

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
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Wasted Years

An ancient story with a modern application

"And the ill-favoured and lean-fleshed king did eat up the seven well-favored and fat king ... and the thin ears swallowed up the seven rank and full ears." - Gen. 41:4-7

Away back there, when the world was young, a mighty Pharaoh of Egypt had a dream, so much out of the ordinary that his wise men and magicians were quite unable to interpret it. The spirit of disappointment was settling upon the royal Court when one of Pharaohs responsible servants bethought himself of a similar experience that had come to him some while before. He had been in prison with another offending servant when to both of them came startling dreams. With them in the prison was another young man, a Hebrew, and this young Hebrew offered an interpretation of these dreams which came true. The forgetful courtier called all this to mind now as the royal attendants became more and more perturbed, and at last told it to Pharaoh. The young Hebrew was sent for and appeared in the presence of the royal dreamer.

Pharaoh told Joseph the outstanding particulars of his night-visions, for he had dreamed twice, and there seemed the same purport behind both dreams. First of all, seven fat kine had come up out of Egypt's famous river, followed by seven lean kine which ate up the fat ones, but were not improved in appearance thereby. Falling asleep again, the King saw seven fat, well-laden ears of corn come up on one stalk, and then seven thin ears, blasted by the east wind, spring up after them and devour

them. The understanding of the dream came quick and clear to Joseph, for the Lord God was with him, and in all this working out His Providences. From Joseph's lips Pharaoh heard an outline of things which were to follow hard on the heels of the dream. Seven plentiful years of harvest, followed by seven lean years of famine which would consume all the abundance of the prosperous years! Let Pharaoh prepare during the years of plenty for the years of hardship to follow. Such was the interpretation of the dreams, and such the advice the clear visioned young Hebrew gave his royal auditor. Even here in a strange land, caged within the walls of a prison, the God of his fathers was with him, and was opening for him, not only the prison doors, but the door to a great opportunity.

There are many lessons which could be drawn from this short piece of Bible history, did time and space permit, but for the time being we wish to ponder a little on the fat and lean kine, and the good and parched corn. This dream of the Egyptian monarch may contain a parable for us today and perhaps a warning also.

By the goodness of God, those who have known the way of the Lord for a considerable time, perhaps had the advantage of having come to him in youth or early manhood or womanhood, and into whose hearts has come the "joy of the Lord which is your strength," can testify to the fact that they thus experienced a time of vigorous growth and active extension of knowledge and understanding of the way of the Lord, which has persisted through the years. Even though the call may have been heard, and answered, much later in life, it still remains true that the commencement of the way was marked by this entry into a broadened field of understanding of what life can hold. And if, added to this, the believer was guided into a full appreciation of the inherent goodness of God and his fixed intention to save all of mankind who can possibly be saved, and to intervene by his great power in earth's affairs when men seem destined to ruin the world and themselves irretrievably, then he had double cause for thanksgiving. Many there have been who have thus had come into their lives a veritable abundance of spiritual things - things new and old, from the treasury of the Master. To understand that Jesus gave himself a Ransom for All, to be testified in due time, and thereafter opened a High Calling for all who would follow him, through death to immortal life, was sufficient to fill their hearts and minds with joy and gladness, and their hands with willing service. A new song was put into their mouths, and a new fervent and deep love was born in their hearts, for our God and Father and our Lord Jesus Christ. There was a freshness, a thrill, a beauty about it all, as the sweet story of his love flooded their souls, and awakened every tuneful chord within them to sing his praise. The fervent expectation of the coming Kingdom of Christ when all that are in their graves shall come forth to the final stage of their Day of Grace and find the opportunity of eternal life open before them, dispelled as in a moment the old nightmare of a stern and vengeful God. And those today who share this knowledge of God and faith in his redemptive Plan are counted in with such, for we who now serve Christ have at some past time made our own start in the Christian way and have shared in these early joys. And out of the acceptance of all this came the desire to cooperate with, and serve, such a loving God and Father. It was then we gave him our hearts in full consecration - our very selves - that his will might be done in us, and we stepped out, in faith, into the Way that leadeth unto Life. We accepted the assurance of his Word that our consecration was verily a burial "into his death," a "being planted together with him" really and truly a "suffering with him." There came a new power into our lives, the power that wrought his resurrection and exaltation, to help us to wage successful warfare upon the meannesses and pettinesses of our little lives, to transform and change them into miniatures of

his great life and to bring all our thoughts into captivity to the Spirit of Christ within us, to garrison and to keep our hearts in peace and quietness before the Lord. They were the years of the fat kine, and the good ears! -the years of abundance and plenty, the years when we had to extend our barns and storehouses to enable us to hold all that the Lord our God was giving us, the years of busy husbandry, when the services of hand and heart yielded great harvests as the "wheaten" grains were gathered.

