Daniel's prophecy will be fulfilled exactly as it is written.

The vision of Daniel 8 consists of three distinct divisions: (i) the anachronistic portion concerning America and the Western King, (ii) the actions of the antichrist who rises out of one of the four *notable* kingdoms, and (iii) Gabriel's interpretation. The following, in the order of appearance, is the vision's *dramatis personae* along with the various names for each (*horns* are kings).

A ram with two horns: Madai and Paras, Media and Persia, the Kurds and the Iranians.

-**the lesser horn**: מַדַּי, Madai, Media, the Kurds.

-**the higher horn**: פָּרַס, Paras, Persia, Iran.

A he-goat with a notable horn: יָוֵן, Yavan, the nation now known as America.

-**the notable horn**: *the first king* of Yavan, the Western King, the king *from the west*.

Four notable kings from *the four winds of heaven*.

A little horn: the antichrist, *the king of fierce countenance*.

Jesus: *the Prince of princes, the prince of the host* (army).

Gabriel: the angel.

Part I: The Western King (8.1-8)

In the third year of the reign of king Belshazzar [539 B.C.] a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan [Susa] in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns [the Kurds and Iranians]: and the two horns were high; but one [Iran] was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, behold, an he goat [Yavan] came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. (8.1-8)

Daniel was approaching his seventieth year of captivity in Babylon when he found himself in this vision at the Ulai river near modern-day Dezful, Iran, approximately 50 miles east of the Iraqi border and 120 miles north of the Persian Gulf. The first thing he sees is an alliance of the Kurds and the Iranians *pushing* militarily against their neighboring countries with such success that their blitzkrieg appears unstoppable. Then, out of the blue sky, Yavan comes from the west over the face of the whole earth without touching the ground and destroys the two kings. Soon after becoming *great* and *strong* from his overwhelming victory, *the first king* of Yavan is *broken* and his dominion is *plucked up* by four *notable* kingdoms, one of which produces the antichrist. So goes the anachronistic portion of the vision.

Part II: The Little Horn – a.k.a. – The Antichrist (8.9-14)

And out of one of them [the four *notable* kingdoms] came forth a little horn [the antichrist], which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host [armies] of heaven; and it cast down some of the host [the armies of heaven] and of the stars to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host [armies], and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host [army] was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

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 [armies] to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This section of Daniel's vision outlines the general battle plan the antichrist will follow when he rises up in the midst of one of the four *notable* kingdoms. Having been given supernatural powers by Lucifer, he will mock God, raise an army, attack his neighboring countries and take over the Temple mount in Jerusalem. With Jerusalem under his control, the antichrist will stop *the daily sacrifice* and commit *the transgression of desolation*; an act of sacrilege in the most sacred room of the Temple, the Holy of Holies. Daniel then learns that it will be 2300 days from the onset of the Iranian-Kurdish aggression against their neighboring countries to the cleansing of the Temple by the Messiah (Jesus at the Second Coming).

Of all the deceptive and misleading datum propagated by the Scholastics to justify the biblical and historical fallacies of the Alexander tradition, some of the most egregious are the varying explanations as to why the 2300 days are not really 2300 days. Many commentators just ignore the 2300 days and make no mention of them at all, while some claim the days are in fact years. This latter supposition was certainly a possibility up until 1967 which was the 2300th year from

Alexander's defeat of Darius III in 333 B.C., at the Battle of Issus.

Most Scholastics try to circumvent the 2300 day Law 3 violation by alining themselves with a 'partial fulfillment' supposition. This theoretical loophole through which they attempt to wiggle argues for a gap of indeterminable length between the reign of Alexander's generals as the four *notable* kingdoms and the rise of the *little horn*, the antichrist. The justifying precedent most frequently adopted for this theoretical gap in time is the following prophecy of Isaiah concerning the future actions of the Messiah that was only partially fulfilled by Jesus.

