

Mysterious Origin of the King of the North VS King of the South Conflict



By Craig M White

Assur and Nimrod in conflict.

What happened in the years after the flood of Noah and the tower of Babel incident? Were developments all those thousands of years ago the roots of some of today's conflicts - The ancient roots of modern international tensions?



Mysterious Origin of the King of the North vs King of the South Conflict

Authored by Craig Martin White. Copyright © Craig Martin White, GPO Box 864, Sydney, Australia 2001. All Rights Reserved.

This work is promoted through History Research Foundation (USA), History Research Projects (Australia) and Friends of the Sabbath (Australia)
www.friendsofsabbath.org
www.originofnations.org

No part of this work may be edited. It may be freely shared as part of research, projects or for educational purposes as long as quotes are properly cited.

All graphics are taken from the internet where they were made freely available.

History Research Projects

GPO Box 864, Sydney, Australia 2001

www.friendsofsabbath.org

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.

Our purpose and desire are to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Contents

Introduction	4
Ancient Rivalries	4
Assur identified in history	5
Earliest Mesopotamia	8
Who was Nimrod in history?	9
Clash of Titans: Assur vs Nimrod	11
Nimrod's Empire Scatters	15
Two Branches of Cush	19
Future King of the North invasion of North & Middle East.....	22
The Historical King of the South.....	25
Comparison of Psalm 83 with Daniel 11	27
Concluding Remarks	28
References	29

Associate Bible study articles:

- *An Introduction to the Table of Nations.*
- *Kaiser Wilhem II. Type of the Final Emperor.*
- *Middle East in Prophecy and Daniel 11 Chart.*
- *Napoleon. A Roman Emperor.*
- *Recent Beast Leaders: Portent for the Future and Final Beast chart.*
- *Seven Resurrections of the Roman System chart.*
- *The Sanctity of Nationhood in the Bible.*
- *What will the Beast be like?*
- *Where are the 'Lost' Tribes of Israel in the Modern World? An Introduction.*
- *Who are the Japanese?*
- *Who are the Peoples of Rosh?*

Introduction

Is it possible to trace some of today's conflicts between various nations and peoples back to early times, when the sons and grandsons of Noah ruled parts of the earth?

Why is there an age-long conflict between the King of the North (the Roman system) and King of the South (North Africans and Cushites) which is outlined in Daniel 11?

Believe it or not, the Bible gives us some clues and this article attempts to answer the question.

Ancient Rivalries

In the book of Genesis, we are told that Noah had three sons and sixteen grandsons. His sons were Japheth, Shem and Ham. Given that sibling rivalries would have been just as common in that period as today, if not more so, it is very likely that such rivalry occurred between the three sons of Noah and between his grandsons. I shall attempt to demonstrate that, nature being the way it is, this was the likely case.

This would have been in similitude to Abel and Cain; or to the incident when Esau sold his birthright to Isaac and despised him ever since (Gen 25:20-34; 27:19-29, 41); or Reuben versus Joseph (Gen 35:22; 48:17-20; IChron 5:1-2).

Given this principle from Scripture, it would seem that Japheth was the elder. Notice Genesis 10:21:

"Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born."

The Hebrew seems a little ambiguous and it would appear that "elder" may refer to either Japheth or Shem. However, let us consider that Shem was 100 years old two years after the Flood (Gen 11:10), that Noah was 500 years of age when he had children (Gen 5:32) and that the Flood devastated the earth in the 600th year of his life. As such his eldest son was at that time 100 years old, whilst Shem only reached his 100th year two years after the Flood. Therefore Japheth must have been the elder of the two.

This has perhaps led to some rivalry between the Shemites and Japhethites over the centuries.

Another rivalry is also inferred in scripture, between two lines descended from Shem.

As all Bible students note, the Assyrians descend from Asshur, or Assur, second son of Shem (Genesis 10:22) and twin brother to Arphaxad. Traditionally, offspring are listed according to age: the firstborn is often listed first. In Genesis 10:22, we find listed five sons of Shem. Elam is clearly the firstborn. If Asshur was a twin brother of Elam, this would surely have been as with other as other twins are in Scripture. But the antagonisms between Asshur and Arphaxad demonstrate in all likelihood that they were twins with Asshur's birth probably preceding

Arphaxad's (compare Genesis 25:21-23). Arphaxad and Asshur must have been twins for Scripture states that Arphaxad was begotten "two years after the Flood" when Shem was 100 (Genesis 11:10). In other words, Elam was begotten in the first year after the Flood and his two brothers begotten a year later. It is impossible for three separate births to have occurred within two years unless Elam was conceived on the ark. It is unlikely that he was conceived on the ark because of the health and safety issues surrounding Noah's family at that time. Indeed, the entire family would have had their hands full caring for the animals and having a baby at that time would have been unwise.

Regardless, a birthright shift occurred, and antagonism seems to have resulted between Assur and Arphaxad due to the latter inheriting the incredible birthright blessings and not Assur.

Asshur's name means 'strong' or 'powerful'. Or, as Josephus put it:

"Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others." (Josephus, *Antiquities*, I.vii.4)

In other words, they were a greatly blessed people, seemingly second only to the descendants of Arphaxad and Aram. God, by electing the line of Arphaxad to do His work and to lead the world, has led to Assur's jealousy of Arphaxad (whose line extends through Abraham, Isaac and then to Jacob/Israel) and an age-long antagonism which will culminate in a great show-down between their descendants in the years just ahead.

Assur identified in history

Let us now try and identify Assur in ancient sources.

In the period we would recognise as after the flood of Noah, history records the exploits of a great leader in the region going by the name of Sargon.¹

According to tradition (which may have somewhat garbled historical facts), Sargon was born of a cult princess, a "wife of the god" and although he had an inexplicable background, he became cupbearer (similar to a Treasurer) to Ur-Ilbaba king of Kish [ie Kush]. Later he deserted the king and founded the city of Akkad or Agade and ruled for about 55 years (c. 2200-2144 B.C. give or take 50 or so years) during which time he defeated Lugalzaggisi (who may have overthrown Sargon's father according to history. See Jean Bottero, *The Near East*, p. 188) and unified Sumer (the south) and Akkad (the North). Thus "Sargon is noted as the first empire-builder in the annals of history." (Charles Pfeiffer, *The Biblical World*, p. 499; see Jacquetta Hawkes, *The First Great Civilizations*, p. 13). Sargon went on numerous military expeditions which took him to the Mediterranean Sea and the Taurus Mountains, making him a man of war and strong leader, centralising power in himself and his descendants. He was also the first king in history to unite Mesopotamia under a single authority (Geoffrey Bibby, *Four Thousand Years Ago*, p. 13). Of course, like any history, stories become embellished over time and fact

¹ During my initial researches in the late 1970s on the identity of Nimrod, I thought he was Sargon. But after seeing that Sargon dwelt in the northern portion of Mesopotamia, I searched for another personage who could 'fit the bill.

becomes mixed with fiction (Arthur Knap, *The History and Culture of Ancient Western Asia and Egypt*, p. 83).

Others describe him as "the first imperialist in history" (Chester Starr, *A History of The Ancient World*, p. 45), ruling over a "golden age" in the Near East. So great and famous was he that for a thousand years after his reign, his exploits were remembered in the epics (Vere Gordon Childe, *What Happened in History*, p. 150).

His empire included many subdued nations who were crushed under his jack-boot: Sumer, Elam, Syria, Southern Anatolia (Charles Pfeiffer, *The Biblical World*, p. 27; Grahame Clarke, *World Prehistory: In New Perspective*, p. 83), and on into Persia and to the shores of the Mediterranean - his expeditions were sent and conquered all before them. Why was he imbued with such imperialistic zeal? Historian Jacquetta Hawkes gives us his personal assessment:

"Sargon and his empire [was] the model for many successors down to recent time ... [to] Napoleon ...

It is said that Sargon's main motives for the exhausting and bloody business of carving out this first empire were economic, that he was after ... trade monopolies of all kinds ... surely the prime motive was ... psychological, a **demonic energy** ... that drove him on ... to conquer and subdue became irresistible." (Jacquetta Hawkes, *The First Great Civilizations*, pp. 69-70) [emphasis mine]

Sargon is the first Middle Eastern king we know of who has left monuments of importance — and sculptured with battle-scenes (Henry Hall, *The Ancient History of The Near East*, p. 185). He was certainly a man of war. Hall even labels him the "Charlemagne of the Middle East" (Hall, *ibid*, p. 186) and whose empire had two halves (Hall, *ibid*) like the Western and Eastern divisions of the Roman Empire. Hawkes further explains:

"Sargon and his empire appear at once as the model for many successors down to recent times. He and his descendants shared many of the virtues and triumphs, the temptations, difficulties and final failure of Napoleon." (Jacquetta Hawkes, *The First Great Civilizations*, p. 69)

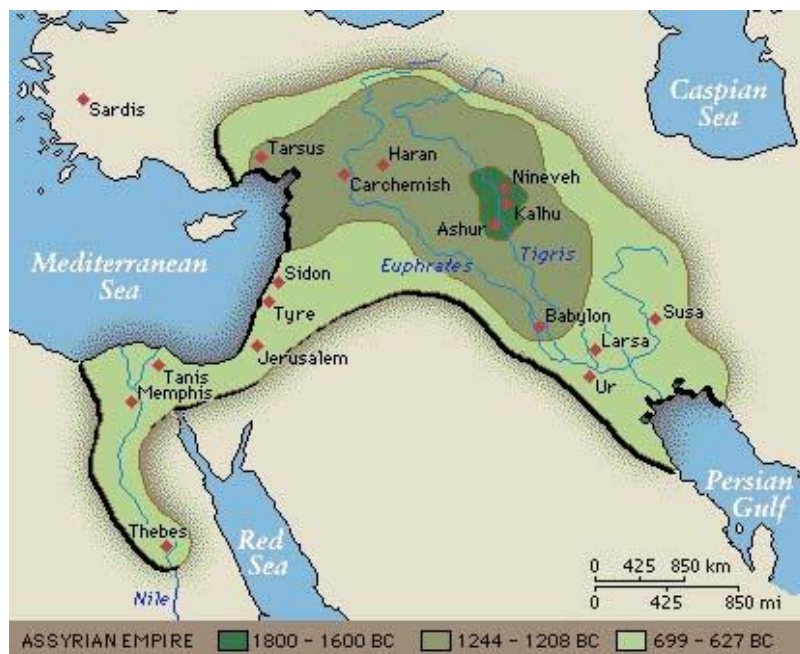
Waddell concurs, stating that the severity of Sargon's revenge on his foes is more than paralleled by that of the "later 'world emperors' Alexander and Caesar, not to mention Napoleon Bonaparte ..." (Laurence Waddell, *The Makers of Civilization*, p. 275) let alone Emperor Wilhelm II and Hitler.

