

3

Madai, Paras and Yavan

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. (Genesis 8.15-16)

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. (Genesis 9.18-19)

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras [Paras¹]. (Genesis 10.2)

These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar [Babylon]; and they dwelt there. (Genesis 10.32 - 11.2)

After the Flood waters receded and the Ark came to rest in the mountains of northeastern Turkey, God told *the families of the sons of Noah* to be fruitful, and multiply, and replenish the earth.² However, *they found a plain in the land of Shinar; and they dwelt there* in lieu of spreading out over the entire world. This direct defiance of God's instructions caused God to *confound their language, that they may not understand one another's speech*, and then to *scatter them abroad upon the face of all the earth*.³

Madai and Paras drifted east from Babylon and settled in the territory that is virtually identical to that now occupied by the Kurds and the Iranians. Madai occupied the northern portion while Paras controlled the lands south of the Ulai river. This is basically the same territory that the ancient Median empire controlled in its day until the Persian empire replaced it during the time of Daniel.

“Medes [Madai], Scythians and Sagarthians are just the better-known clans of the Indo-European-speaking Aryans who settled in Kurdistan. By about 2,600 years ago, the Medes had already set up an empire that included all Kurdistan and vast territories far beyond. Medeans were followed by scores of other kingdoms and city-states--all dominated by Aryan aristocracies and a populace that was becoming Indo-European, Kurdish speakers if not so already.”⁴

The Medes and the Persians have gone nowhere over the last 2600 years, despite the numerous nations that have conquered their homelands and attempted to dilute their peoples. They have outlived the invasions of Assyria, Babylon, Alexander the Great, Rome, the Ottoman empire, and Saddam Hussein; and both are still maintaining their distinct identities under the dominion of the latest world power to invade their lands: the United States of America.

Yavan’s geographical location during *the time of the end* is identified in the story of the Western King as being all the way over *the face of the whole earth* from the Ulai river. Since the North American continent is the one and only land mass on the planet that meets this criteria, the origin of the Western King is beyond dispute. The question is how did Yavan get here?

After their expulsion from Babylon, Yavan and the other four Japheth brothers – *Magog*, *Gomer*, *Tubal* and *Meshech* – headed northwest from Babylon, passed through Iraq and Syria, and settled in Turkey. The Yavan clan eventually broke away from the other four brothers and continued to migrate west onto the European continent while, at the same time, populating the

islands of the Aegean and Mediterranean seas (Map 1). Little note is made by the Scholastics that Yavan and his progeny continued to migrate further westward to the Atlantic coasts of Europe and far beyond: *and the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were **the isles of the Gentiles** divided in their lands; every one after his tongue, after their families, in their nations.*⁵

A recent archaeological discovery in the Azores has upended conventionality by revealing that man had crossed vast portions of the Atlantic ocean 3500 years before Columbus. In a 2015 paper titled, “Megalithic Constructions Discovered in the Azores, Portugal”, Felix Rodrigues, of the University of the Azores, documents the existence of a bronze age or earlier civilization with an ancient culture similar to that of 4,000 year old Mediterranean cultures.⁶ The discovery includes Aztec type pyramid structures along with stone age tools that may be 6000 years old. It looks as though Yavan was already halfway across the Atlantic by the time construction commenced on the pyramids in Egypt.

The Actions of Yavan

The first biblical account of the Yavan clan after leaving Babylon is in the tenth century B.C., where Yavan’s son, *Tarshish*, has already become a powerful seafaring merchant with a *navy* from the *isles*. The final account of the Yavan clan comes from a discourse by Isaiah concerning those who survive Armageddon and the 2300 days. Here he speaks of Yavan as an *isle afar off* where the Messiah will send emissaries to invite them back into the fold. It would appear from the context of this last chapter of Isaiah that Yavan will be one of the nations gathered against Israel at the battle of Armageddon. Zechariah seems to confirm this regretful biblical reality with much more specificity.

When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion [Jerusalem], against thy sons, O Greece [Yavan], and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts [armies] shall defend them; and they shall devour, and subdue with sling stones. (Zechariah 9.13-15)

In spite of the limited secular history as to the extent of Yavan's westward migration, there is ample evidence in the Bible to track Yavan and his sons throughout this entire age, from the Ark to Armageddon, and from the land of Shinar to the United States of America. The following is a chronological list of the numerous and repetitious references to the Yavan clan and to the *isles* which shows that an *isle* is a very, very long way from Jerusalem. It also shows that, from the days of Solomon and Nebuchadnezzar to the days of the return of the Messiah, the Yavan clan was, and will be, a powerful seafaring clan *from the west; from the isles afar off; over the face of the whole earth* from Iran. All biblical facts considered, the nation now known as America is the only nation that could possibly comply with the totality of the Yavan criteria as set forth under the 3rd Law of Biblical Thermodynamics.