But where are we today? Has the scorching east wind blown upon us and caused the later years to consume all the benefits and fullness of the earlier years? Is the truth of those days no longer to us the truth of today? Have the joys and delights of the New Song vanished from our hearts and lips? And have we grown old and lean and withered, as the lean years have eaten up our store of love and grace and ready response to God? Is our love cold?- have the lean years eaten that up too? And the readiness to serve the Lord and the brethren-have the lean years quenched this too? Happy indeed are we, if the lean years have not touched us, nor the east wind scorched our souls-yea rather, let us say, happy are we if the good and the plenteous years have not ceased, and we are still enjoying the great abundance, and our years are still of the fat kine and the good ears! They need not be years of leanness, for the same Lord is still our provider and source of supply.

How sad it will be, for all the benefits of the seven years of great abundance to be wasted and swallowed up in these other years of famine and poverty and wretchedness! Wasted years! After years of such abundance! Now to be shriveled, and parched and wasted - no joy- no service - no fellowship - nothing to show out of all we have received -oh, the tragedy of it all, to have received the grace of the Lord "in vain," to have had the transforming influence of those days, but to no purpose!

May God keep our hearts humbly before him so that our "years of plenty" shall reach right on unto the years of immortal fullness.

- *Albert Hudson, England*

Holiest- Hebrews 10:19-20

An answer to two questions

1. In Verse 19, Is the term "Holiest" reference to the Holy or Most Holy? (Translators seem to differ)

The answer seems consistent whether answered by an examination of CTR's writings or by an examination of the Apostle's usage of the Greek word forms. In this verse "Holiest" (meaning Most Holy) appears to be the best translation even though translators have struggled with it and arrived at varying conclusions.

CTR's comments are summarized as follows as to the meaning of this verse:

R789 = having access to the Father
R1230 = sonship
R1299 = access to the Father (not by CTR)

- R1581 = access by prayer through merit of Jesus
- R1988 = rending of temple veil teaches that a way into Most Holy had been opened
- R2024 = access to the Father by prayer
- R2252 = prayer access to the Father
- R5380 = prayer access to the Father
- R5407 = the opportunity for participation in the high calling
- F681 = access by prayer

An examination of the Greek yields a somewhat puzzling but not necessarily inconsistent usage pattern. All of the forms of *Hagios* used in Hebrews chapters 8, 9, 10, and 13, are plural with the exception of 9:1. (Note that the word is sometimes translated "sanctuary.") Not all are the same form of the plural, however. Following is a listing by form as used throughout these chapters:

- (1) ἅγιον (acc. masc. and nom. or acc. neut. sing.)
 Heb. 9:1 a worldly sanctuary

- (2) τῶν ἁγίων (gen. pl.)
 Heb. 8:2 a minister of the sanctuary
 Heb. 9:8 the way into the holiest of all was not yet made manifest
 Heb. 10:19 enter the holiest by the blood

- (3) ἅγια (*without* the definite article) (nom. pl. neut.)
 Heb. 9:2 holy "called the sanctuary"
 Heb. 9:24 not entered into the holy places made with hands

- (4) τὰ ἅγια (*with* the definite article) (nom. pl. neut.)
 Heb. 9:12 he entered once into the holy place
 Heb. 9:25 holy place every year with the blood of others
 Heb. 13:11 blood ... into the sanctuary for sin

- (5) ἅγια ἁγίων (a combination of #2 and #3 above)
 Heb. 9:3 the holiest of all

Conclusions - While we, as the translators, cannot definitely conclude the meaning of these differences, a few things seem obvious or plausible:

Form #1 is used only once and seems merely (in its singular form) to refer to the whole building as a unit.

Form #2 easily can be interpreted as representing the Most Holy without causing interpretive problems. It could, however, represent both compartments.

Form #3 because of 9:2, seems reasonable to represent the Holy.

Form #4 is clearly used in each context with reference to the Most Holy.

Form #5 seems to be an accommodated usage invented by the Apostle in order to clearly contrast with the preceding verse.