Let the famous *Sargon Chronicle* itself expound the above:

"Sargon, king of Agade, rose (to power) in the era of Ishtar and had neither rival nor opponent. He spread his terror — inspiring glamour over all the countries, ... he established ... a central government ... he marched against the country of Kazalla and turned Kazalla into ruin — hills and heaps (of

rubble) ... Later on, Subartu rose with its multitudes, but it bowed to his military might ... " (James Pritchard, *Ancient Near Eastern Texts*, p. 266)

Because Sargon called himself "he who rules the Four Quarters," it indicates an assumption on his part of being a divinity as "this title has been reserved for high gods ... The Assyrian emperors took the title 'king of the Universe'." (George Livingston, *The Pentateuch In Its Cultural Environment*, p. 114) In fact, from the time of Sargon to Hammurabi, the names of the Babylonian kings were often written with the determinative *dingir* ('god'), used normally for gods and objects intended for worship (Leo Oppenheim, *Ancient Mesopotamia: Portrait of a Dead Civilization*, p. 98). This foreshadowed the Caesar worship of the Roman Emperors and the coming 'Beast' so graphically illustrated in the book of Revelation.



Assyria – the original 'King of the North'

In the inscriptions, Sargon repeatedly invokes the Sun-god along with Sagg or Sakh (En-Lil) and on one occasion the wife of Sagg. His son, Man-ishtushu, likewise worshipped the Sun-god and dedicated a stone-mace to the queen of the Sun-god at the Sun-temple of Sippara (Laurence Waddell, *The Makers of Civilization*, p. 211). Sagg had a weapon-emblem which Sargon appropriated and when claiming victory over Uruk, vanquished his enemies and smote that city "by the battle-mace of Sagaga" (Oppenheim, *ibid*, p. 214). Another *Chronicle* states that Sargon won his battles with "the weapon of Lord Sakhar Tar." (Oppenheim, *ibid*, p. 220) Professor Waddell wrote that he felt that *Tar* is a rendition of *Thor*. He continues:

"The name of this weapon and its pictorial sign are of significance. Its sign pictures what is regarded as a thunderbolt with an arrow-head; and it appears to be the same weapon which is carried by the Sumerian Hercules, the top of which is sometimes figured as a cross." (Laurence Waddell, *The Makers of Civilization*, p. 221)

In a footnote he adds, that "it has the name of Bal, and is defined as 'spindle' or 'axe'." Was this a swastika – the axe of Thor which was symbolically used to thump the enemies of his people? At this moment in time one cannot make a definitive statement giving concurrence to this postulation. Consider that the thunderbolt may be a symbol of Satan himself (cp Luke 10:18, Isaiah 14:2) and if Assur was worshipping this evil enemy of God, at least in some form, this, together with his militaristic spirit may be a reason for God not considering his descendants for the purpose of operating as His servants. Instead, another line was chosen for this honour.

We might succinctly summarise the above by listing the basic arguments for identifying Sargon with Assur or a son of Assur. These arguments are listed in point form below:

- Sargon lived at the very time when Assur would have been extant, after Noah's Flood.
- He had very similar characteristics one would expect Assur, forefather of the Assyrians, to have had. In particular his imperialism, military prowess, organizational skills and government centralism.
- The Assyrian peoples followed his lead, modelling their own system upon his.
- Many of the kings of Assyria were named after Sargon or his successors. In fact, the Assyrians made common use of Old Akkadian names.
- The Assyrian language is the only one which reflects the original Akkadian tongue.
- Sargon was revered and his time was regarded as a golden-age by the Assyrians.
- Abazu, possibly an early Assyrian tribal chief, is thought to have paid homage to Sargon's son, Man-ishtushu. Could this have been a practice of a brother bowing to the firstborn?²

The above summarises the major pointers towards arguing for an Assur/Sargon identity.

Earliest Mesopotamia

Latest research suggests that the Shemites inhabited the land of Sumer before being displaced by the descendants of Ham. Scholars have wondered why the Sumerians are not mentioned in the Bible anywhere, with the exception of the land of Shinar referred to in Genesis and a few prophecies.³

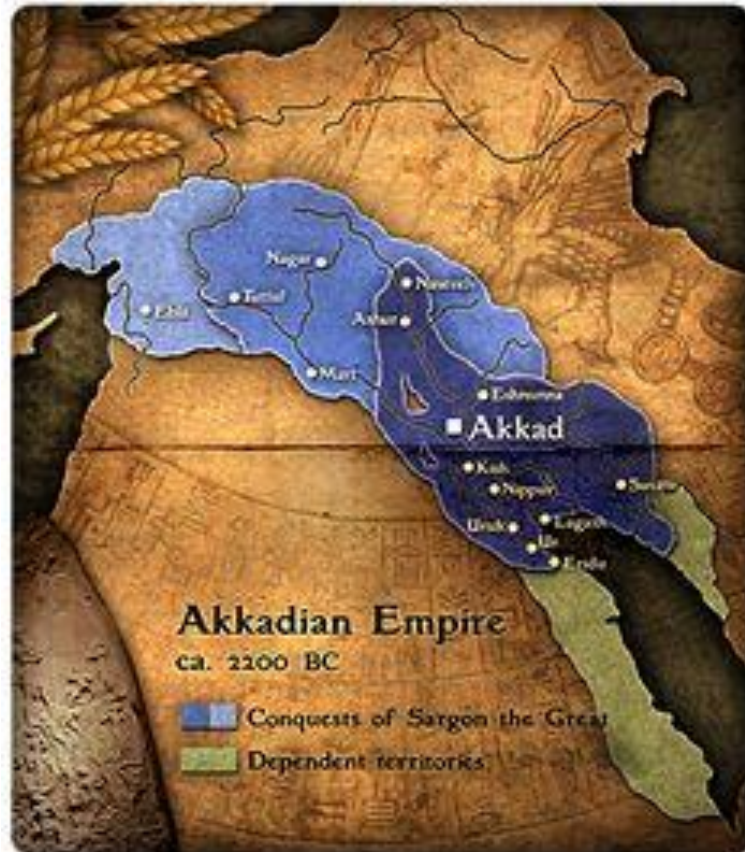
According to David Rohl in his *Legend. The Genesis of Civilisation*, linguistic studies by authorities such as Samuel Kramer (*The Sumerians*) and Arno Poebel (various works) demonstrate that the name Sumer or Shumer is remarkably similar to Shem:

“The [original] people of Sumer were designated ‘Sumerians’ after Shem, son of Noah., who was remembered as the eponymous ancestor of those who re-occupied biblical Shinar following the destruction of the antediluvian cities during the ... flood. The name Shumer is therefore an eponym.” (David Rohl, *Legend. The Genesis of Civilisation*, p. 135)

² Note that the neither Sargon nor Assur are listed as number one on the Assyrian king lists. But due to the limited information we have, we cannot discount whether the 17 early tribal chiefs of Assyria were Sargon's descendants.

³ Gen 10:10; 11:2; 14:1; 14:9; Is 11:11; Dan 1:2; Zech 5:11.

After the tower of Babel incident, these people moved northward and most of descendants of Cush moved south into Arabia and another branch migrated eastwards through Iran and Pakistan into India as we shall discover later.



Akkadian Empire

Who was Nimrod in history?

Genesis chapter 10 has this to say concerning Nimrod:

“And Cush begat Nimrod [from Hebrew “Mar-ad”, meaning to rebel]; he began to be a mighty one in the earth.

He was a mighty hunter before [Hebrew means “in defiance of”] the Lord ... and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur, and builded Ninevah (and the city of Rehoboth) and Calah [Calah became known as Nimrud.], And Resen between Ninevah and Calah ...” (Gen. 10:8-12)

Nimrod, with other sons of Ham, after the flood of Noah

“journeyed from [Hebrew “to”] the east, ... they found a plain the land of Shinar [Sumeria or Babylonia]; and they dwelt there ...
And they said, ‘go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth ...
So the Lord scattered [Hebrew “dispersed,” “spread”] them abroad from thence upon the face of all the earth: and they left off to build the city
Therefore is the name of it called Babel [confusion].” (Gen. 11:2,4,8-9) ⁴

From this we can see that the descendants of Nimrod moved eastwards into Sumeria (Shinar) which we would term the region as Mesopotamia today. Whilst some scholars seek a northern Shinar, very little evidence to date has arisen to back up this claim.