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **To proclaim the acceptable year of the LORD, and the day of vengeance of our God;** to comfort all that mourn. (Isaiah 61.1-2)

Some eight hundred years after Isaiah's prophecy, Jesus came to His home village of Nazareth soon after being tempted for forty days in the desert by Lucifer. While in the synagogue there, He stood up and read the scripture du jour which was from the book of the Isaiah.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **To preach the acceptable year of the Lord.**”

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears.** (Luke 4.16-21)

The scripture that Jesus proclaimed fulfilled in the ears of those in the synagogue on that Sabbath day was only the first part of Isaiah's prophecy; the proclaiming of *the acceptable year*

of the Lord. He closed the book without reading the remainder of the sentence in which the Messiah proclaims *the day of vengeance of our God.* Because He knew Israel would soon reject Him as the Messiah, Jesus understood that this latter proclamation would be put off until near the end of the 2300 days when He will be on His way back to planet Earth with the armies of heaven. In the case of Isaiah's 'partially fulfilled' prophecy, a clear and distinct delineation is made by Jesus between *the acceptable year of the Lord* and *the day of vengeance of our God.* As to the 2300 days of Daniel's prophecy, no such delineation is made: 2300 days are 2300 days. Only a *tradition of men* can redefine them into whatever.

Part III: The Interpretations of Jesus and Gabriel (8.15-27)

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice [Jesus] between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

So he [Gabriel] came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: **for at the time of the end shall be the vision.** Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be **in the last end of the indignation: for at the time appointed the end shall be.**

The ram which thou sawest having two horns are the kings of Media and Persia [מדי Madaï and פרס Paras, Kurds and Iranians]. And the rough goat is the king of Grecia [יוון Yavan]: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

And in the latter time of their kingdom, **when the transgressors are come to the full**, a king of fierce countenance, and understanding dark sentences, shall stand up [the antichrist]. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft [deception] to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

And the vision of the evening and the morning which was told is true: **wherefore shut thou up the vision; for it shall be for many days.** And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Gabriel's explanation of the vision leaves little to the imagination. No matter how it may be otherwise portrayed by the Scholastics, the numerous statements as to the vision being for the time of *the end* are irrefutable, just as is the fact that the vision is for 2300 days.

The Origin of the Alexander Tradition

To accept the tenets of the Alexander anachronism, it is necessary to accept the numerous biblical contradictions and historical errors that come with it. A mere cursory look at the history of Alexander's conquest of the Persian empire reveals that the Scholastics have been just as reckless with the facts of history as they have been with the biblical facts of the futuristic reality of the vision. The only historical correlation of Alexander to the Western King is his destruction of the Persian empire.

-Alexander defeated the Persians; not the Medes. Cyrus, the Persian, had dethroned the last king of Media in 550 B.C., long before Alexander overran the Persians (Darius III) in 333 B.C., at the Battle of Issus in southeastern Turkey. In Daniel's vision, Law 3 says the Western King, Yavan, will simultaneously defeat the two kings, Madai and Paras, at the Ulai river in southwestern Iran soon after Opening Day of the 2300 day countdown to the appearance of the Messiah.

-Vengeance and rage and fury induce Yavan's assault against Madai and Paras. The Macedonian invasion of Asia Minor had nothing to do with rage or fury or vengeance on Alexander's part: the build-up for the invasion was well underway in 336 B.C., when his father, King Philip II, was murdered and Alexander assumed the Macedonian throne.

-The essence of Yavan's assault against Madai and Paras is the speed with which it will occur. The Macedonian invasion of the Persian empire began before King Philip's death in 336 B.C., but did not officially come to an end until after the Battle of Ipsus in 301 B.C. A ground campaign of thirty-five plus years can in no reasonable manner be compared to the speed with which Yavan will someday come against Madai and Paras without touching the ground.

-Yavan becomes *strong* after defeating Madai and Paras; inferring he is less than *strong* before the assault. From his royal birth to his early death, Alexander was never not *strong*.

-Alexander was not from Greece. He was from Macedonia, the nation that conquered Greece. Referring to Alexander as a Greek is like referring to General Dwight David Eisenhower as a German after World War II.