2. Does "new" (ο ατον) in verse 20 mean "Consecrated"?

This Greek word appears only twice in the Bible, here as an adjective, and in Acts 18:2 as an adverb form. Because it very literally means "newly slain;" the question has been raised as to the possibility that the Apostle and Luke used the word as a figurative representation of consecration. We do not think so for the following reasons:

1. In Acts it is an adverb modifying "come." It does not grammatically apply to Aquila and could not, therefore, be referring to his consecration. It applies to the act of coming from Italy.

2. In Hebrews, on the other hand, it is possible that the adjective "prospatos" could refer to the "way" being consecrated. But the "way" is not slain, we are, which would seem a less than good way to see the term pictorially

3. Young's, Strong's, and Rotherham all acknowledge a figurative use for this term. They all agree that it means recent, lately made, or fresh. This seems reasonable as an expression. What is fresher than "newly slain" meat? The Greek word seems akin to English expressions like "farm fresh eggs:" "fresh as a daisy" "fresh as all outdoors: "new as morning: 'etc., etc. Such terms are meant to be descriptive and not to link us with farms, daisies, outdoors, and morning.

Therefore, our conclusion is that "NEW" in Hebrews 10:20 simply means a FRESH WAY for the Christian to travel (as opposed to the decaying way of the law - see Hebrews 8:13).

- David Doran

FROM A READER

First, please allow me to thank you for sending me "Beauties of the Truth." I enjoy every issue, and look forward to its arrival.

I would like to comment on the May 1992 issue, which arrived a few days ago. In particular, I would like to make an observation on the article "Seventy Times Seven." The third paragraph begins with the words, "The only other place in Scripture where this formula is found..." and continues to quote the prophecy of Daniel. May I suggest another, in fact the more significant, reference? To wit, Genesis 4:23-24 -

And Lamech said unto his wives, Adah and Zillah, Hear my voice, - ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Commentators are not in complete agreement as to the meaning of this portion of Scripture. Here is one which I accept as most likely:

The words translated "I have" in the AV are in the "continuous present" tense. The Companion Bible tells us, "May be rendered thus: 'I can kill a man for wounding me, And a young man for hurting me.'" This scripture, then, may be indicative of a presumptive attitude on the part of Lamech, a sense that he could exercise his own will beyond the leading of God and still be under God's protection.

Lamech remembers Cain's protection; he would be "avenged sevenfold." Lamech, exalting himself above Cain, sees himself as protected even more surely, "seventy and sevenfold."

The Good News Bible has an illuminating translation:

*Lamech said to his wives, 'Adah and Zillah, listen to me:
I have killed a young man because he struck me.
If seven lives are taken to pay for killing Cain,
Seventy-seven will be taken if anyone kills me.'*"

Admittedly, "seventy plus seven" is not the same formula as "seventy times seven." But we can easily see the parallel. God's forgiveness, and His call for us to be a forgiving people, is so much greater than Lamech's presumption. Lamech was not willing to forgive. His goal was vengeance, not reconciliation. The Christian's willingness to forgive must be so much greater than the sinner's desire for vengeance.

I can't help but think that our Lord had this very incident in mind when giving His instruction to the disciple.

One final note, of no importance but perhaps of some interest: *And all the days of Lamech were seven hundred seventy and seven years.- and he died.* (Genesis 5:31) It is astonishing how many sevens figured in the life of Lamech!

What a beautiful lesson this is! How thankful we should be that God Himself gives us the gift of forgiving hearts and loving minds.

Thank you again for the paper. It is much appreciated. God bless you all.

- J.N., CA

A Little Horn

The twelfth chapter of Daniel presents three significant time periods. These are the 1260, 1290 and 1335 days. They appear to all have the same starting point but different terminal points. The 1260 days are referred to in a number of forms in Scripture including 1 Kings 17:1; Daniel 7:25; 12:7; Revelation 11:2-3; 12:6, 14; 13:5. The foundation of interpretation for the "days" of Daniel is laid in Volume III where Pastor Russell writes on page 68 (C68),

“Since the close of the times of Papal power are not only thus clearly fixed as occurring during the French Revolution, but also by the events of Daniel 11:40-44, which mark the very year 1799, we can readily measure backward 1260 years to note whether Papal power had its beginning there. If we find that it had, we have our evidence as clear and strong as faith could ask. Let us thus verify. Measuring back 1260 years from 1799 would bring us to A.D. 539, where we shall show the Papal power began.”