Where are the cities of Babel, Erech, Accad, Calneh, Nineveh, Rehoboth and Calah today? Below I summarise the findings of archaeologist and historians:

- Babel – south-central region of Mesopotamia
- Erech (Uruk) – south
- Accad – central-south
- Calneh – unidentified but the Hebrew word may be rendered “all of them”. There is another Calneh in the far north called *Kullani*. This northerly city may have been named later after the mother city to the south, which was a common practice in antiquity (James Orr (ed), *International Standard Bible Encyclopedia*, article “Calneh”)
- Nineveh – north
- Rehoboth – unidentified but may have been an outlying suburb of Nineveh
- Calah (Nimrud) - north

The descendants of Nimrod settled in Babylonia and created its civilization. (Robert Gayre of Gayre, *The Syro-Mesopotamian Ethnology as Revealed in Genesis X*, p. 24) They were the Babylonians whom historians describe as non-Semitic, but Hamitic with Turanian (Mongoloid, central Asian and even Finnic-Ugrian) races also present. (James Orr (ed), *International Standard Bible Encyclopedia*, p. 401). Finno-Ugric includes the population residing today in Hungary. The Table of Nations pictures the Cushites and Nimrodites as being very close at hand after the flood and of interest Babylonia was even referred to as the land of Cush. (Arthur Custance, *Noah’s Three Sons*, p. 75)

Unger’s Bible Dictionary notes his power:

"Hamitic imperial power is said to have begun in Babel, Erech, Akkad and Calneh ... Shinar ... was divided according to the cuneiform accounts into the northern portion called Akkad in which Babel (Akkad. *Babilu*, signifying gate of god) and the city of Akkad (Agade) were situated."(p. 442)

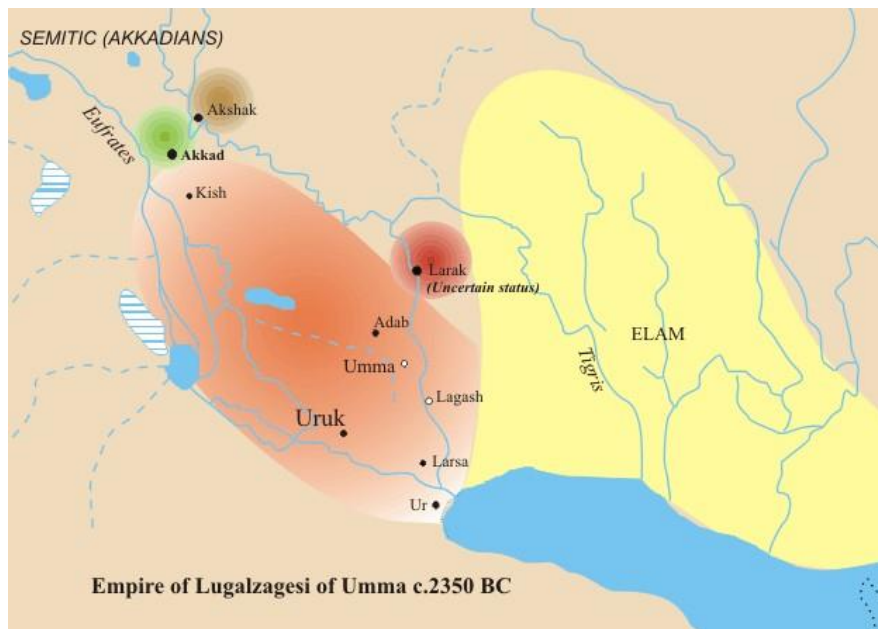
Identifying Lugalzaggisi⁵ (= Sacred King) as the Biblical Nimrod is due to the following:

⁴ John Garraty & Peter Gay, *Columbia History of the World* mention that later barbarians from the east swept away the house of Sargon. It took more than 100 years to reunite Mesopotamia (p. 61).

⁵ In history works you will find slightly different spellings for the name such as Lugalzagesi etc.

- his father was Ukush who is probably the Biblical Cush
- he lived exactly at the time in history when we would expect to find Nimrod to have lived (between 100-300 years after the flood)
- he ruled over the very cities and region Nimrod was said to have ruled (Gen 10:10)
- he was the first mighty king of the Mesopotamian region who ruled over black peoples and others
- "Lugal" means to be a big or mighty man, great man, or even king (compare Gen 10:8).
- his chief enemy to his north was Sargon of Akkad, probably the Assur of the Bible. This seems to have been the commencement of the King of the North and King of the South tensions mentioned in the longest prophecy of the Bible in Daniel 11.

When Nimrod was conquered by Sargon the Great, his empire was smashed, but what became of his subjects?



Lugalzagesi's empire

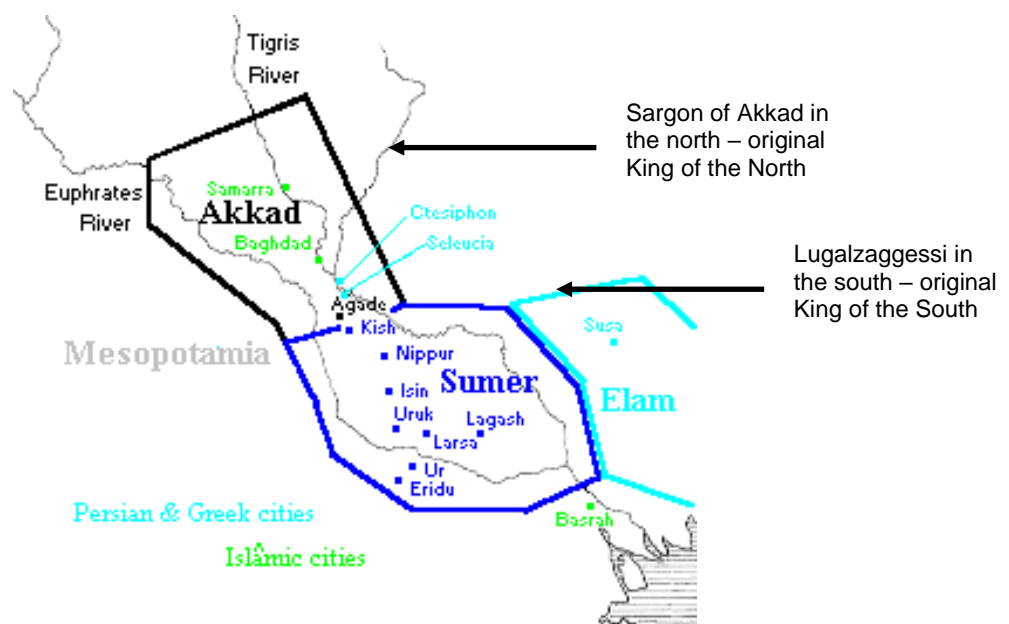
His subjects were Cushitic peoples. In Iranian tradition Prince Helius (Nimrod) was in command of various black tribes which correspond with the Dravidians and Australoids and in the *Eneads* of Plotinus, Nimrod-Geb had a son Seba-Osiris whose descendants became the Argonautic Aetas who, according to tradition, some were to be found in the land of the Colchis.

Clash of Titans: Assur vs Nimrod

Historians acknowledge that Sargon defeated Lugalzaggisi, son of Ukush (Cush) in a surprise, blitzkrieg-type attack (Lorwerth Edwards (ed), *The Cambridge Ancient History*. Vol. 1, Part 2, p. 421). As we have seen, *lugal* means a big man which was the Mesopotamian equivalent of king. Cush was black and Nimrod himself appears to be of mixed descent (Lugalzaggisi was the first post-flood dictator of Mesopotamia). Indeed, historians relate that the Akkadians rose to power due to a concerted reaction to the brutal aggressions of the Sumerian/Babylonian

Lugalzaggisi, whose cruel despotic power grew to include the "upper sea" (Mediterranean) and "lower sea" (Persian Gulf).

Fortunately for Lugalzaggisi, his life was spared, and he was permitted to return to Umma as a provincial governor. From that time commenced the racial antagonism between the fair Akkadian- speaking north and the dark Sumerian-speaking south (William Hallo & William Simpson, *The Ancient Near East*, p. 59). Sargon's empire was based in the north which came like a whirlwind against Lugalzaggisi's in the south. The north was basically white and the south swarthy. How like the historical ongoing tensions between the King of the North and King of the South described in Daniel chapter 11! **Could this be the commencement of the tensions between the Caucasian north and the Cushitic south which later evolved into the King of the North and the King of the South prophecy?**⁶



The Caucasian Assyrians and Cushitic peoples are no longer in Mesopotamia, so for us to understand these prophecies, we must locate these peoples' modern locations. Concerning Sargon, texts from that period have been found referring to him which may be translated as "the King is my Fortress," "the King is my God" and "Sargon is my God" which began a perception by the Akkadians that Sargon and his successors were messiahs of some sort (Mogens Larsen, *Mesopotamia. Vol. 7. Power and Propaganda*, p. 110). In fact, up to that period, the Akkadian word for "king" was an epithet or predicate of gods. Therefore it should come as no surprise to realise that he was called: "The King is my Fortress' (which the God of the Bible is called), "The King is my God" and "Sargon is my God." How similar to Goebbels publicly announcing Hitler as "mein Fuhrer und mein Gott."

Sargon thence commenced the process of making his people the dominant race in Babylonia (Henry Hall, *The Ancient History of the Near East*, p. 186). Who were the previously dominant people in Babylonia? According to James Orr (*The Problem of the Old Testament*, p. 41)

⁶ "Lugalzagesi had no trouble in finding allies. Practically all the Sumerian cities came to his aid and had to be conquered at least once, and their fortifications were dismantled." (Mogens Larsen, *Mesopotamia. Vol. 7. Power and Propaganda*, p. 111)

evidence suggests that the founders of Babylonia were dark Hamites (as well as Canaanites). In fact, after conquering Lugalzaggisi, his followers and descendants, Sargon stated: "For forty-five years the kingdom I have ruled, and the black heads [euphemism for the black race] I have governed." (quoted in Zénaïde Ragozin, *Chaldea From The Earliest Times to the Rise of Assyria*, pp. 205-07).

On another occasion he declared: "Ishtar loved me ... years exercised dominion ... years I have commanded the black-headed people ... and ruled them ..." (Henry Williams, *Historians History of The World*. Vol. 2, p. 360)

Professor Sayce states: There are "light enamelled bricks of the Elamite period on which a black race of mankind is portrayed, it may mean that the primitive population of Chaldea was black skinned" (Archibald Sayce, *Hibbert Lectures*, p. 185).