It seems to be traditional that there is always some element of truth in the origin of a tradition. But the only truth that can be associated with the Alexander tradition is that it began with a lie, an unnecessary lie of omission withheld from Alexander by Jaddua, the high priest in Jerusalem. The Jewish General and historian, Flavius Josephus (37-100 A.D.), documents that a year after the Battle of Issus, Alexander was poised at the gates of Jerusalem to obtain retribution from the Hebrews for refusing his offer of alliance to them, but his heart was quickly changed.³

As Alexander was maneuvering his forces from the seize of Tyre to Jerusalem, Jaddua had a dream that he and all the Temple priests should open the city gates and go out dressed in their full ceremonial priestly garbs to greet Alexander. Jaddua did as instructed in the dream and, to everyone's amazement, Alexander walked up to him, praised his name and then saluted him.

When asked by an aide why he adored the high priest so much, Alexander answered:

"I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

So instead of ransacking Jerusalem, Alexander went with Jaddua to the Temple and offered a sacrifice to the Hebrew God. Even though Alexander had totally capitulated on assaulting

Jerusalem, Jaddua felt it necessary to compliment Alexander's dream of defeating the Persians by showing him the book of Daniel.

"And when he [Alexander] went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended".

Thus, the Alexander tradition makes its specious beginning. Had Jaddua not intentionally withheld all the other pertinent details of the Western King's defeat of Madai and Paras, Alexander would never have supposed himself to be "the person intended" in Daniel's prophecy. He would have known that the Median empire had not existed since Cyrus, and that he had not yet conquered his way into Persia to the Ulai river, and that he was not in a rage. Without Jaddua's deception, there would be no Alexander tradition.

Had there been any lingering doubts in the ancient world as to Alexander being "the person intended" in Daniel's prophecy, they were extinguished with the early death of Alexander in 323 B.C., and the division of his empire by the four generals: *and for it came up four notable ones toward the four winds of heaven*. It was at this point in history when the Alexander tradition had its metamorphic moment and completed its transformation from a mere *tradition of men* into an unquestionable precept of God. And so it stands today in the minds of the Scholastics.

The Olivet Discourse

The most important element to the timing of Daniel's vision is the direct reference to the vision by Jesus in an address to His disciples concerning the signs of His return and of *the end* of the current Jewish age. In what is known as the 'Olivet Discourse,' Jesus speaks of two distinct

periods of time that will immediately precede His return, *the beginning of sorrows* which is to be followed by *great tribulation*.

The Olivet Discourse was prompted by the fact that Jesus had just been officially rejected by the Jewish religious hierarchy as the prophesied Messiah, and He knew He would be crucified a few days later. As Jesus departed the Temple after Israel's rejection, He looked out over Jerusalem and lamented the coming fate of the Jewish nation.

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. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

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 [age]?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **All these are the beginning of sorrows.** (Matthew 23.37 - 24.08)

Jesus goes on in the discourse to describe various details of world happenings that will occur after the conclusion of *the beginning of sorrows* and before His return. He then summarizes the discourse with a reference to Daniel's vision. The event that Jesus calls the *abomination of desolation* is the same event as the *transgression of desolation* in Daniel's vision.

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:) Then let them which be in Judaea flee into the mountains..... For then shall be great tribulation,

such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (Matthew 24.15-25)

Since Daniel's *transgression of desolation* is the same event as Jesus's *abomination of desolation*, it would appear that the *great tribulation* portion of Jesus's discourse will basically fall within the same time period as the antichrist portion of Daniel's vision. This, in turn, necessarily renders Jesus's four specific details in the *beginning of sorrows* account parallel to the four chronological events in the Western King portion of the vision. Therefore, when the 2300 days begin with Madai and Paras *pushing* against their neighboring countries, it would appear that *many shall come* in the name of Jesus, *saying, I am Christ; and shall deceive many*. These occurrences are to be followed by *wars and rumours of wars*.