Yavan Verses Concerning the Eras of King Solomon of Israel (965-931 B.C.) and King Jehoshaphat of Judah (918-891 B.C.)

For the king [Solomon] had at sea a **navy of Tharshish** with the navy of Hiram [King of Tyre]: once in three years came the **navy of Tharshish**, bringing gold, and silver, ivory, and apes, and peacocks. (1Kings 10:22)

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. (Psalms 72:10)

Jehoshaphat made **ships of Tharshish** to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber. (Kings 22:48)

Yavan Verses Concerning the Era of King Nebuchadnezzar and the Fall of Tyre (575 B.C.)

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. (Isaiah 23:1)

Pass ye over to **Tarshish**; howl, ye **inhabitants of the isle**. (Isaiah 23:6)

Howl, ye **ships of Tarshish**: for your strength is laid waste. (Isaiah 23:14)

Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. (Ezekiel 27:13)

Dan also and **Javan going to and fro occupied in thy fairs**: bright iron, cassia, and calamus, were in thy market. (Ezekiel 27:19)

Fine linen with brodered 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. (Ezekiel 27:7)

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. (Ezekiel 27:12)

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**. (Ezekiel 27:25)

Post Opening Day Yavan Verses

And as I was considering, behold, **an he goat** [Yavan] **came from the west on** [over] **the face of the whole earth**, and touched not the ground. (Daniel 8:5)

Sheba, and Dedan, and **the merchants of Tarshish**, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? (Ezekiel 38:13)

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.... And upon all **the ships of Tarshish**, and upon all pleasant pictures. (Isaiah 2:16)

Thou breakest **the ships of Tarshish** with an east wind. (Psalms 48:7)

For I bend Judah for Me, I fill the bow with Ephraim; and **I will stir up thy sons, O Zion, against thy sons, O Javan**, and will make thee as the sword of a mighty man. And the LORD shall be seen over them, and His arrow shall go forth as the lightning; and the Lord GOD will blow the horn, and will go with whirlwinds of the south. The LORD of hosts will defend them; and they shall devour, and shall tread down the sling-stones. (Zechariah 9.13-15 JPS)

Post 2nd Coming Yavan Verses

Let the high praises of God be in their [Israel's] mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: **this honour have all his saints**. Praise ye the LORD. (Psalms 149.6-9)

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. (Isaiah 60:9)

And I will set a sign among them, and I will send those that escape [survive the 2300 days] of them **unto the nations, to Tarshish, Pul, and Lud**, that draw the bow, to Tubal, and **Javan, to the isles afar off**, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. (Isaiah 66:19)

The Actions of Paras

Other than the geographical associations with the two ancient Hebrew translations for both מדי Madai and פרס Paras, the Western King portion of Daniel's story contains little useful information about the two kings. All Daniel is shown is that the more powerful king will rise last, and the two kings will be allied at the Ulai river by Opening Day of the 2300 days. However, Gabriel has much more to say about Paras, and the prophets Jeremiah and Isaiah have even more to say about Madai.

At the conclusion of Chapter 8, Daniel admits to not understanding Gabriel's explanation of the vision: *I was astonished at the vision, but none understood it.* A year after this confession, Chapter 9 records that Gabriel failed in a second attempt to give Daniel understanding of the vision. Gabriel then returns four years later and is finally able to make Daniel understand the vision (chapters 10-12). *In the third year of Cyrus king of Persia [534 B.C.] a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision.*⁷

In these last three chapters of Daniel, which should be read as one, Gabriel gives minute details of events that will occur during the 2300 days, beginning with details of certain events that will occur in Iran prior to Opening Day and the Western King war.

But I [Gabriel] will shew thee that which is noted in the scripture of truth... and there is none that holdeth with me in these things, but [the angel] Michael your prince. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia [פרס Paras]; and the fourth shall be far richer than they all: and by his strength through his riches he [Paras] shall stir up all against the realm of Grecia [יָוָן Yavan].

And a mighty king [Yavan] shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [the four *notable* kingdoms]; and not to his posterity, nor according to his dominion which he ruled: for his [Yavan's] kingdom shall be plucked up, even for others beside those. (Daniel 10.21-11.4)

Gabriel's clarifying explanation corroborates the established geographical data that Iran is the nation that *shall stir up all against the realm of Yavan*, and it identifies Paras as the fourth king to rise in Iran. With Daniel's vision being restricted to *the time of the end*, it can be assumed that the four Persian kings could not have begun to rise until after *the time of the end* began in either 1948 or 1967. In both cases, the ruling power in Iran when *the time of the end* began was the Shah of Iran who ruled from 1941 to 1979.