The above-mentioned statement is simply self-explanatory: Black peoples were, of course, extant in Mesopotamia soon after Noah's flood. Regarding the neo-Sumerians in the south (comprising the earliest Micronesians, Aborigines (now dwelling in Australia), Dravidians, Canaanites and possibly white Hungarians) and the Akkadians to the north (earliest Assyrians), researchers ask both themselves and their readers "how did these peoples get on?" (Jean Bottero, *The Near East*, p. 63). Sometimes we find complete denial of anything except idyllic relations between these racial neighbours, while at the other times "rabid national antagonism" is stressed clearly in the historical record (Bottero, *ibid*).

Sargon did his best to appease the swarthy peoples of the south and left most of the defeated leaders in their old positions, interfering only slightly in internal local affairs. He did his best to convince them of his inheritance to their 'Great King' and even made offerings to Enlil, their god⁷.

Archaeologist Lloyd in the work *The Archaeology of Mesopotamia* supports this view:

"Culturally, the most conspicuous distinction between the two ethnic groups was a linguistic one.

One notices that ... there is some evidence of discrimination in favour of the Akkadian element among Sargon's supporters. Akkadian governors were installed in the other Sumerian cities and the Sumerian language ceased to be used for administrative purposes." (Seton Lloyd, *The Archaeology of Mesopotamia*, p. 137)⁸

Waddell speculates that these peoples were uplifted under Sargon's leadership (Laurence Waddell, *The Makers of Civilization*, p. xv). As Sargon's power and influence waxed great, white Aramaeans moved into the region and seemed to aid in solidifying his reign (Lorwerth Edwards, *The Cambridge Ancient History*. Vol. 1, Part 2, p. 447). Sargon commenced to build a

⁷This indicates that the Assyrians were more interested in the economic/commercial, political and racial aspects of their ideology than the religious. See Mogens Larsen, *Mesopotamia. Vol. 7. Power And Propaganda*, p. 301. They were also more interested in enterprise and merchandising than state monopoly (p. 206).

⁸ See also Mogens Larsen, *Mesopotamia. Vol. 7. Power and Propaganda*, pp. 109-113 for similar references.

new seat "and this housed his own warriors and their families, not a mixed multitude from Kish ...". Notice, Sargon seemingly believed in ethnic separation. Edwards claims that such a development can have been effected "only by a new population conscious of its difference and even of hostility to the old." (Edwards, *ibid*)

Sargon's grandson, Naram-sin, continued Sargon's racial policy whereby "he found equally high clerical or civil posts for his numerous progeny." (William Hallo, *The Ancient Near East*, p. 61) Close to the end of Sargon's life, it was the southern cities of Sumer which revolted against his reign, not the northern Akkadians. These dark inhabitants were crushed in the most cruel means imaginable (Hallo, *ibid*) after which many tribes were driven out of the region and ended up in southern Asia.

The aftermath of the Sargonic collapse after Shar-Kali-Sharri's reign was a greatly reduced Akkad and a resurgent dynasty of Ur, represented in the Neo-Sumerian revival.

"The dynasty of Ur represents a very definite Sumerian reaction against the Semites [i.e. followers of Sargon] ... Orthodox Babylonian scribes in later times could not forgive him for the insult offered to the shrine of Bel Marduk ..." (Hall, *ibid*, p. 190)

So closed the great Sargonic period which brought so many benefits in technology to Mesopotamia and paradoxically, such cruelty and suffering to other races. After the Sargonic Empire's collapse, a brief interlude of confusion and anarchy arose. A tribe from the mountains (the Gutians - possibly descendants of Aram, through Gether - the earliest Goths) took advantage of the situation and occupied large parts of the region.⁹ They may even have contributed to the downfall of the empire out of revenge for what Sargon did to the Aramaic nation centred around Ebla. Here is a hint of the inter-family conflicts and wars of the earliest descendants of the offspring of Noah listed in Genesis 10.¹⁰

Further, after the southern ethnic groups gained independence from the northern foreigners,

"It is difficult to escape the impression that there was a conscious seeking back to the Sumerian roots, a conscious stressing of Sumerian cultural identity in reaction against the Akkadians." (Mogens Larsen, *Mesopotamia. Vol. 7. Power and Propaganda*, p. 113.)

Thus continued the tensions and conflicts between the 'King of the North' and 'King of the South' systems which continued down the corridors of time to this very day.

It would appear that the series of wars and conflicts between the sons of Assur (and their allies) and the Cushites (and their allies) may well have been typological of future conflicts over time, stretching down to the last days as outlined in Daniel 11.

⁹ Not unlike the Goths, descendants of Aram, settling in northwest Germany.

¹⁰ Charles Woolley writes of the Martu (Amuru or Amaraeans): "To the north and east of them [the Assyrians], in the Zagros hills and across the plain to the Tigris, there lived a very different stock, fair-haired and speaking a 'Caucasian' tongue, a hill-people akin to the Guti ... they failed to gain a footing in the new delta and remained in what was afterwards, Assyria, the neighbour land of Akkad." (*The Sumerians*, p. 5)



The EU – genesis of a fascist anti-Anglo-Saxon, European Empire? The new ‘King of the North’

For about 180 years the Akkadians ruled the southern peoples with an iron fist.

“Then, towards the end of the Agadean period, disaster descended upon the whole Middle East.

A series of powerful earthquakes rocked the cities to their foundations, bringing fire and destruction. Plague soon followed. The climate became much hotter and there was little rain to quench the dry soil. The broad plains gradually began to turn into desert. Warlike tribes descended from the mountains to the north of Mesopotamia, raiding the weakened settlements of the plain. The Gutians, in particular, struck at the heart of the Agadean homeland (near modern Baghdad) and Sargon’s great empire slowly disintegrated. The death of the last great emperor of Agade, Sharkalisharri, was presaged by a celestial event – a lunar eclipse – a dark omen recorded by the soothsayer priests.

... Governments and monarchies fell across the ancient world as the city folk abandoned homes, driven by hunger and in search of respite from the plague. The stable and prosperous era of the Early Bronze Age cities collapsed back into a semi-nomadic existence of living from hand to mouth.

... the ancient world had slipped into its first post-empire dark age.” (David Rohl, *The Lost Testament: From Eden to Exile*. pp. 109-11)

Could this all be a fore-type of the Tribulation and Day of the Lord?

Nimrod’s Empire Scatters

George Rawlinson, writing in the *Origins of Nations*, clearly proves that early inhabitants of Babylonia were Cushites (pp. 212-13). Another is Professor Sayce who wrote of an ancient black population in southern Assyria, claiming that there is evidence that they also inhabited Babylonia:

“It is found on one of the oldest monuments of Chaldean art yet known ... and may be detected in the Babylonian soldiers in the Assyrian armies. We also meet with it in Elam. We are therefore justified in looking upon this particular type as that which originally occupied the southern valleys of the Euphrates and Tigris as well as the mountains of Elam to the east of them.” (Arhibald Sayce, *Races of the Old Testament*, pp. 199-200)

John Baker, famous physical anthropologist and author of *Race*, states that the Cushites were the main racial group around the Persian Gulf in ancient times (John Baker, *Race*, p. 510)¹¹ including Negritoes (Asiatic pygmies) (Clement Huart, *Ancient Persia and Iranian Civilization*, p. 26). These people were non-Semitic (i.e. not Arabic), according to Wiseman’s article on *Genesis 10: Some Archaeological Considerations* (Donald Wiseman, “Genesis 10: Some Archaeological Considerations,” *Journal of The Transactions of The Victoria Institute*. Vol. LXXXVII, p. 14). More evidence is found in the most ancient bas-reliefs where figures of Negritos appear in battle in the time of Naram-sin (Henry Field, “Contributions to The Anthropology of Iran,” *Field Museum of Natural History*. Vol. 29, No. 1, p. 126).¹²

The black peoples who originally populated Mesopotamia, were “connected” to, racially, the blacks who anciently dwelt in the Indus Valley (Arthur Custance, *Noah’s Three Sons*, p. 152, 74). They referred to themselves as “black-headed” people as a distinguishing feature from the other nations. Yet there were many other black-haired people roundabout, that they must have been literally implying that their heads (like the rest of their bodies) were black (Custance, *ibid*, p. 72).¹³

The fact that there were Cushites of the South Indian type and Negritoes in the area of Elam and the Persian Gulf prior to their migrating into the Indian sub-continent is further proven by Martin Bernal in his *Black Athena*. Their language belonged to the Dravidian linguistic family.

It is glaringly obvious that after the tower of Babel incident Nimrod’s Empire was scattered. Some of his followers fled to the north to Cappadocia and then on to the Colchis (Herman Hoeh, “Truth About the Race Question,” *The Plain Truth*, July, p. 21). Others moved eastwards into India while still others fled south. To the east of Cappadocia, on the western shore of Lake Van we find a the mountain called Nimrud Mountain, which carried the name far to the north of Babylonia.

Many also migrated into South Arabia and Ethiopia (*Genesis. Christadelphian Expositor*, p. 145). They first occupied Oman and the port of Muscat before spreading into Africa across the straits of *Bab-el Mandeb*.¹⁴ With them were the descendants of Sheba and possibly certain of Seba as Oman was called anciently *Asabi*.¹⁵

¹¹ See also the *New Funk & Wagnalls Encyclopaedia*, Vol. 12, pp. 4199-4200.

