

- **1928** Treaty with **Britain** makes Jordan a constitutional monarchy
- **1946** Independence from British administration, becomes Hashemite Kingdom of Transjordan
- **1949** Country's name changed to Jordan
- **1950** Annexes **West Bank** and East **Jerusalem**
- **1953** Hussein I becomes king
- **1957** Political parties banned
- **1967** Forces routed by **Israel** in Six-Day War; **Israel** occupies the **West Bank**
- **1970-1** Civil war
- **1974** Rabat resolution signed which declares the PLO as sole representative of the **Arabs** on the **West Bank**
- **1988** Renounces claim to the **West Bank**
- **1991** Ban on political parties lifted
- **1994** Peace treaty with **Israel**
- **1996** Agreement of bilateral commerce with **Israel**
- **1999** Hussein I dies and Abdullah II becomes king.

Judah

The tribe of Judah, together with the tribe of Benjamin, formed the southern kingdom of that name under Rehoboam when the remaining tribes rebelled under Jeroboam (1 Kgs. 12:21). This division will not be healed until Christ establishes the Kingdom, as Ezekiel says: "say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of **Ephraim**, and the tribes of **Israel** his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they

shall be one in Mine hand" (37:19). In words which apply initially to the invasion by the Assyrians but which apply ultimately to the invasion by **Gog**, Isaiah says: "and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (8:8). At the time of Hezekiah, Judah was in the Land but the other tribes had been taken into captivity. This is typical of the time when **Gog** invades. In prophecy Judah usually refers specifically to the **Jews** who will be present in the Land at the time of the end.

Judah is spoken of as being regathered to the Land at the time of the end, prior to **Armageddon**: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and **Jerusalem**, I will also gather all nations" (Joel 3:1,2). Judah is thus present in the Land when **Jerusalem** is attacked by invading nations: "Behold, I will make **Jerusalem** a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against **Jerusalem**" (Zech. 12:2). Judah will be saved first: "The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of **Jerusalem** do not magnify themselves against Judah" (v. 7). With Christ and the **saints** fighting with them, they will help to destroy the enemies of God: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and **Jerusalem** shall be inhabited again in her own place, even in **Jerusalem**" (v. 6).

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King of the north

In Daniel 11 the king of the north is one of the powers to emerge from the division of the Greek Empire that occurred following the death of Alexander the Great. It is called the king of the *north* because it was north in relation to **Israel**. The power which developed to the north of **Israel** after the death of Alexander the Great was the Seleucid Empire. The extent of this empire varied over the next two centuries, but at one point it included most of Asia Minor, **Syria** and

Mesopotamia. Daniel 11 gives a detailed account of the way the Seleucid Empire was to interact with the Ptolemaic Empire, the **king of the south**. In Acts 13 there is a town mentioned called Seleucia, which was named after one of the Seleucid rulers: "So they, being sent forth by the Holy [Spirit], departed unto Seleucia; and from thence they sailed to **Cyprus**" (v. 4).

Although the Seleucid Empire had come to an end by the time of Christ, the king of the north will exist again at the time of the end: "And at the time of the end shall the **king of the**

south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (Dan. 11:40). The power which will come from the north at the time of the end is that led by the Russian **Gog**: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army" (Ezek. 38:15). In Daniel 11:40 the "him" is the Ottoman power based in what was then **Constantinople**. When **Russia** invades **Israel** it will have to move through **Turkey**, and it is then that the prophecy that he "shall come against him like a whirlwind" will be fulfilled. As it continues to move south towards **Israel** it will cover much of the area of the original Seleucid Empire.

The king of the north is described as a flood of water, it will "overflow" the countries, and this matches the way the latter-day Assyrian is described in Isaiah 8: "and he shall pass through **Judah**; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (v. 8).

When the king of the north invades south he will enter **Israel** and also **Egypt**: "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even **Edom**, and **Moab**, and the chief of the children of **Ammon**. He shall stretch forth his hand also upon the countries: and the land of **Egypt** shall not escape" (Dan. 11:41,42). In Ezekiel 38 this northern power is said to come against "the mountains of **Israel**" (v. 8). In Daniel 11 this region is also mentioned, in particular the "holy mountain" (v. 45) at **Jerusalem**.