Much has been made by the Scholastics about the unusual phraseology Daniel uses to depict the four kings: *Behold, there shall stand up yet three kings in Persia* [פרס Paras]; *and the fourth shall be far richer than they all: and by his strength through his riches he* [Paras] *shall stir up all against the realm of Grecia* [יָוָן Yavan]. With no consensus as to why Daniel did not just say ‘four kings shall stand up in Persia,’ the unusual phrasing is generally dismissed as a mere literary technique of ancient times. Had the literal tenets of Law 3 been applied to Daniel’s words, it would have been apparent to all that three kings *shall stand up*, and one king shall not *stand up*.

The one king who does not actually *stand up* is the first king, the Shah of Iran who was the sitting king when *the time of the end* began. Since the fall of the Shah in 1979, two of the three kings who *shall stand up* have stood up: the Ayatollah Khomeini (1979-1989) and the current Supreme Leader, Ayatollah Ali Khamenei. Khamenei has been in such questionable health for the last decade that the Council on Foreign Relations issued a report in 2008 on the possible ramifications of his death on the power structure of Iran. Titled, “Religion and Politics in Iran,” the report implies that Khamenei may not be long for the world.

The Actions of Madai

All of the actions of Paras, as described by Gabriel, occur in and around the beginning of the 2300 days. In direct contrast, all of the actions of Madai, as described by Jeremiah and Isaiah, occur around the end of the 2300 days. The following quotes from these two prophets clarify that Madai is located to the north of Babylon, adding credence to the Kurdish geographical associations with both the ancient Median empire and the land originally settled by Madai after the Flood. They also clarify that Madai is the nation that God will use to destroy Babylon.

the LORD of hosts [armies] mustereth the host [army] of the battle. They come from a far country, **from the end of heaven, even the LORD**, and the weapons of his indignation, to destroy the whole land. Howl ye; **for the day of the LORD is at hand**; it shall come as a destruction from the Almighty. (Isaiah 13.4-6)

Behold, I will stir up the Medes [מַדַּי Madai] against them.....And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. (Isaiah 13.17-19)

Make bright the arrows; gather the shields: **the LORD hath raised up the spirit of the kings of the Medes [מַדַּי Madai]: for his device is against Babylon**, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. (Jeremiah 51:11)

Behold, a people shall come from the north, **and a great nation**, and many kings shall be raised up from the coasts [isles] of the earth. (Jeremiah 50:41)

Prepare against her the nations with the kings of the Medes [מַדַּי Madai] for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. (Jeremiah 51.28)

For out of the north there cometh up a nation against her [Babylon], which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. (Jeremiah 50:3)

For, lo, I will raise and cause to come up against Babylon **an assembly of great nations from the north country**: and they shall set themselves in array against her. (Jeremiah 50:9)

Then the heaven and the earth, and all that is therein, shall sing for Babylon: **for the spoilers shall come unto her from the north**, saith the LORD. (Jeremiah 51:48)

The above litany of verses establishes that Madai will have recovered enough from *the first king* of Yavan's assault at the Ulai to be able to forever eliminate Babylon from the face of the earth at the end of the 2300 days. *The LORD hath raised up the spirit of the kings of the Medes [מַדַּי Madai]: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.* Isaiah identifies the timing of the destruction of Babylon when he says *they come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation.* This is an exact parallel to that in the book of Revelation where Jesus returns to Earth with His armies from heaven when the Second Coming is at hand.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness **he doth judge and make war**. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: **and his name is called The Word of God.**

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19.11-16).

The War at the Ulai

Gabriel's explanation of the Western King story contains no information as to the passing of time between any of the chronological events that transpire during the 2300 days. The only time related data provided is that the vision begins with Daniel suddenly finding himself *by the river of Ulai* where he sees Madai and Paras, as *a ram which had two horns*, standing before the river. Then, 2300 days later, the vision ends at the Second Coming when Jesus cleanses *the sanctuary* in the Temple in Jerusalem.

Of all the unknowns in the vision, the most critical for America is exactly when do Madai and Paras commit the provocative act that causes *the first king* of Yavan to retaliate by coming all the way over *the face of the whole earth* without touching the ground. Is it before, or simultaneous with, Opening day where the two *kings* are depicted as standing *by the river of Ulai*? Or, is the provocative act just one element of the war plan the two kings execute when they begin *pushing westward, and northward, and southward* after the 2300 days are already underway? It is not until after *the ram* does *according to his will* and becomes *great* that Daniel sees *the first king* of Yavan "skipping in the air"⁸ on his way to the Ulai river to end their warmongering antics.