¹² Henry Field continues that “in Susiana there are traces of dark-skinned population who, from the monuments, indicate a Pre-Dravidian ... stock” (page 236) which means a Veddoid/Australoid stock. Later he states “Ethiopians” once dwelt to the southeast of the land and “some may be related to the Dravidians of India.” (p. 155)

¹³ Their conqueror, Sargon, himself said, “For forty-five years the kingdom I have ruled, and the black heads [ie, black race] I have governed” (in Zénaïde Ragozin, *Chaldea From The Earliest Times to the Rise of Assyria*, pp. 205-07). And researcher George Smith, *Chaldean Genesis* says that Sargon ruled the people of the “black face.” (p. 82)

¹⁴ Although *Bab-el Mandeb* now means “gate of tears” or “waters” in Arabian, it may have derived from Babel. As Babel can also mean “gate of God”. And perhaps the “Mandeb” derived from Sargon’s son, Manishtisu.

As a result, the name "Cush" was applied to the "district of Arabia in which the sons of Cush first settled ... extending east as far as the Tigris, and having for its western boundary the Nile." (John Lawson, *A Cyclopaedia of Biblical Geography, Biography, Natural History*. Vol. 1, p. 374)

Jewish historian, Flavius Josephus wrote the following in the first century, of Ham's sons:

"Some, indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire: for of the four sons of Ham, time has not at all hurt the name of Cush, for the Ethiopians, over whom he reigned, are even at this day, both by themselves, and by all men in Asia, called Cushites." (Flavius Josephus, *Antiquities*, 1: 6: 2)

Josephus is here perhaps recognizing the two branches of Cush extant in his day: one branch in Ethiopia, the other in India. In the Biblical Hebrew, there was no distinct name as such for India. Instead, both it, and Ethiopia, were known as *Cush* by the Hebrews. Aramaic translations of the Bible in fact translated *Hodu* or *Hindik* for Cush. The famous Jewish commentator on the Talmud, Rashi, stated that Cush was India.¹⁶

George Stanley Faber writing in his *The Origin of Pagan Idolatry* (1816) noted the following regarding the early Indians:

"Their military nobility is acknowledged to be of the same family as the Sacas or Chasas, who maintain that their great common ancestor was Cusha or Cush ... but we read in a special manner of two lands of Cush, the Asiatic and the African. These were by the Greeks called the two Ethiopias ... but by the Hindoos, as by the sacred writers, they are denominated the land of Cush within and the land of Cush without.

"[their territory in early times extended] from the banks of the Indus to the shores of the Mediterranean sea ... from India to Armenia." (Vol. 1, p. 110)

He claims that the word Caucasus derived evidently from Cush via the Persian word *Coh-Cas* and that the name of Caucasus may be found in various regions including a mount Caucasus at the head of the Ganges, south of the Caspian Sea and north-east of the Euxine Sea (Faber, *ibid*).

Similarly, Sir William Jones wrote that the peoples of Ethiopia and Hindustan were from the same source (*The Works of Sir William Jones*. Vol 1, p. 41). Strabo refers to the Ethiopians as two-fold: eastern and western "from the rising to the setting of the sun" while Eusebius tells us that the Ethiopians passed over the Red Sea and into Africa (Charles Pickering, *The Races of Man*, p. x1). Homer makes a similar statement to Strabo:

Interestingly, several Australian tribes appear to bear this name: Mandandanji, Mandara, Mandi, Mandjil-djara, Mangala, Mangaraai (Norman Tindale, *Aboriginal Tribes of Australia*, p. 162).

¹⁵ Later the "Saba" are mentioned amongst the peoples of the ancient Kingdom Meroë (south of Egypt) according to Jarvis (1960), p. 167. Unfortunately I have mislaid the title of the book.

¹⁶ See Yoma 34; Ketuboth 22; Megilla 17; Baba Batra 74:6; Kiddushin 22:b; and Torah Temimah on Esther too.

"the distant Ethiopians, the farthest outposts of mankind, half of whom live where the Sun goes down, and half where he rises." (Homer, *Odyssey*, 1.22)

And finally, Bryant (1775) wrote that because of God's judgments

"Chus, and his family ... fled every way from the place of vengeance, and passed the seas to obtain shelter ... One [branch of Cush], and the nearest to Judea, was in Arabia ... The original Ethiopia was, as I have said, the region of Babylonia and Chaldea ... It appears that the Cuthites, Ethiopians, and Erythreans were the same people ... The Erythrean Sea is by most writers supposed to be the same as the Arabian Gulf, or Red Sea: but Herodotus calls the Persic Gulf Erythrean: and Agathemerus, Dionysius, and the author of the Periplus calls the whole Indic Ocean by this name." (Jacob Bryant, *A New System, Or, An Analysis of Ancient Mythology*, pp. 42, 180, 184, 191, 194)

This is why the Al Amran tribe of Arabia calls the region of Zebid in Yemen by the name *Kush*¹⁷ and why the South Arabians today resemble so much the Northeast Africans and Somalis (Martin Bernal, *Black Athena*. Vol. 2, p. 253).

With the scattering of the Cushites to southern Arabia, Ethiopia, southern India and Melanesia, their power was effectively broken, never to fully recover.

Centuries later, about 740BC, the Kushites or Nubians conquered Egypt for almost a century, establishing the 25th dynasty during which time they are pictured as black Pharaohs in tombs. They (representing the King of the South) were ousted by the Assyrians (the King of the North for their day) about 656BC and during the succeeding centuries ruled from Meroe, near the town of Saba, over their subjects.¹⁸ This period is known as the Kingdom of Kush which was free from Egyptian influence.

When Egypt was defeated by the Assyrians, many of the Cushites were taken by them and resettled near the Colchis where remnants of Nimrod's empire were already located (Herman Hoeh, "Truth About the Race Question," *The Plain Truth*, July, p. 21). Isaiah foretold this in prophecy:

"And the Lord said, 'like as My servant Isaiah hath walked naked and barefoot three years for a sign and a wonder upon Egypt [Mizraim] and upon Ethiopia [Cush];

¹⁷ Gleason Archer, *A Survey of Old Testament Introduction*, p. 212: "There was also an important city near Babylon named Kish, from which Nimrod may have come. Putting all of these evidences together, Unger (AOT, p. 83) suggests that the original home of the Hamitic Cushites was in Lower Mesopotamia, where Nimrod raised them to great power". Charles Pickering, *The Races of Man*, p. xxxv "... the easterly mouth of the Euphrates, called by the Hebrews *Cush*, by the Greeks and Latins *Susiana*, and now, by the Persians, *Chusistan*, that is, the province of Chus". The *Seventh-day Adventist Bible Commentary*, Vol. 1, p. 275 similarly relates that "The fact that Nimrod, a Hamite, founded the first city states of Mesopotamia suggests that the Sumerians were Hamitic." More on Nimrod may be found in the Jewish traditions recorded in *The Book of Jasher*, chapter 7.

¹⁸ David Rohl, *A Test of Time. The Bible - From Myth to History*: "The brutal Assyrian assault crushes all resistance. The Kushites flee south, never to be seen again in the Black Land." (p. 22)

“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.

“And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

“And the inhabitant of this isle [Heb. “coastland”] shall say in that day, ‘Behold, such is our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?’” (Isaiah 20:3-6)¹⁹

The cruel Assyrians (Isaiah 19:4) enslaved these peoples from the Red Sea Coast who were in the Egyptian army, and then sent many of them on to the Colchis.

Two Branches of Cush

John Baker, author of the famous, easy-to-read work *Race*, informs us that the Cushites were the main racial population around the Persian Gulf and southern Mesopotamia (Babylonia) anciently. (John Baker, *Race*, p 510). After God separated the nations at the Babel incident (Gen. 11:4-9) one branch of Cushites migrated southwards.

Herodotus tells us that there were two types of branches of Ethiopians: Indians with wavy or straight hair; and Africans with tightly curly hair (Herodotus, *Polymnia* (Bk 7), sec. 20). He called the former “Asiatic Ethiopians” (Herodotus, *Thalia* (Bk. 3), Sec. 94. See George Rawlinson, *Origin of Nations*, p. 193). However

“The tradition of two Ethiopias is much older than Herodotus. In the *Odyssey* the Ethiopians are described as dwelling 'sundered in twain, the farthest of men, some where Hyperion sets and some where he rises'. Thus, there were Black men, Aithiopes ... from Western Libya (Africa) to Eastern Mesopotamia.” (Martin Bernal, *Black Athena*. Vol. 1, p. 254)

It is interesting to note also that the Syriac version of IIChron 16:8 is “Indians” in place of “Ethiopians” (John Lawson, *A Cyclopedia of Biblical Geography, Biography, Natural History*. Vol. 1, p. 374). Both the Syriac and Chaldee versions of Is 11:11 and Zeph 3:10 read “India” for “Cush” (Lawson, *ibid*). Where did these black “Asiatic Ethiopians” originate?

In Babylonia, between the Tigris and Euphrates Rivers, near the Tower of Babel, a city called *Kish*, or *Kishur* was located (Michael Grant, *Ancient History Atlas. 1700 BC to AD 565*, p. 2) perhaps named after Cush, son of Ham. In addition, the easterly mouth of the Euphrates was called Cush by the Hebrews (Susiana by the Greeks and Latins) (Charles Pickering, *The Races of Man*, p. xxxv). Cush had set himself up as a god, identifying himself with the sun (Gen. 10:1-32; 1 Chron. 1:1-54). In the Aryan *Sanskrit* the sun is called *Kisora*, implying that it burns one dark

¹⁹The prophet Amos 9:7 wrote: “Are ye not as children of the Ethiopians unto Me, O children of Israel? Saith the Lord. Have not I brought up Israel out of the land of Egypt [like the Ethiopians]?”

(A. Kalyanaraman, *Aryatarangini. The Saga of The Indo-Aryans*. Vol. 1, p. 112). The Hebrew meaning of Cush is "dark." No wonder, then, that an ancient Indian god was named Kushi, or Kushuja, for Cush was deified by his descendants. The deification of ancestors has always been the practice among the ancients.

