

Christianity Versus Islam

Chapter 11



The world has been impacted by the political system that arose after the empire of Alexander the Great was divided among his four generals, the Diadochi [Greek = successors]. The 'Diadochi' comprised the following generals: Lysimachus, Cassander, Seleucus and Ptolemy. Following Alexander's death in 323 B.C., the empire was divided among these men into four main divisions that have become the basis for today's political powers. Anciently, the first three kingdoms--the eastern, northern, and the western divisions--(the dominions of Lysimachus, Cassander and Seleucus) were to become one: the northern kingdom, dominated by the Syrians, while the Ptolemaic dynasty continued to hold power in the south. In the Bible, the northern kingdom was titled King of the North. The Ptolemaic dynasty was titled King of the South. Through time, these two powers continued to evolve--today the titles continue, although the titles have passed through a number of regimes.

Tracing the evolution of these two powers, the King of the North and the King of the South, is the subject of this chapter. Biblical records have been careful to delineate the actions of these two powers through time and to chronicle the climactic circumstances of their final conflict, as it is the circumstances produced by the perennial conflict of these two powers that signal the restoration of the Davidic government. Particularly, the Biblical account of the acts of the King of the North are emphasized, indicating that the prophetic account is given primarily to delineate his involvement with holy things. And the King of the North today is identified as the Christianized west. However, this chapter also develops the identification of the King of the South, and designates this power as the Islamic oriented countries--corporate Islam. The reader is asked to follow the identifying characteristics of these two powers through history, particularly through medieval and modern times.

The key to identifying these two powers as they evolved through time is the domination and control of Egypt and Palestine. In this regard, the King of the North takes Palestine twice: If he takes this land twice, he must have lost it once. Consequently, both kings ruled it twice and lost it twice. But the King of the North, the last to rule it, rules it in the "...time of the end." (Daniel 11:16; 12:4 RSV) It is this exchange of territory that enables the certain and unmistakable identity of these kings through time.

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Our assertion is that the Christianized West is today identified as "The King of the North." This assertion is made because it was the Christianized West that last held dominion, as a foreign power, over Egypt and Palestine. Particularly it was Great Britain, with tacit support of the United States, that held dominion over Egypt and Palestine.¹ Also the same analysis identifies the Islamic powers as the inheritor of the title, King of the South, as Turkish suzerainty (Islamic control) over Egypt and Palestine ended in 1915.

In the eleventh chapter of Daniel, the historic struggle between the King of the North and the King of the South is developed and is replete with barbarous acts of aggression on the part of both powers that span over a thousand years. (It will be shown that the two titles passed to the current owners hundreds of years ago) The conflict of these powers has seen major exchanges of territories and claims of religious pre-eminence and transcendent authority ever since. Nothing can be concluded other than that the current struggle between the King of the North and the King of the South is titanic, a major struggle for pre-eminence and survival. The struggle is relentless and final and is not negotiable to a peaceful co-existent conclusion, but rather is a struggle to the demise of one of the powers and the total domination of the other. In all regards the tenor and connotation of the text treats the conflict as a struggle to the death--and is ominous in the face of an activist Islamic Jihad policy by some.² The historical struggle is maintained at the highest theoretical levels--by those who strategize and control long-term policy.

Identifying the time of certain events is critical to understanding the current struggle, as the centuries of activities of these two powers set the stage for the climactic ending of the conflict involving the two antagonists. The text indicates that prior to the final climactic confrontation with the King of the South, the King of the North was involved in a war. "But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many." (Daniel 11:44 RSV) If World War II was the war resulting from tidings from the east (Japan) and Germany's aggressive activities to the north of the Mediterranean which caused him to respond in fury and determination, the time is identified for what follows. It is the final strategic act of the King of the North in the continuing conflict: "And he shall pitch his palatial tents between the sea and the glorious holy mountain; yet he shall come to his end, with none to help him." (Daniel 11:45 RSV) It appears that the attempt to stabilize the Mideast fails--even though the King of the North establishes a branch of his government in the region. The location of this government branch is projected to be between the sea and the glorious holy mountain--perhaps the Sinai area. If the location is the

Sinai peninsula area,³ it may indicate the King of the North attempts to tacitly appeal to, include, and involve the overt support of the Christian's God, in spite of the traditional policy of separation of church and state. The attempt to formulate a mediation policy is not without provocation--the war with al-Qaida and the Taliban, Afghanistan, the Iran crisis, political instability in Pakistan, Egypt and Syria, the stranglehold threat of the loss of foreign oil, nuclear proliferation, the Israeli/Palestinian problem (Jihadists refer to the Zionist-crusader alliance--in this Jihadists refer to Christians as 'crusaders. '), and a global economic crisis brought about by the anomalies and excesses of fractional banking, are all elements that drive a Confederacy mentality. And it may be that this strategic implementation may initially show signs of success. [Chapter 12, *The Confederacy*, projects and develops this program more extensively.] What is clear is that the King of the South, via radical Islamists, hopes to impose Islamic law, called Shari'a Law, in the Christianized west--if this were to be successful it would end Christianity as we know it.⁴ (9)(10)

Chapter 12 demonstrates that 'the confederacy' is dangerous and damaging to the western powers. The program could also negatively impact Christians and the Christian church. Although the program may appear to be a good thing, the text indicates that it is a trap, a fearful and devastating trap--it is apparently negotiated by personages that either do not fully understand the international circumstances involved or are tacitly empathetic to the antagonists. Although the extent of the loss is not specified other than to observe that "he shall come to his end, with none to help him" (Daniel 11:45 RSV), it must be a major defeat, a major blow to national sovereignty (perhaps a national rout),⁵ for at this critical time Michael is to stand--Michael is identified by the text as "the great prince who has charge of your people" (Daniel 12:1 RSV). The text continues that "at that time your people shall be delivered, every one whose name shall be found written in the book." With this event a new era begins, as these circumstances mark the beginning of the Davidic government restoration. For the informed up-to-date Christian, it is a defining and pivotal moment in history as the Davidic government restoration is the initiation of the Kingdom of God on earth.

The ancient prophetic text makes plain, per the above circumstance, that in this final climactic struggle of these two powers, neither the King of the North nor the King of the South is the final winner--rather the winning entity is projected to be the unexpected initiation and restoration of the Davidic government, the introduction of the 'beneficent revolution.' For men these circumstances are optimistic--they usher in the

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