Daniel 1) Aggression of Madai and Paras
2) Yavan assaults Madai and Paras
3) Yavan broken
4) Rise of the four *notable* kingdoms

Jesus 1) Deception of false christs
2) Wars and rumours of wars
3) Nations and Kingdoms against each other
4) Famines, pestilences, and earthquakes

One aspect of *the beginning of sorrows* portion of the Olivet Discourse that needs clarification is the critical distinction between the Greek words that have been translated as *nation* and *kingdom*. It is generally accepted that the word for *nation* – “ethnos” – means a non Jewish race, tribe, or nation. Ethnos is unquestionably the correct Greek word to describe America and Iran and all the other countries of the world. It is used 164 times in the New Testament in direct reference to nations of the earth.

The Greek word for *kingdom* – “basileia” – is defined in most lexicons as royalty, realm, and/or kingdom. What is lost in translation, however, is that the vast majority of the 162 usages of, “basileia”, refer to the Kingdom of God while the remainder refer to the kingdom of Lucifer in some form or fashion. In general, “basileia” is either the Kingdom of Heaven or the kingdom

of earth over which Lucifer has temporary authority. This means that when Yavan is warring with Iran and the Kurds as *nation against nation*, Jesus will be warring with Lucifer in the heavens as *kingdom against kingdom*. For the record, Lucifer loses and is thrown to Earth into the midst of the human race to go out and vent his rage for the remainder of the 2300 days.

Also for the record, forty years after Jesus told the disciples that there would *not be left here one stone upon another* [of the Temple] *that shall not be thrown down*, the prophecy was fulfilled. In 70 A.D., the Roman army overran Jerusalem and burned the Temple to the ground. To get to all the Temple gold that melted during the fire, Josephus records that the Romans removed the walls and foundations of the Temple stone by stone, verifying the veracity of the 3rd Law of Biblical Thermodynamics.

And one final item for the record. Most of the Scholastics, at some point in their in-depth commentaries on Alexander and his generals, reluctantly make note of the fact there might be a future fulfillment to all of the events in Daniel's vision. Typical of the reluctant tone of these admissions is that of Sir Robert Anderson, one of the more respected biblical historians ever to take to pen. In his book, "The Coming Prince", written in the late 1800's, he does all but apologize for suggesting there might be a future fulfillment of Daniel's vision. "That its [the vision's] ultimate fulfillment belongs to a future time, **though not so generally admitted, is nevertheless sufficiently clear**. It is unnecessary, however, further to embarrass the special subject of these pages by any such discussion." This mind set is, unfortunately, the current norm amongst the Scholastics: "any such discussion" is considered an embarrassment to their "special subject" of commentary on the book of Daniel.

There will unquestionably be an “ultimate fulfillment” to Daniel’s vision at some point in the future. The combined forces of Madai and Paras, for reasons and methods left unrevealed, will provoke a not *great* and not *strong* Yavan into a retaliatory assault at the Ulai river. After becoming *great* and *strong* from his victory over the two kings, *the first king* of Yavan will be *broken* and his *dominion* will be claimed by four *notable* kings. So says Law 3 to the Casual Christian.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah 46.9-10)

1948 – Time of the End Begins

America becomes not *great* and not *strong*
 Madai unites the Kurdish people
 Paras is the fourth king to rise in Iran
 Kurds break with America and ally with Iran at the Ulai river

The 2300 Days

Opening Day – Madai and Paras begin *pushing* against their neighboring countries
the beginning of sorrows begins
many shall come in my name, saying, I am Christ; and shall deceive many
nation shall rise against nation
kingdom against kingdom
 Madai and Paras provoke Yavan
 Yavan retaliates against Madai and Paras
 Yavan becomes *great* and *strong*
the first king of Yavan is *broken*
 four *notable* kings stand up in place of Yavan
 Lucifer is thrown to earth into the midst of the four *notable* kingdoms

Second Coming

1. Jeremiah 20.4-5; 22.8-9; 25.11-12
2. Isaiah 44.28
3. Antiquities of the Jews, Book 11, Chapter 8.