Where did some of these Cushites flee or migrate after the Babel cataclysm, before commencing the long, hard trek to India? The answer appears to be Cappadocia. The Chaldeans called this land *Kus* (Ethelbert Bullinger, *The Companion Bible*, p. 531. Note on 1 Chron. 1:8). after the inhabitants there. Others may have journeyed further north to the Colchis, a land bordering the Black Sea, just north of modern day Turkey. From Cappadocia they moved eastwards to the Hindu-Kush mountains, which is named after them. Dr. Herman Hoeh wrote the following statement of these movements:

"to the plains of India moved tens of thousands of Ethiopians, thousands of Egyptians and multitudes from the region of the Hindu-Kush mountains in Bactria." (Herman Hoeh, *Compendium of World History*. Vol. 1, p. 335)

Many of these peoples mentioned that Egypt was their original home (Laurence Waddell, *The Makers of Civilization*, p. 270). In Gordon Childe's *New Light on the Most Ancient East*, he remarks that the Badarian tribe in central/southern Egypt which averages only about 5 to 5 ¼ feet in height and which have a hint of African and/or South Indian traits. They kept cattle which were given elaborate ceremonial burial; fishing and hunting were important to them and they utilise the boomerang (Vere Childe, *New Light on the Most Ancient East*, p. 175).

In any event, perhaps some of those people mentioned above, somehow returned to Egypt for we are told in the book of *Sothis* (a record in the time of Amenhotep III) that "the Ethiopians, removing from the River Indus, settled near Egypt" (quoted in Herman Hoeh, *Compendium of World History*. Vol. 1, p. 165). Also, similar industries of flake, flake-blade, scraper and borer have been found in India to that in East Africa which led one writer to ask the question "Does it all mean another migration?" While it does not necessarily mean that, it does assist us in tracing these peoples.

As the Cushites migrated to Cappadocia and then to India, they left behind them various place-names with which we may trace their movements. For example, a part of Persia is still called *Chusistan* or *Khuzistan*, meaning "The Land of Cush" (*A Cyclopaedia of Biblical Geography, Biography, Natural History*. Vol. 1, p. 374). There were also the *Kash-iari* mountains (modern Tur-'Abdin) in the Middle East (Donald Wiseman, *Peoples of Old Testament Times*, p. 137).

A few other tell-tale signs of the movement eastwards of the sons of Cush include a land called *Kushian*, in modern Pakistan (Michael Grant, *Ancient History Atlas. 1700 BC to AD 565*, p. 56). Just to the north of India also lay a land *Kashgana*. And in the south of India ran a river called *Kishna* (Reginald Treharne & Harold Fullard (eds), *Muir's Historical Atlas – Mediaeval and Modern*, p. 2). All of these names are variously derivatives of "Cush".

As they migrated toward and into India, some pockets were left behind such as the Brahui tribe in Iran which is clearly Dravidian. Many more are found in Baluchistan in Pakistan which

are a part Veddoid strain (pre-Dravidians who are related to the Dravidians but apparently from a different son of Cush) (Francis Huxley, *Peoples of the World in Colour*, p. 127). Henry Hall notes:

"We have at the present day a Dravidian population in Baluchistan, the Brahuis; the Dravidian type has been noted in Southern Persia; and there can be little doubt that the non-Aryan peoples of ancient Persia ... were of the same race, **forming a connecting link between Babylonia and India.**" (*The Ancient History of The Near East*, p. 174) [emphasis mine]

Another notes that

"Whether the straight-haired Ethiopians were these Brahuis, and whether there was one Dravidian race stretching from India to the Shatt-el-Arab, it is hard to say, but this seems the most likely theory and is supported by classic and medieval writers ... the Khuzis ... an abject, black to copper-coloured race, inhabiting what is now known as Arabistan [ie Elam, near Babylonia], albeit the term Khuzistan still lingers." (Henry Field, "Contributions to The Anthropology of Iran," *Field Museum of Natural History*, p. 119)

The term Khuz no doubt derives originally from Cush. Bryant, writing in 1775 concurs with this belief in quoting historian Arrian of Nicomedia writing in the 2nd century AD:

"The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians. Those upon the southern coast resemble them most ... They who are more to the north, have a greater resemblance to the Egyptians" ... "for they were colonies chiefly of Cuthites, who settled at different times in India ... They extended from Gedrosia to the Indus, and from thence to the Ganges, under the name of Ethiopians, Erythreans, and Arabians." (Jacob Bryant, *A New System, Or, An Analysis of Ancient Mythology*, p. 211)

There is much evidence to suggest that amongst the earliest inhabitants of Babylonia were Hamites (James Orr, *The Problem of The Old Testament*, p. 41). Concerning this situation, Professor Sayce claims that there are "light enamelled bricks of the Elamite period on which a black race of mankind is portrayed, it may mean that the primitive population of Chaldea was black skinned." (Archibald Sayce, *Hibbert Lectures*, p. 185)

The conqueror of the black peoples of southern Mesopotamia, Sargon, stated: "For forty-five years the kingdom I have ruled, and the black heads [euphemism for the black race] I have governed." (quoted in Zénaïde Ragozin, *Chaldea From The Earliest Times to the Rise of Assyria*, p. 207). On another occasion he declared: "Ishtar loved me ... years exercised dominion ... years I have commanded the black-headed people ... and ruled them ..." (Henry Williams, *Historians History of The World*. Vol. 2, p. 360)

There can be no doubt that the peoples inhabiting southern Mesopotamia (Shinar) were black Cushites who later migrated eastwards via the land of Elam and southwards to the shores of Arabia²⁰ to eventually reach their ultimate habitation.

Future King of the North invasion of North Africa & Middle East

There we have it, the King of the North and King of the South conflict outlined in Daniel chapter 11 may trace its roots right back to the years after the great flood of Noah and will become a major source of international conflict in years to come.

But questions remain concerning the various Arabic nations which are allied to Europe in certain prophecies. Why is this so and how do they differ, if at all, from the King of the South?

So, what I am attempting to show is that there may be a difference between the King of the South and other Middle Eastern peoples.

What part do they play in prophecy and which current nations in northern Africa and the Middle East are identified in the prophecies of the Old Testament? Below I outline my thoughts and notes from several decades ago.

But first let us have a look at Daniel chapter 11 where we are told about the historical conflicts that will lead to one final King of the North invasion of the Middle East. The King of the North system having moved to Greece, the Roman Empire and Holy Roman Empire with subsequent restorations or resurrections of that system.

In brevity, Daniel 11 may be summarised below:

- Medo-Persian Empire (vv1-2)
- Greece and Alexander the Great with his Empire divided into four upon his death (vv3-12)
- Antiochus Epiphanes (vv13-39)
- Ethiopia and Mussolini (v40) (as a type of future events)
- Future fascist US of Europe and events leading to the return of the Messiah (vv41-45)²¹

²⁰ Claus Schedl, *History of The Old Testament*: "W. Phillips who, in the most adventuresome circumstances, managed to uncover the capital cities of the long forgotten kingdoms of Kataba and Saba, buried in the desert sands of Yemen." In a footnote he adds: "The immigration of the Sabaeans from northern Arabia into Yemen is dated by Albright prior to 1200 B.C." (pp. 316-17)

²¹ Of course, there is much duality here. For instance:

v20: "raiser of taxes" could be Kaiser Wilhelm II of the House of Hohenzollern (= raiser of taxes)

v21: while the 'vile person' could be Hitler

v22-45: the end-time Beast and the coming treaty he will have with the House of Israel and Judah

v31-39 are also prophecies of the Great False Church and persecution of the True Church in the Middle Ages



The Roman Empire, 14 and 117 C.E. At its fullest extent, the Roman Empire included the entire Mediterranean and Black Sea worlds and all of western Europe, as well as the ancient civilizations of Egypt and Mesopotamia.

The Roman Empire invaded North Africa and the Holy Land – continuation of the ‘King of the North’

A brief scan of history will reveal a basic template or model of invasion of North Africa (especially Egypt) and Palestine:

- **Assyria**
- **Babylonia** (Nebuchadnezzar c567 BC)
- **Persia** (Cambyses II c525 BC)
- **Greece** (Alexander c323 BC)
- **Roman Empire** (Tunisia 202 BC (in response to Punic wars and Hannibal) followed by spread across North Africa and Near East)
 - **Imperial Roman Restoration** (Justinian’s general, Belisarius, reconquered parts of North Africa)
 - **Holy Roman Empire** (Muslim attacks countered by Charlemagne. Attacked Moors in northern Spain; Crusades 1096-1291 AD – response to Muslim attacks)
 - **Napoleon** (entered Egypt 1798-1801 AD as a proposed stepping-stone to India (he also entered the Holy Land)
 - **Germany** (assisting their Turkish allies in WWI and fighting the allies in the region)
 - **Italy** (wars in Ethiopia in 1890s and 1930s)
 - **Germany and Italy** in WWII (1940s)

The precedent has been set. A future invasion of northern Africa and Palestine/Israel is on the cards. A fascist European Union will invade the region in the years ahead.

But if they have allies (as did the Germans in WWI and WWII), which nations might be allied to Europe in future?

In Psalms chapter eighty-three stands a vital prophecy, a pivotal prophecy concerning certain peoples of the Middle East and their role in the last days:

“Keep not Thou silence O God ...
For lo, Thine enemies make a tumult ...
They have taken crafty counsel against Thy people ...
They have said, ‘Come and let us cut them off from being a nation: that
the name of Israel may be no more in remembrance.’
They are confederate against thee:
The Tabernacles of Edom [**Turkey and Central Asia**], and the Ishmaelites
[**Saudi Arabia**], Of Moab [**Jordan, with some in Syria and Iraq**] and the
Hagarenes [**Saudi Arabia**]:
Gebal [**in Lebanon**] and Ammon [**Jordan**], and Amalek [**Central Asians**]:
the Philistines [**Berbers and possibly the Palestinians**] with the
inhabitants of Tyre [**southern Italians, symbolic also of the U.S. of
Europe**]
Assur [**Germany**] also is joined with them” (Ps 83:1-8).