This central beginning point is identified in Daniel 12:11 as, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up..." This in turn is a reference to the "little horn of Daniel 8:8-11. In Volume III page 76 (C76) we continue to read,

“As if by a preconcerted arrangement, the emperor at once (A.a534) sent Belisarius and an army into Italy, and in six years after the pope's recognition by the emperor, the Ostrogothic power was vanquished, and their king Vitiges and the flower of his army were taken with other trophies to Justinian's feet. This was in A.D. 539, which is therefore the point of time from which we should reckon the 'Desolating Abomination set up.' Papacy there had its small beginning. There the little, peculiar “horn” noted in Daniel's prophecy just began to push itself up, upon the Roman beast.” (Dan. 7:8, 11, 20-22, 25)

And finally on page 77 we read,

"With the overthrow of the Ostrogoths, the Roman emperor was recognized for some time as the ruler of Italy, and was represented by Exarchs; but since these had their capital at Ravenna, and not at Rome, and since they had come to recognize the Papacy in the manner shown, it follows that from A.D. 539 Papacy was recognized as the chief authority in the city of Rome; and that from that date (when it was "set up") it began to grow and thrive as a "*horn*" or power among other "*horns*" or powers, representing the formerly united power of Rome." (C77)

Our purpose here is to document the events of these transitional years, confirm Pastor Russell's observations and to reflect on the significance of the year 539. We trust this will add substance to the foundation prophecies in Daniel the twelfth chapter that lead to our Lord's return.

The important turning points in history are generally perceived only in retrospect over long periods by observing consequences and attributing competent causes. For the first 500 years of the common era "mystic Babylon" was growing and practicing its iniquity. However, it was always

under the jurisdiction of acknowledged political supremacies. While we recognize Papacy commanding supreme political power in later centuries, our challenge is to identify just when the scales tipped in its favor, and it began to dominate the political entities.

FIVE YEARS OF THE GOTHIC WARS

534 AD	Amalasantha (daughter to Ostrogothic king Theodoric) designed to turn over Gothic Italy to Justinian in Constantinople. Her son, Athalaric, died after 8 years of rule. Theodatus (also spelled Theodahad, cousin to Amalasantha) assumed the throne in Rome.
535 Gothic War 1	Theodatus reasserted Gothic independence. Banished and killed Amalasantha. Belisarius sent by Justinian for Gothic war. 9 th year of Justinian. Belisarius took Salones and Syracuse (Sicily) in Justinian's 9 th year.
536 Gothic War 2	Theodatus was slain in his 3rd year of reign. Vitiges (also spelled Witiges) marched to Rome & assumed Gothic rule. Belisarius crossed to Italy, captured Naples through an aqueduct. Siege on Rome just 60 years after Odoacer (476 A.D.). 11 th (10 ^{th*}) year of Justinian. Goths withdrew in December. Belisarius deposed Pope Silverius.
537 Gothic War 3	Vigilius installed as next Pope. Goths began a seige of Rome. Stalemate in Rome between Gothic and Belisarius forces. Vitiges broke off the siege in December. Retreated to Ravenna & fortified the city.
538 Gothic War 4	At the Summer solstice Belisarius left Rome and marched against Vitiges in Tudera & Clusium. Goths besiege Romans in Ariminum. Goths routed & retreat back to Ravenna. Vitiges devised a plan for 2 priests to entice Chosroes, king of Medes at Liguria, to oppose Belisarius. Justinian sent envoys to Vitiges with proposal for a treaty to bring the war to a speedy end.
539 Gothic War 5	Belisarius captured Dorthon, isolated Auximus. Franks (Germanic) entered battle against both Goths & Romans. Belisarius polluted the Auximus water supply, Auximus surrendered. Belisarius moved on Ravenna; surrender secured by trickery. Envoys from Justinian arrive to Vitiges; Vitiges suspicious. Franks offered Vitiges terms. Belisarius feigned an offer to share the Western Empire. Accepted. Belisarius captured Vitiges and Ravenna. At the Spring equinox Belisarius returned to Constantinople with Vitiges and the spoils.