The king of the north will "come to his end" (v. 45) when Christ returns. In the meantime we should be looking for **Russia** to develop as the king of the north. This will involve it moving south towards **Israel**. ([Refs. 9, 11, 27](#))

King of the south

In Daniel 11 the king of the south is one of the powers to emerge from the division of the Greek Empire which occurred following the death of Alexander the Great. It is called the king of the *south* because it was south in relation to **Israel**. The power which developed to the south of **Israel** after the death of Alexander the Great was

the Ptolemaic Empire. This empire was based in **Egypt** (v. 8). Daniel 11 gives a detailed account of the way the Ptolemaic Empire was to interact with the Seleucid Empire, the **king of the north**. In Acts 21 there is a town mentioned called Ptolemais which was named after one of the Ptolemaic rulers: "And when we had finished our course from **Tyre**, we came to Ptolemais, and saluted the brethren, and abode with them one day" (v. 7).

Although the Ptolemaic Empire came to an end by the time of Christ, the king of the south will exist again at the time of the end: "And at the time of the end shall the king of the south push at him: and the **king of the north** shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (Dan. 11:40). This power cannot be **Egypt** itself, for **Egypt** will always be a "base" nation (Ezek. 29:14).

The foreign power having a dominant influence to the south of **Israel** at the time of the end will be **Tarshish** (38:13). As the main **Tarshish** power, **Britain** has indeed had strong influence in **Egypt** in the past. In 1882 **Egypt** effectively became part of the British Empire. This was part of the "ransom" given by God to **Britain** for the future role it was to play initially in the furthering of the return of the **Jews** to **Palestine** (Isa. 43:3).

In Daniel 11:40 the "him" is the Ottoman power based in what was then **Constantinople**. During the First World War the British power to the south pushed northwards from **Egypt** through **Palestine**, leading to the demise of the Ottoman Empire. This was when the king of the south *pushed* "at him". This is the last mention of the king of the south in Daniel 11. From then on the **king of the north** is the dominant force. However, there will still be a power to the south of **Israel** when Christ returns, as shown by prophecies relating to, for example, **Tarshish**, and also concerning the **mountains of brass** in Zechariah 6. ([Refs. 9, 11, 27](#))

Kings of the earth

The kings of the earth are mentioned in Psalm 2: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed" (v. 2). In Acts 4:26,27 this verse is given an initial application to those who were involved in the trial of the Lord Jesus

Christ: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of **Israel**, were gathered together".

Here the phrase "kings of the earth" seems to apply primarily to Gentiles. In Revelation 17 the phrase is used to describe the kings over which **Rome** was ruling at the time of John: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (v. 18). In Revelation 6 it is used of the rulers in the pagan Roman Empire as Constantine took over: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the **mountains**" (v. 15).

In Revelation 17 they are described as having committed fornication with the great **whore**: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great **whore** that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (vv. 1,2). This close connection with **Rome** is further demonstrated by the kings being represented by the ten **horns** on the **beast**: "And the ten **horns** which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the **beast**" (v. 12). The link with the Roman **beast** shows that the specific area typified by the "earth" is Western **Europe**.

In Revelation 16 the kings of the earth are spoken of as being gathered together to **Armageddon**: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (v. 14). In fact the kings of the earth will be ultimately dealt with after Christ has established himself as King, for in Psalm 2 Christ is said to be King in **Zion** (v. 6). The Russian **dragon** power having been subdued on the mountains of **Israel**, it will then be the turn of the European **beast** to be overthrown: "And I saw the **beast**, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev.

19:19). Those who repent and survive will then give glory to God in the Kingdom: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (21:24). ([Refs. 10, 26](#))

Kings of the east

The kings of the east are mentioned in Revelation 16: "And the sixth angel poured out his **vial** upon the great river **Euphrates**; and the water thereof was dried up, that the way of the kings of the east might be prepared" (v. 12). The **Euphrates** represents **Turkey**, and its drying up marks the end of a power which once held sway over what is today **Israel**. In Isaiah 41 one coming from the east is spoken of: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow" (v. 2).

This has an application to Cyrus. He captured **Babylon**, appointing Darius the Mede as his vassal (Dan. 5:31). When Cyrus took **Babylon** he dried up the section of the River **Euphrates** running through **Babylon**. This enabled him to enter the city: "That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to **Jerusalem**, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut" (Isa. 44:27-45:1).

Cyrus foreshadowed Christ. As the latter-day Cyrus, Christ, together with the **saints**, who will reign as kings (Rev. 5:10), will come from the east and enter the land of **Israel**. The Gogian army will need to be defeated, but this is a far cry from the long-standing Ottoman Empire, which would have presented a much more established obstacle. Then, having established the Kingdom in **Israel**, the way will be open to attack the latter-day Babylonian power, Roman Catholic **Europe**. ([Refs. 10, 26](#))

Kittim

See **Chittim**.