Notice: Germany is in the picture! And Egypt, Ethiopia and northern Africa are not mentioned as allies of Germany.

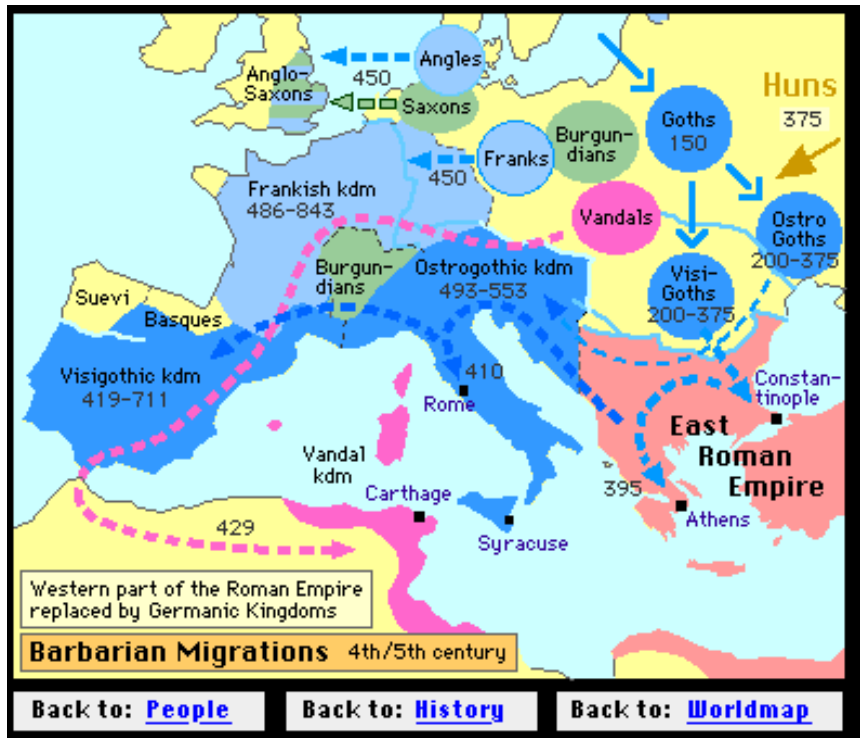
But Turkey, Jordan, Saudi Arabia, Lebanon, Syria, Iraq are mentioned as allies.

Consider the historical precedence: in WWI, the Turks were close allies of the Axis forces as were many of the Arabs such as the Iraqis. In WWII, they maintained neutrality because of the impacts of the Great War. Should they have aligned with the Fascists militarily, there may have been a different outcome. If the Turks had combined with the Iraqis and Iranians (whose populace were German sympathizers), the Russian Caucasus and India would probably have fallen to the Axis forces.

In any event, certain prophecies indicate that many of the Middle Eastern Arabs and Turks will once again be allies of the soon-coming National European Social Empire. That is why they will initially escape the wrath of Europe (Dan 11:41). But Egypt, Ethiopia and Libya (ie the northern African nations) or “King of the South” will be deemed enemies of Europe and worthy of invasion (see Dan 11:42-43; Ezek 30:4-5; 32:17-24; Is 20:4-6; Nah 3:8-10).

It seems that later, Europe may even turn on their Arabian and other Middle Eastern allies, slaughtering and destroying the populace (see Is 16:7-8; 21:13-17; Jer 49:28-29; 47:1-4; Zech 9:5-6).

In this way God will punish the Arabs, as He will all nations, teaching them a lesson they will both deserve and never forget. Yet, upon the return of the Messiah, they will repent of their past deeds and learn to serve Him – as all peoples will.



Germanic tribes, including Assyrians, inherited the Roman Empire

The Historical King of the South

What about the other Islamics and their nations extending right through the Middle East, Central Asia, Pakistan, Malaysia and Indonesia (the latter is the largest Islamic nation on earth). Will they be part of the King of the South?

In the first instance it is important to realise that the King of the South represents races and nations – not a religion – although religion will no doubt be a major factor in this scenario.

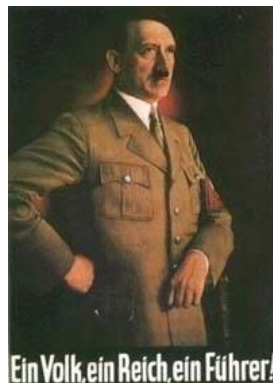
So what does this mean in terms of prophecy and which nations are involved with this end-time power? Which nations comprise this combine and will they have other allies? Will the Islamic nations be consolidated and unified under a single leader? Will there be a temporary union of all the nations of northern Africa and the Middle East or at least two rival blocks among the Islamics?

Perhaps the latter: just as some Arab nations backed the United States in its invasion of Iraq; just as they are split ethnically; just as they are divided between Sunni and Shiite, so it seems that they will be divided into rival forces in the last days. One pro-European, the other antagonistic and even possibly allied with the United States and United Kingdom.

Currently the following views are extant regarding the identity of the King of the South:

- Ethiopia
- Northern Africa
- North Africa and much of the Middle East

- North Africa, the entire Middle East (including Iran) plus the Islamic nations of Pakistan, Malaysia and Indonesia



Will another dictator arise to unite Europe into a single military superpower?

In considering which comprise the King of the South, we should, in the first instance, identify the King of the South in history.

Prophecy reveals a certain “King of the South” which vexes the “King of the North” (a German-led United Europe – modern Babylon or Tyre) leading to the latter’s invasion of northern Africa:

"At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through.

"He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom **[Turkey]**, Moab **[Jordan with some in Syria and Iraq]**, and the prominent people of Ammon **[Jordan]**.

"He shall stretch out his hand against the countries, and the land of **Egypt** [Mizraim] shall not escape.

"He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans **[Hebrew “Lubim” = the Fulbe and other northern Africans]** and Ethiopians **[Hebrew “Cush” = East Africa and also perhaps India]** shall follow at his heels.

"But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many." (Dan 11:40-44)

According to this Scripture the “King of the South” is comprised by Egypt, Sudan, Somalia, Ethiopia and perhaps various other African nations. So, a future “King of the South”, then, will most likely be comprised of an alliance, albeit loose, of the nations of north and east Africa (this does not discount that they may have some allies in the Saudi Peninsula or that they may

all be aligned together at first, prior to a falling out).

Notice: there is no mention of Iran, Saudi Arabia or other Middle Eastern nations as antagonists toward Europe in Daniel 11. To the contrary, Turkey, Jordan and others are portrayed as allies of the King of the North.

Comparison of Psalm 83 with Daniel 11

Below is a list of prophecies on the nations of northern Africa and the Middle East. Look up each one of them and see what God's Word reveals about them (extracted from *In Search of ... the Origin of Nations*):

Psalm 83	Daniel 11	Other Prophecies	Comment
Assur	King of the North		German-led Europe
---	King of the South		North & East Africa and probably some others
---	Egypt (Mizraim)	Isa 20:1-6; Ezek 29:1-12; 30:1-5, 6-26; 31:2-3, 10-12; 32:1-16; Jer 46:1-24; Nah 3:8-10 and Isa 19:1-25; Jer 25:19; Hos 7:16; 9:6; 12:1; Joel 3:19; Amos 2:10; 3:1; Nah 3:9; Zech 10:11; Ps 68:31; Jer 44:1; Ezek 29:14; Deut 2:43; Amos 9:7	Egyptians
---	Phut	Ezek. 27:10; 30:5; 38:5; Dan 11:43; Jer 46:9	Black Africans
---	Cush	Psa. 68:31; 72:10; 87:4; Isa. 11:11. See also Is. 20:3-5; 43:3; 45:14; Ezek. 29:10; 30:4-5, 9; 38:5; Jer. 46:9; Dan 11:43; Amos 9:7; Hab. 3:7; Nah. 3:9; Zeph. 2:12.	East Africans
---	Lubim	Dan. 11:43	Fulbe
Edom	Edom		Turks in Turkey and Central Asia
Moab	Moab		Jordan, some in Syria & Iraq
Ammon	Ammon	Is 11:14; 16:1-5, 13-14; Jer 9:26; 12:5; 25:21; 27:3; 48:9-11; 49:1-3, 6-9; 50:44; Ezek 25:1-10; 21:30; Zeph 2:8-11; Zech 11:3; Amos 2:1-3	Jordan
Ishmael	---	Jer 2:10; 3:2; 25:23-24; 49:28; Ezek 29:21; Is 42:11; 60:7	Saudi Arabia and Northern Egypt. Many scattered
Hagarenes	---		Saudi Arabia
Gebal	---	Lebanon: Is 10:34; 14:18; 29:17; 33:9; 37:24; 40:16; 60:13; Ezek 26:5; Jer 47:4; Hab 2:17; Zech 11:1-6	Lebanon
Amalek	---		Central Asiatics
Philistines	---		Berbers (possibly also the Palestinians)
Tyre	---		Southern Italy & southern Europe

Historically, the Ptolemaic Kingdom (King of the South) was confined to Egypt, Libya, northern Ethiopia or Sudan and Sinai. It never included Jordan, Syria, Iraq, Saudi Arabia or Iran, though the King of the South might expand to include some of these nations. We can only wait and see.

Concluding Remarks

From history it can be determined that the King of the North cannot be Russia or even the United States as some postulate.

And that the King of the South cannot be Iran (although it might be included in the confederation).

Further, it is clear that there is a difference between the King of the South and other Middle Eastern nations referred to in various prophecies. The precise dividing line between them cannot be detected with precision at the moment, but clarity is bound to emerge over time.

From what can be determined and outlined in this article, the King of the North vs King of the South tensions seems to have its roots in the centuries after the Flood of Noah. That many of the peoples of the King of the North even migrated into Central Europe as many of the peoples of the King of the South migrated into North Africa.