*There is a notable exception in the accuracy of the narrative of Procopius. Concerning the second year of the war, he says: "Rome became subject to the Romans again after a space of sixty years, on the ninth day of the last month, which is called 'December' by the Romans, in the *eleventh* year of the reign of the Emperor Justinian." Sixty years after Odoacer's revolt occurred in 536 A.D. This was the 10th year of Justinian, not the 11th. Clinton explains this discrepancy. "The second year [of the war] was conumerary [reckoned] with the tenth of Justinian because the first was conumerary with the ninth, 535, which establishes the reading ατον [tenth] for ν ατον [eleventh] in Procopius" It will be noticed that there are only two Greek letters distinguishing these terms, i.e. ν, which is also a Greek preposition, "in."

The sequence of events was wrapped up in the expanding Roman empire. The capitol had been moved from the city of Rome to Constantinople. Here Justinian was able to dominate the eastern frontier. Rome was now exposed to military and cultural invasion from Germanic tribes. The Goths were Christians of Arian persuasion. Arius taught that the Father is separate from the Son. This Gothic dominance posed both a political and religious threat to Justinian's ambitions for Italy.

Pastor Russell quotes some of the correspondence between Justinian and Pope John II in 533-534 on pages 70-76. Pope John II died in 535 and was succeeded by Pope Agapetus. He lived for one year and was succeeded by Pope Silverius. Belisarius was sent to Rome to turn back the Gothic presence and reassert the Justinian dominance. Belisarius deposed Silverius and appointed Vigilius as the next Pope in 537. This Pope postured himself for ultimate dominance of the region and positioned the church for the next 1200 years.

Belisarius was the Byzantine military general of emperor Justinian I (527-565 AD), and one of the notable generals of history. Procopius was an advisor to Belisarius, and acted as a careful historian of the events of the Gothic wars between 533 and 541. He is the only historian of the period and is the one Gibbon used for his own history. The Greek writings of Procopius have been translated by H. B. Dewing and are part of the Loeb Classical Library published by the Harvard University Press. We have carefully examined the writings of Procopius, Henry Fynes Clinton in "Fasti Romani," and Gibbon in "Decline and Fall of the Roman Empire" To the best of our understanding, the table at the left represents the main events of the first five years of the Gothic wars.

The capture of Ravenna and seizure of Vitiges was a determinative event in the course of history. As Pastor Russell indicates, Justinian gave broad jurisdictional powers to Pope John II. This authority was in name only until the force of arms could uphold the Papal and Roman cause. Before the fall of Ravenna, it was by no means certain how committed were Roman arms to support Justinian's assurances, or if Ostrogothic culture and Arianism would prevail in Rome. The capture of Ravenna by Roman armies came as a surprise to both Vitiges and the Roman army. We quote Gibbon on the profound circumstances surrounding the removal of the last obstacle to the new designated authority in Rome:

"The multitudes which yet adhered to the standard of Vitiges far surpassed the number of Roman troops, but neither prayers nor defiance, nor the extreme danger of his most faithful subjects, could tempt the Gothic king beyond the fortifications of Ravenna. These fortifications were indeed impregnable to the assaults of art or violence, and when Belisarius invested the capital he was soon convinced that famine only could tame the stubborn spirit of the barbarians ... Each of his officers gave a written opinion that the siege of Ravenna was impracticable and hopeless.

"But the lieutenant of Justinian was conscious of his own rectitude; he entered into a dark and crooked path, as it might lead to the voluntary submission of the Goths; and his dexterous policy persuaded them that he was disposed to comply with their wishes, without engaging an oath or a promise for the performance of a treaty which he secretly abhorred. The day of the surrender of Ravenna was stipulated by the Gothic ambassadors; a fleet, laden with provisions, sailed as a welcome guest into the deepest recess of the harbor, the gates were opened to the fancied king of Italy, and Belisarius, without meeting an enemy, triumphantly marched through the streets of an impregnable city."

It would seem that a timetable was governing this day of destiny beyond the expectations of Roman armies or the secure Ostrogothic defenses. Procopius who recorded the day, observes:

“While I watched the entry of the Roman army into Ravenna at that time, an idea came to me, to the effect that *it is not at all by the wisdom of men or by any other sort of excellence on their part that events are brought to fulfillment, but that there is some divine power which is ever warping their purposes and shifting them in such a way that there will be nothing to hinder that which is being brought to pass...* And Belisarius took his way in Byzantium; and the winter drew to its close and the fifth year ended in this war, the history of which Procopius has written.” (*Procopius* Volume IV, pp 133-134, 147)

The rise of Papal Roman power cannot commence prior to Belisarius leaving Rome in A.D. 538 at the Summer solstice, nor hardly later than Belisarius departing Italy in 540 at the Spring equinox. Thus, by any calendar reckoning, we conclude the rise of Papal civil power began in A.D. 539, with the fall of Ravenna.

