

for at the time of the end shall be the vision

PART I

The 2300 Days of Daniel

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The Alexander Anachronism

The first thing that will happen is the nation now known as America will become not *great* and not *strong*. Then Iran will attack. The Iranian provocation will be such that the nation now known as America will go forth in a vengeful rage and, without touching the ground, destroy both the king of Iran and the king of the Kurds at the Ulai river in southwestern Iran. By the time these events take place, America will be known as Yavan, and it will be *the first king* of Yavan who directs the devastating retaliation against the two kings in Iran.

These are the opening events in a story of war shown to Daniel some two millennia ago in a vision about America that has yet to happen; a story spoken of by Jesus that chronicles the 2300 days leading up to His return; a story explained to the prophet Daniel by the angel, Gabriel; a story not of Alexander, but of a future king who comes from the west, *over the face of the whole earth* [to the Ulai river], *and touched not the ground*.¹ When the details of the Western King's assault are factored into the geographical specifics shown to Daniel in the vision, it becomes apparent that he can come only from the North American continent; the continent currently occupied by the nation now known as America.

Daniel was a child of Jewish royalty who was taken captive during the Babylonian conquest of Jerusalem by Nebuchadnezzar in 606 B.C., and held for the remainder of his life in what is, today, the Shiite Muslim controlled area of southern Iraq and Iran; the same area in which the Uhai river is located. In spite of being a Jewish captive in a hostile land, Daniel gained great notoriety and respect throughout the Babylonian empire as a result of having been given the gift of *understanding in all visions and dreams*² by his God, Yahovah.

One of the unique aspects to the book of Daniel is that an interpretation is provided for all of its recorded *visions and dreams*. In the eighth chapter, Jesus sends the angel, Gabriel, to *make this man [Daniel] to understand the vision*³ he had been shown about the Western King. Gabriel tells Daniel in ten distinct ways⁴ that the vision is for the time of the end and that all of the described events will occur during the 2300 days prior to the arrival of the Messiah. Some six hundred years later, Jesus codifies Gabriel's timing of the vision in a discourse given to the disciples on the signs of His return and of the end of the current age.

There are two primary justifications the Scholastics employ for dismissing the testimony of Jesus and accepting Alexander as the king who Daniel sees coming *from the west, over the face of the whole earth, and touched not the ground*. The first has to do with the fact that the Western King becomes *great and strong* soon after his victory over the two allied kings, but then he is suddenly *broken* and his kingdom is *plucked up* by four *notable* kings *toward the four winds of heaven*. This is exactly what happened when Alexander, after his victory over the Persian empire, suddenly died at a young age, and four of his generals – Cassander, Lysimachus, Ptolemy, and Seleucus – divided up his empire toward the four winds of heaven.

The other justification for Alexander having been the Western King is that Gabriel identifies the two kings at the Ulai river as the kings of *Media and Persia*; and the king from the west as *the king of Grecia: and the great horn that is between his eyes is the first king.*⁵ When the entire Bible began to be translated into English in the early 1500's, the Alexander tradition was so fundamental in Judeo-Christian thought that it most likely did not occur to the translators that the three Hebrew words the ancient Jewish Scholastics translated as *Media, Persia* and *Grecia* – מדי, פרס and יון – may also be properly translated as Madai, Paras and Yavan, three of the seven sons of Japheth, the oldest son of Noah (Appendix I).

Given that Daniel's vision is future to Jesus and will come to be in the last 2300 days before His return, these Hebrew words cannot be referring to the ancient empires of Media, Persia, and Greece, nor to the Japheth brothers themselves. They can, however, be referring to the current occupants of the geographical territories associated with both sets of ancient Hebrew names. The chapters to follow will show that both the Bible and secular history provide more than enough geographical specifics to positively identify Madai, Paras, and Yavan as the Kurds, the Iranians, and the Americans.

Another unique aspect to Daniel's vision is the fact that Daniel is the only one of all the Old Testament prophets who was shown the entirety of how the final 2300 days of this current age of man will transition into the millennium reign of Christ. The other prophets were shown only pieces of the whole; pieces that are specifically limited to a particular moment in the future; pieces that have been randomly scattered throughout the Bible like minute pieces of a gigantic jigsaw puzzle; pieces that constitute one-third of the Bible. Believing the book of Daniel to be just another routine book of piecemeal prophecies, the Scholastics have had no reason to

question the ancient Jewish translation of יָוָן—Yavan as the nation of *Greece*; thus their adherence to Alexander having been *the first king*.