These tensions with resultant wars have flared up from time-to-time and will do so again one final time. But we can be sure that many nations in north Africa and parts of the Middle East will constitute the King of the South who will suffer invasion and catastrophic suffering at the hands of a future German-led fascistic United States of Europe, the King of the North.

References

Ames, R. (2012).	<i>Middle East in Prophecy</i> . Living Church of God, San Diego, CA.
Archer, G. I. (1964).	<i>A Survey of Old Testament Introduction</i> . Moody Press, Chicago, IL
Armstrong, H. W. (1972).	<i>The Middle East in Prophecy</i> . Worldwide Church of God, Pasadena, CA.
Baker, J. (1974).	<i>Race</i> . Foundation For Human Understanding, Athens, GA.
Bernal, M. (1987).	<i>Black Athena</i> . Vol. 1. Rutgers University Press, NJ.
Bernal, M. (1991).	<i>Black Athena</i> . Vol. 2. Rutgers University Press, NJ.
Bibby, G. (1962).	<i>Four Thousand Years Ago</i> . Collins, London.
Bottero, J. (1967).	<i>The Near East</i> . Delacorte Press, New York, NY.
Bryant, J. (1775).	<i>A New System, Or, An Analysis of Ancient Mythology</i> . Printed for T. Payne, P. Elmsly, B. White, and J. Walter, London.
Bullinger, E. W. (1922).	<i>The Companion Bible</i> . Samuel Bagster and Sons Ltd, London.
Childe, V. G. (1952).	<i>New Light on the Most Ancient East</i> . Routledge & Kegan Paul Ltd, London.
Childe, V. G. (1964).	<i>What Happened in History</i> . Penguin, Harmondsworth, UK.
Clark, G. (1977).	<i>World Prehistory: In New Perspective</i> . Cambridge University Press, London.
Custance, A. C. (1975).	<i>Noah's Three Sons</i> . Zondervan, Grand Rapids, MI.
Dutt, P. C. (1984).	"Biological Anthropology of Bronze Age Harappans: New Perspectives" in <i>The People of South Asia</i> , edited by J. R. Lukas, Plenum, New York, NY.
Edwards, I. E. S. (et al). (1975).	<i>The Cambridge Ancient History</i> . (Vol. 1, Part 2) Cambridge University Press, Cambridge, UK.
Faber, G. S. (1816).	<i>The Origin of Pagan Idolatry</i> . F & C Rivingtons, London.
Field, H. (1939).	"Contributions to The Anthropology of Iran," <i>Field Museum of Natural History</i> , Chicago, Vol. 29, No. 1.
Garraty, J. A. (1972). Gay, P.	<i>Columbia History of the World</i> . Harper & Row Publishers, New York, NY.
Gayre of Gayre, R. (1973).	<i>The Syro-Mesopotamian Ethnology as Revealed in Genesis X</i> . The Armorial, Edinburgh.
Grant, M. (1971).	<i>Ancient History Atlas. 1700 BC to AD 565</i> . Weidenfeld & Nicolson, London.
Hall, H. R. (1924).	<i>The Ancient History of the Near East</i> . Methuen & Co, London, London.
Hallo, W. W. (1971). Simpson, W. K.	<i>The Ancient Near East</i> . Harcourt Brace Jovanovich Publishers, San Diego, CA.
Hawkes, J. (1973).	<i>The First Great Civilizations</i> . Hutchinson of London.
Herodotus. (c.425 BC).	<i>Polymnia</i> (Bk 7), sec. 20.
Herodotus. (c.425 BC).	<i>Thalia</i> (Bk 3), sec. 94.
Hoeh, H. L. (1957).	"Truth About the Race Question," <i>The Plain Truth</i> , July, pp. 3-8,12-14,17-23.
Hoeh, H. L. (1969).	<i>Compendium of World History</i> . (2 Vols). Ambassador College Press, Pasadena, CA.
Homer. (c.700 BC).	<i>Odyssey</i> 1.22.
Huart, C. (1927).	<i>Ancient Persia and Iranian Civilization</i> . Routledge & Kegan Paul, London.
Huxley, F. (1974).	<i>Peoples of the World in Colour</i> . Blandford Press, London.
Jarvis. (1960).	[title mislaid]
Jones, W. (1807).	<i>The Works of Sir William Jones</i> . Vol. 1. London.

Josephus, F. (c. 94AD).	<i>The Works of Flavius Josephus</i> . Trans By W. Whiston. Simms & McIntyre, London.
Kalyanaraman, A. (1969).	<i>Aryatarangini. The Saga of The Indo-Aryans</i> (2 Vols). Asia Publishing House, London.
Knap, A. B. (1988).	<i>The History and Culture of Ancient Western Asia and Egypt</i> . The Dorsey Press, Chicago, IL.
Kuttner, R. (ed). (1967).	<i>Race and Modern Science</i> . Social Science Press, New York, NY.
Larsen, M. T. (1979).	<i>Mesopotamia. Vol. 7. Power and Propaganda</i> . Akademisk, Copenhagen, Denmark.
Lawson, J. P. (1866).	<i>A Cyclopedia of Biblical Geography, Biography, Natural History</i> . Vol. 1. A Fullarton & Co, Edinburgh, London.
Livingston, G. H. (1974).	<i>The Pentateuch In Its Cultural Environment</i> . Baker Book House, Grand Rapids, MI.
Lloyd, S. (1984).	<i>The Archaeology of Mesopotamia</i> . Thames & Hudson, London.
N. N. (1999).	Francois Lenormant quoted in <i>Africoid Populations in Early Asia. The Sankofa Project</i> (internet article). www.geocities.ws/CollegePark/Classroom/9912/blackasia.html
N. N. (c. 1970).	<i>Genesis. Christadelphian Expositor</i> . South Australia.
N.N. (1950-51).	<i>The New Funk & Wagnalls Encyclopedia</i> . Vol. 12. Unicorn Publishers, Lewes, East Sussex, UK.
N.N. (N. D.).	<i>The Book of Jasher</i> , chapter 7.
Nichol, F. (1953).	<i>Seventh-day Bible Commentary</i> . Vol. 1. Review and Herald Publishing Association, Washington, DC.
Oppenheim, L. (1964).	<i>Ancient Mesopotamia: Portrait of a Dead Civilization</i> . University of Chicago Press, Chicago & London.
Orr, J. (1906).	<i>The Problem of the Old Testament</i> . James Nisbet and Co., London.
Orr, J. (ed). (1939).	<i>The International Standard Bible Encyclopedia</i> (4 Vols). Eerdmans, Grand Rapids, MI.
Pfeiffer, C. F. (1966).	<i>The Biblical World</i> . Pickering & Inglis, London.
Pickering, C. (1851).	<i>The Races of Man</i> . H G Bohn, London.
Pritchard, J. B. (1969).	<i>Ancient Near Eastern Texts</i> . Princeton University Press, Princeton, NJ.
Plotinus. (c. 253-270 BC).	<i>The Eneads</i> .
Ragozin, Z. (1887).	<i>Chaldea From The Earliest Times to the Rise of Assyria</i> . London.
Rawlinson, G. (1878).	<i>Origin of Nations</i> . Scribner, New York, NY.
Rhodes, M. (2007).	<i>The Middle East in Bible Prophecy</i> . United Church of God, Cincinnati, Ohio.
Robinson, T. (c. 2002).	<i>Daniel 11 With Explanation</i> . United Church of God, Cincinnati, OH.
Rohl, D. (1995).	<i>A Test of Time. The Bible - From Myth to History</i> . Random House, London
Rohl, D. (1998).	<i>Legend. The Genesis of Civilisation</i> . Random House, London.
Rohl, D. (2002).	<i>The Lost Testament: From Eden to Exile</i> . Century (Penguin Books), London.
Sayce, A. H. (1887).	<i>Hibbert Lectures</i> . Oxford, UK.
Sayce, A. H. (1928).	<i>Races of The Old Testament</i> . Lutterworth Press, Surrey, UK.
Schedl, C. (1973).	<i>History of The Old Testament</i> . Vol. 1. Alba House, New York, NY.
Starr, C. G. (1974).	<i>A History of The Ancient World</i> . Oxford University Press, New York, NY.
Tindale, N. B. (1974).	<i>Aboriginal Tribes of Australia</i> . Australian National University Press, Canberra., Australia.
Treharne, R. F. (eds).	<i>Muir's Historical Atlas – Mediaeval and Modern</i> . Book Club Associates, UK.

(1938). Fullard, H.	
Unger, M. (1966).	<i>Unger's Bible Dictionary</i> . Moody Press, Chicago, IL.
Waddell, L. A. (1929).	<i>The Makers of Civilization</i> . Luzac & Co, London.
White, C. M. (2001).	<i>Pax Germanica & US of Europe OR a New World Order/Babylon Theory – which is the correct doctrine?</i> Sydney, Australia.
White, C. M. (2002).	<i>Ancient Roots of the King of the North and King of the South</i> . Sydney, Australia.
Williams, H. S. (ed). (1908).	<i>Historians History of The World</i> . Vol. 2. The Times, London.
Wiseman, D. J. (1955).	“Genesis 10: Some Archaeological Considerations,” <i>Journal of The Transactions of The Victoria Institute</i> . Vol. LXXXVII, pp. 13-24 (renamed <i>Faith and Thought</i>).
Wiseman, D. J. (1973).	<i>Peoples of Old Testament Times</i> . Oxford University Publishers, Oxford, UK.
Woolley, C. L. (1929).	<i>The Sumerians</i> . Oxford at the Clarendon, Oxford, UK.
	<i>Yoma 34; Ketuboth 22; Megilla 17; Baba Batra 74:6; Kiddushin 22:b; and Torah Temimah on Esther.</i>



Mysterious Origin of the King of the North vs King of the South Conflict

Copyright ©
Craig M. White

History Research Projects
GPO Box 864, Sydney, Australia 2001
www.originofnations.org
www.friendsofsabbath.org
hrp11@iprimus.com.au

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.