So the third and last of the three hindering horns were removed. These had prevented the little Papal horn from achieving political dominance. The Papal horn of Daniel 7:8, 11, 20-25; Dan. 8:10-11 was now unhindered from magnifying its own pride and ambitions. In Volume 1 page 258 (A258), these three horns are listed as the Heruli, the Eastern Exarchate and the Ostrogoths. In Volume III page 77 (C77) they are enumerated as the Western Empire, the Heruli, and the Ostrogothic kingdom. The latter lists the powers occupying Rome. Actually, the Western empire (in Rome) was an exarchate (province) of the Eastern empire situated in Constantinople.

After the victory at Ravenna, not only were the Ostrogoths defeated, but it was demonstrated the church had armies at her disposal. This was a new precedent in history that cannot be taken lightly in retrospect. From A.D.539, Papal Roman power rose rapidly. The historian, Lataurette, observes that half a century later, Pope Gregory “raised armies, kept Rome inviolate from Lombard attacks, negotiated with both Lombards and imperial officials, and on his own authority made peace with the Lombards.” The time line on the next page illustrates the relative contending powers and events that led to the emergence of the little horn.

It seems a fitting climax to Daniel’s vision of the “time, times, and a half,” or 1260 days, that at the end of the 1260 years from these small beginnings, Pope Pius VI, a successor to the Papal throne, died in exile far from Rome under house arrest in France in 1799. He was taken from Rome in 1798 by French General Berthier at the order of the French Directory. After the Pope’s death, Napoleon prevented election of any new Pope until March 1800. God's judgments are on time and address the transgressors.

As for the character that marked the rise of Papal power, Chambers Encyclopedia says the name Belisarius carries the meaning of "*white prince*." Belisarius was the conquering general on behalf of the kingdom of Antichrist. It is perhaps equally remarkable that at the end of the "1335 days," a greater prince than Belisarius, is presented in Revelation 19:11-16. He goes forth to conquer on behalf of the true kingdom.

	Horns on the Roman Beast	Emperors of the West (Rome)	Popes	Emperors of the East (Constantinople)
330	WESTERN EMPIRE #1	Constantine II	Marcus Leo I	Constantine I 324-337
~				
337				
~				
474				
475	Romulus Augustulus			Constantius Leo I (Emperor) 457-474 Zeno 474-491
476	HERULI #2	Odoacer (476-489)	Felix III	
~				
489		Theodoric Invasion		
490				
491				
492			Gelasius	Anastasius 491-518
493	OSTROGOTHS #3	Theodoric	Felix IV Boniface John II Agapetus Sylverius Vigilius ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓	(1) Justinian – Aug. 1, 527-565
~				
526		Athalaric (Amalasantha)		
527				
528				
529				
530				
531				
532				
533				
534		(1) Theodatus		
535		(2)		
536		(3) Vitiges (1)		
537		(2)		
538		(3)		
539	LITTLE HORN #4	PAPAL EMPIRE		
540		1260 Years		
541				

"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."

Of his kingdom there shall be no end.

- Jerry Leslie

Locating The Table of Nations in Genesis 10

After the Flood, exploration of the land must have been priority. Within two or three generations, Nimrod's rebellion exhibited continental awareness, "Come, let us build a city ... lest we be scattered abroad upon the face of the whole earth" (Gen 11:4. Cf. Gen 9:1 for God's command). When peoples began fighting over the land, it appears portions of the earth were allotted to each: "In [Peleg's] days was the earth divided" (Gen 10:25). This occurred at least 110 years after the Flood.

- **JAPETH'S DESCENDANTS:** The north country. Nomadic peoples for many centuries. The great seas of the north could figure prominently.

Gomer: The north side of the Black Sea (Euxine Sea); modern Ukraine. The Kimmerians apparently leave their name in the Crimea. (Herodotus calls the Kerch Straits the "Kimmerian Bosphorus.")