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 absolute 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, 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.⁶

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.

Lifting the veil of the Alexander anachronism from the book of Daniel allows the Western King vision to be seen for what it truly is: the Rosetta Stone of unfulfilled biblical prophecy. The vision is simply a synopsis of the book of Revelation in an outline form of twenty-seven concise verses. It provides a chronological, ten-event timeline of the 2300 days leading up to the Second Coming against which other endtime prophecies may be evaluated for possible clarity. The anachronistic portion of the vision (verses 1-8) consists of the first four Yavan events as described above. The remaining six events, which are mostly beyond the scope of this writing, concern the future actions of the antichrist who Daniel sees rising out of one of the four *notable*

kingdoms that *stand up* in place of *the first king* of Yavan after he is *broken*.

One of the more egregious consequences of the Alexander anachronism is that the Casual Christian has been led to wrongly believe the rise of the antichrist is next on the prophetic front, not the alliance of the Iranians and the Kurds who will be all but destroyed by Yavan from the North American continent. This deeply held false expectation assures that only a few will be aware that Opening Day of the 2300 day countdown to the Second Coming is close at hand when the world's headlines become dominated by the alliance of the two warmongering Islamist armies at the Ulai river at a point in time when America will have become not *great* and not *strong*.

Logic would dictate that, over the last two thousand years, someone would have stumbled upon at least one or two of these in-depth, endtime details that indicate the entirety of Daniel's vision is destined for the 2300 days preceding the Second Coming. In deference to the Scholastics, it is not entirely all their fault for having been so wrong for so long about Alexander, and the Western King, and the 2300 days: the vision was closed up and sealed until *the time of the end*.

But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end**: many shall run to and fro, and knowledge shall be increased.... and I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: **for the words are closed up and sealed till the time of the end**. 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.

(Daniel 12.4-10)

The *time of the end* is ubiquitously stated throughout the Old Testament to begin when Israel is returned to its land and becomes a nation again.⁷ This occurred in either 1948 when Israel was

recognized as an independent state by the United Nations; or in 1967 when the nation took full control of Jerusalem. Regardless of which date may be correct, *the time of the end* is already well underway, and the words of Daniel's prophecy are now unsealed and capable of being understood. With the Alexander anachronism out of the way, the details of America's fate in the upcoming war with the Iranians and the Kurds are now available for all to see.

This brief history of America during the beginning of *the end* is of the opinion that the 110 million Americans who believe the Bible is the true Word of God⁸ would appreciate being made aware of the truth about America's role during the beginning of *the end*. The biblical truth is there will be, prior to Opening Day, specific, identifiable events that will take place in the Middle East concerning America and the alliance of the Kurds and the Iranians. It is also biblical truth that the Bible provides a very simple way to *escape*⁹ the dreaded 2300 days. When all is said and done, America will become not *great* and not *strong*, and Daniel's prophecy will then be fulfilled exactly as written. *Behold, I have told you beforehand.*¹⁰

*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)*

General Order of Events

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

Madai and Paras provoke Yavan

the first king of Yavan retaliates against Madai and Paras at the Ulai river

Yavan becomes *great* and *strong*

the first king of Yavan is broken

four *notable* kings stand up in place of Yavan

the antichrist rises out of one of the four *notable* kingdoms

1. Daniel 8.5
2. Daniel 1.17
3. Daniel 8.16
4. Daniel 8:17; 8:19; 8:23; 8:26; 10:01; 10:14; 11:06; 11:40; 12:04; 12:09
5. Daniel 8.20-21
6. Antiquities of the Jews, Book 11, Chapter 8.
7. Isa 66.8; Psa 102.15-16; Jer 16.14-16; 24.6-7; 30.3; 31.8-10; 32.37-41; Deu 30.3; Rom 11.26-27; Eze 37.21-22
8. Pew Forum on Religion & Public Life / U.S. Religious Landscape Survey - Religious Composition of the U.S.
9. Luke 21.36
10. Matthew 24.25 - American Standard Version