In regards to *the first king* of Yavan, there is not one bit of data, in any form or fashion, in the Bible as to why he initiates the attack on the Kurds and the Iranians. The Bible does, however, provide more than enough detail to determine that *the first king* of Yavan is definitely in a great rage when he viscously assaults the two kings. RASHI⁹ notes that the Hebrew phrase describing *the first king's* violent assault against the *ram which had two horns* is “an expression of bitter anger.” Most Hebrew lexicons use similar definitions of the assault: war with great fury, burning anger, rage, fever, bring to rest one's fury, encountering them in rage.

Daniel's repetitive use of such highly destructive phrases to describe Yavan's assault leaves little doubt that *the first king* of Yavan is motivated by “bitter anger” and great rage – he rushed at it in great rage with all his power; violently strike at the ram; moved with vengeance against it; smote the ram; shattered its two horns; threw it down to the ground and trampled it. It is difficult to imagine this kind of vengeful assault being anything other than a retaliatory action for an Iranian-Kurdish attack on the North American continent. Even though the method of the provocation is unknown, it should be assumed from the severity of the response that it is most likely non-conventional.

The assault by *the first king* could also be to uphold a mutual defense agreement with an ally; or to counter Iran's deployment of weapons of mass destruction around the middle east. This latter scenario is a real one in biblical prophecy considering that, during *the last days*, unknown entities do away with Damascus as a city and render Egypt uninhabitable for man and beast for forty years.¹⁰

As atrocious as either of these acts will be, the retaliatory mind-set of the American military would most likely not be one of rage. Their response would be more of a matter-of-fact, get-the-

job-done attitude in the same manner as their 2003 “Shock and Awe” air campaign against Iraq. Since the only detail provided about the timing of the Egypt and Damascus events is they occur in *the last days*, Iran could well be the culprit ultimately responsible.

Another mysterious item in Daniel’s vision is why the horn on the he-goat is referred to as *the first king*. The horn is *the first king* after what? For there to be a *first king*, some dynamic event must occur to bring the last king and his realm to an end. It could be argued that the horn is *the first king* of Yavan after the Iranian-Kurdish provocation. Should Iran vaporize Washington, D.C., during a presidential address to a joint session of Congress, *the first king* could be the first leader of whatever rises up out of the ashes. It could also be argued that the horn is merely *the first king* after the 2300 days begin on Opening Day.

One unassailable fact about the reign of *the first king* is that he does not make the transition from the designation of *notable* to the designation of *great* and *strong* until after he neutralizes Madai and Paras at the Ulai. In other words, *the first king* is not *great* and is not *strong* prior to his overwhelming victory. *Therefore the he goat waxed very great: and when he was strong, the great horn was broken.* There is no indication as to how much time *the first king* will be allotted to function as *great* and *strong* before he is *broken* and the four *notable* kingdoms begin to stand up in his place.

As to the fates of Madai and Paras, Law 3 says that Yavan stops short of total annihilation in his rage-induced assault against the two *kings* at the Ulai river during the early portion of the 2300 days, allowing a remnant of each nation to live and fight another day. Paras eventually joins up with Russia in a failed attack on Israel where both are annihilated on the mountains of the Golan Heights. Since the Bible makes no mention of the demise of Madai, it would appear

that the nation is allowed to enter the millennial reign of Christ as a reward for carrying out God's vengeance on Babylon.

Even though the Western King vision does not identify a particular, specific event that can be associated with Opening Day, there is enough data to ascertain that Yavan and Paras are each just one step away from settling into their prophesied positions for that fateful day as dictated by the 3rd Law of Biblical Thermodynamics. America has only to become not *great* and not *strong*, a state of being that may be purely cultural in nature and unassociated with the might of its military. Iran has only to replace its current Supreme Leader with Paras, the fourth king to rise *in Persia*. For Madai to achieve his prophesied kingly status and then ally with Paras at the Ulai, the Kurds have only to terminate their tenuous alliance with America; an action that should take no one by surprise.

*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
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. RASHI on Daniel 10.2: “And Tiras. This is Persia.” www.chabad.org; The Complete Tanach with Rashi's Commentary
2. Genesis 9.1
3. Genesis 11.7-9
4. Origin of The Kurds, Prof. Mehrdad A. Izady, January 7, 1991, <http://www.kurdistanica.com/?q=node/2>
5. Genesis 10.4-5
6. Megalithic Constructions Discovered in the Azores, Portugal; by António Félix Rodrigues and Scientific Research Publishing Inc; Copyright © 2015
7. Daniel 10.1
8. Daniel 8.5: RASHI on Yavan not touching the ground during his assault on Madai and Paras.
9. Rabbi Shlomo Yitzchaki (1040 - 1105)
10. Jeremiah 49:23-27; Isaiah 17.1; Ezekiel 29.10-14