Ashkenaz: Almost certainly the Germanic (Gothic) tribes in the North German Plain and west Baltic Sea. The name may well be preserved in "Scanza" (modern Scandinavia); Hebrews as early as ca. AD1100 identify it with Germany, while since the early 14th century Rhineland Jews (and their descendants -the majority of world Jewry now) have been known as Ashkenazim [Encyclopedia Judaica 3, 719 "Ashkenaz" (1971)]. There is a possible association with Gomer (Kimmer) via the Cimbri from Jutland (in Denmark), who fought the Romans farther south in BC113-101; some think "Gomerians" is the root of "Germans." Their migratory and warlike nature is seen in the Ostrogothic conquest of the Ukraine AD200-375; the 5th century conquest of the entire West Roman Empire by ten Gothic tribes; and likely the Jeremiah 51:27 prophecy of Ashkenaz with the Medes and Urartu (Ararat) in the destruction of Babylon. [Gutium-Caucasian hordes (Goyim in Gen 14:1)-led the forces at the peaceful surrender of Babylon. (Nabunaid Chronicle, James B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, 2nd Edn.; Princeton Univ. Press, 1955, p306)] The contrary view of Gesenius, "The modern Jews understand it to be Germany ... which is only to be attributed to their wonderful ignorance of geography," simply ignores migrations.

Riphath: Most likely the Slavs, originating in the Carpathian Mountains and northward into Poland. The name may be preserved in "Carpathia;" as suggested by Smith's Bible Dictionary.

Togarmah: Originally in eastern Europe, the Tochari moved to the east side of the Caspian Sea. The Tochari language is part of the Centum group in western Europe, rather than of the Satem group of eastern Indo-European languages. Raising and trading horses (cf. Ezek. 27:14), the Turks (Thorgama in Septuagint) expanded eastward through Sinkiang and by the 5th Century BC constituted the Silk Route from China (Kaifeng, along the Hwang Ho and Wei rivers to Lanchow, via Ansi and the southern desert to Khotan and Kashgar, likely through Sary Tash and the Kyzyl and Vakhsh river valleys to Balkh [10 miles WNW of Mazari-Sharif], skirting south of the Karakum desert through Ashkhabad and Krasnovodsk/Ufra, via the Caspian Sea to Astrakhan). Jews in the oriental Diaspora were found along this route. Worldwide cool spells during the 14th, 9th to 7th, 5th and 4th centuries BC may have encouraged settlement of the Tocharistan/Turkestan.¹

deserts.' Turks (Seliuks) moved westward in the 7th to 13th centuries AD to rule modern Turkey, while other Turks (Finns) in the 9th century moved into Finland. Turkestan, far to the north and east of Israel, or Finland, at the northernmost extremity, could easily be described as "the uttermost parts of the north" in Ezek. 38:6; the former has been by far the more warlike.

Magog: The north side of the Caspian Sea and the Aral Sea, including the great Volga River valley, encompassing Moscow and most of European Russia. The Saka (Gog) people were nomadic cattle breeders with a sharp. social and wealth stratification. The Sakas include also the Scythians and Massagetae mentioned in Herodotus and other ancient sources. They would be the majority of the ancient Goim of Ge 14:1, 9 (Gutium archaeology, nations A.V.). Lamsa says Mongolia, which could be included. on Gog.]

Madai: The south side of the Caspian Sea. The Medes expanded into the Hamadan (Ecbatana) plateau in the 9th century BC. They were the dominant tribe of the MedoPersian kingdom until perhaps the death of Astyages (father-in-law of Cyrus the Persian), quite possibly in BC538 (though Cyrus afterwards boasts to the contrary).

Javan: The coastlands of the Aegean Sea and westward. The name, Iovan in Septuagint, survives in the Ionian Sea. The capitol was at Athens. The Ionians colonized the north Mediterranean and Black Sea coasts extensively.

Elishah: Perhaps southern Italy, with the derivation InterElishah (the Way of Elishah) =Italy. Apparently also the original colonizers of Carthage, or NE Tunisia. Part of Iovan in Gen. 10:2 Septuagint. Josephus says they are the Aeolians, which need not be inconsistent with the identification here.

Tarshish: Westernmost Europe - the Celtic tribes (Celtiberians, Gauls, Belgii, Britons, Welsh, Manx, Irish, Scots, etc.). The Gauls expanded through central Europe to account for Galicia in Poland, Galatia in the Turkish peninsula, and Tarsus in south-central Turkey (ancient Cilicia). Silver, iron, and lead were mined in Spain, while tin was mined few places other than Cornwall in England (cf. Ezek. 27:12). Originally at odds with Rome, they became its allies during the Gothic invasions. Ships of Tarshish are ocean-going vessels.

Kittim: Probably Cyprus. It is not likely to be China, as Lamsa usually gives it from Aramaic; that the Russian word Kitai is used for China is not considered significant here. The name is apparently preserved in Cape Kiti at the SW end of Larnaca Bay, and perhaps in the nearby town of Citium (Larnaca) = Kitiaion (Nu 24:24 Sept.) = Kittim if Iovan. Possibly Macedonia = the region of Kittim. Ships of Kittim are Mediterranean-class vessels.

1. For climatological history see Scientific American 236, 5, p. 80-92 (May 1977).

Dodanim: The southern coastlands around the Aegean Sea. Also, Rodanim (Ichr 1:7), Rodioi in the Septuagint, or Doranim (Lamsa, from Aramaic). The association seems likely with the Dorians (who had come from Illyria, in modern Yugoslavia and their capitol at Sparta. The name is perhaps preserved in the island of Rodhos (Rhodes).

Tubal: The west side of the Caspian, especially the Kura River valley on the south side of the Caucasus mountains. Tbilisi, with warm sulfur springs -the Georgian word "tbili" means warm - was already settled in the third millennium BC.

Meshech: The southeastern side of the Black Sea. The name may be preserved in Mt. Mescit, north of Erzurum, Turkey. The Meskhi (Moschi in Greek) tribe inhabited this region between ancient Iberia, Colchis, and Armenia. Josephus says the name was also preserved in the Roman city Mazaca Caesarea, the modern Kayseri just south of the Halys River in Turkey. They are a likely source for the copper of Ezek. 27:13. Meshech was usually allied with Tubal.

Tiras: The west side of the Black Sea, but mostly south of the Danube. The name is preserved as Thrace. Tiras colonized Tyre, much of North Africa and probably Etruscan territory (= Iter-Tiras?).

- **HAM'S DESCENDANTS:** The south country. Possibly includes Hamazi, east of Lake Urmia, in the days of Ebla.

Cush: The south coastal lands, as far east as India. Cush and his descendants were black. The name is found in Kish, the self-exalted city of ancient Sumer (Shinar), and in subsequent colonized lands: Ethiopia (Hebrew *Cush*, Egyptian *Keesh*), coastal Sinai settled by the Midianites (Nu 12:1 compared with Ex 2:15-21), and the Hindu Kush mountains in NW India. The black Dravidian people were later driven to the Tamil state in SE India. The Cushites were the first imperialists in history, beginning with Nimrod who forced Asshur out of his land. – Gen. 10:8-10

Mizraim: The south side of the Mediterranean Sea, especially the Nile River. Mizraim literally means “the two Egypts,” the Delta and the valley upstream nearly to the First Cataract, or waterfall. Upper Egypt alone was called Pathros. Colonization proceeded upstream, westward along the coast, eastward to Philistia, and probably to some of the islands.

Phut, or Put: Somewhere in Africa beyond Egypt. Josephus' identification of the River Phut in Mauritania tentatively favors modern Morocco (Berbers) [see Gesenius]. Evidently skilled in defensive warfare (Jer. 46:9).

Canaan: The east side of the Mediterranean Sea, perhaps excepting the NE comer beyond Sidon. But Hamath, Syria, is apparently included. Sovereignty was delimited by the curse of Gen. 9:24-27.

- **SHEM'S DESCENDANTS:** The central country, usually between about 30° and 40° North; possibly intended to be a buffer between the other two.

Elam: The north side of the Persian Gulf and east of the Iraqi swamp, with its capitol at Susa, 20 miles SW of modern Dezful. This easternmost of Semitic tribes likely expanded further east prior to the coming of the Aryan tribes - Medes, Persians, and others - and may have settled parts of the Orient.

Asshur: The middle Tigris region in northern Iraq. Assyria, with its capitol at Ninevah, at modern Mosul, or Al Mawsil.

Arpachshad: The upper Euphrates region. Likely surrounded by Lud, Aram, Asshur, and Meshech. Josephus says Chaldea, on the south of Sumer. Also, most of the tropical Arabian peninsula (joktan); in Ge 10:26 Hazarmaveth = Hadhramaut on the central south coast. Canaan was displaced by descendants of Terah.

Lud: The Anatolian Plateau in central Turkey. The ancient kingdom of Lydia.

Aram: The highland plains of Syria, including the uppermiddle Euphrates. Its early capitol was Ebla. Josephus says Uz founded Damascus and Trachonitis, or southern Syria; Hul founded Armenia[?]; and Gether founded the Bactrians, northern Afghanistan.

- James Parkinson (*To be continued*)