

DANIEL CHAPTER 11; VERSE 16

Verses 14-29 = Pagan Rome

Here, Rome is introduced as a new “willful” power and is a continuation of Daniel 11:30:

11:16 But he [Rome (Pompey)] that cometh against him [KON-Antiochus III Magnus specifically, and the Syrian (Thrace) kingdom of the north in general] shall do according to his [Rome's] own will, [Dan 8:4; 11:3 power being taken away; Rome defeated Antiochus III in 192 B.C. in Macedonia, and again in 190 B.C. in Asia Minor; in the peace treaty of 188 B.C., Antiochus was forced to give back all of the conquered territories to Egypt. In 168 B.C., Rome compelled Antiochus IV to turn back from invading Egypt. On his way to Syria, Antiochus IV pillaged Jerusalem and the temple, persecuting the Jews and forcing them to stop worshiping God. The Jews revolted in 165 B.C. and by 164 B.C. had defeated all of the Syrian troops sent against them. In 164 B.C., Antiochus IV died when traveling from the east to Jerusalem to exterminate the Jews. In 63 B.C., Rome conquered the Syrian kingdom of the north. Rome now is controlling 75%; it's only the guardian of Egypt, it's not ruling Egypt. But now the king of the north has been taken over by Rome.] and none shall stand before him [Rome. Earlier, in 197 B.C., Rome defeated Philip V of Macedon and forced him to return all of the conquered territories to Egypt. In 168 B.C., Rome conquered Macedonia and became master of the Greco-Roman world. Rome also tracked down the last member, Hannibal, of the triple alliance against Egypt, forcing Hannibal to take poison to avoid falling into their hands]: and he [Pagan Rome (Pompey)] shall [to rule] stand in the glorious land [Jerusalem (literal Israel, see Dan 11:45); Isa 60:13. Rome in the person of Pompey the Great conquered Palestine, destroying Jerusalem and the temple in 63 B.C., making Judea a province of Rome], which by his [Rome's] hand shall be consumed [and in his hand shall be destruction] [looking ahead, Gabriel mentions that Rome would in the future destroy the city and temple of Jerusalem in A.D. 70 (under Titus) and in A.D. 135, demolish Jerusalem for a second time and scatter the Jews throughout the world].

11: 16 But Pompey, the Roman that cometh against Antiochus Magnus, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land which by his hand shall be consumed.

Pompey

Rome controlling the west 168 B.C.

The conquest of Syria and Judea by the Romans.

Rome became connected with the people of God, the Jews by alliance, B.C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest til BC 63.

Pompey entered Jerusalem by force, after a siege of 3 months; the walls were demolished and the Jews put under tribute to the Roman government. Rome now “stood in the glorious land.”

As the republic lost power, a corporation composed of Caesar, (the master mind), Pompey (had the army) and Crassus (controlled the money) took the reins of government. (Paraphrased, Haskell SDP 239)

Rome takes over the territory of the king of the north



Palestine conquered by Romans under Pompey



Jerusalem:

Deut 3:25- goodly mountain

Jer 31:23- mountain of holiness

Isa 57:13- holy mountain

Dan 9:16- Jerusalem, thy holy mountain

Dan 11:45- glorious holy mountain

Isa 60:13- glorious

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The haughty Antiochus Magnus could overthrow Scopas and his forces, but the Romans had a general named Pompey, backed by veterans, who came against the Syrian hosts and did "according to his will." Prophecy said, "none shall stand before him: and he shall stand in the glorious land [Palestine] which by his hand shall be consumed." That is, the land of Palestine would at this time come under Roman sway and never leave it till every vestige of Hebrew government should "be consumed."

The Romans under Pompey had reduced Tigranes and Mithridates. Dissensions in Armenia had been settled, and Pompey headed toward Jerusalem. "As he advanced southward, his authority was called in to settle a quarrel between two brothers of that royal family, which had inherited the Jewish sceptre and high priesthood from the brave Maccabees. Aristobulus was the reigning king of Judea, but his title was disputed by his brother Hyrcanus. It was the latter who applied for aid to the Roman general. Pompey accepted the appeal. But the Jews, attached to the reigning prince, refused obedience, and Pompey was obliged to undertake the siege of Jerusalem. For three months the Jews defended themselves with their wonted obstinacy; but their submission was enforced by famine, and Pompey entered the Holy City. Pillage he forbade: but, excited by the curiosity which even then the spiritual worship of Jehovah created in the minds of Roman idolaters, he entered the sacred precincts of the Temple, and ventured even to intrude into the Holy of Holies, and to stand behind that solemn veil which had hitherto been lifted but once a year, and that by the high priest alone. We know little of the impression produced upon Pompey's mind by finding the shrine untenanted by any object of worship. But it is interesting to compare the irreverent curiosity of the Roman with the conduct attributed to the Great Alexander upon a similar occasion. Hyrcanus was established in the sovereignty, on condition of paying a tribute to Rome: Aristobulus followed the conqueror as his prisoner.

"Aretas, king of the Nabataean Arabs, defied the arms of Pompey; and the conqueror was preparing to enter the rocky deserts of Idumaea, so as to penetrate to Petra, when he received news which suddenly recalled him to Asia Minor. Mithridates was no more. Pompey hastened to Sinope, to which place the body of the old king had been sent by his son. It was honoured with a royal funeral, and placed in the sepulcher of his fathers.

"The remainder of the year 63 B. C. was spent by the general in regulating the new provinces of Bithynia, Pontus, and Syria, and in settling the kingdoms which he allowed to remain under Roman protection on the frontiers of these provinces." H. H. v. 5, p. 474.

Josephus narrates the destruction of Jerusalem and Pompey's part in the affair in book XIV, chapter IV, and says:

"Now the occasions of this misery which came upon Jerusalem were Hyrcanus and Aristobulus, by raising a sedition one against the other; for now we lost our liberty and became subject to the Romans, and were deprived of that country which we had gained by our arms from the Syrians, and were compelled to restore it to the Syrians. Moreover, the Romans exacted of us, in a little time, above ten thousand talents; and the royal authority, which was a dignity formerly bestowed on those that were high-priests, by the right of their family, became the property of private men; but of these matters we shall treat in their proper places. Now Pompey committed Ceesyria, as far as the river Euphrates and Egypt, to Scaurus, with two Roman legions, and then went away to Cilicia, and made haste to Rome. He also carried bound along with him Aristobulus and his children; for he had two daughters and as many sons; the one of whom ran away; but the younger, Antigonus, was carried to Rome, together with his sisters."

["The Eleventh of Daniel Narrated" pg. 26-28 by J. Grant Lamson 1909; archive from G.C. Library]

Mithridates- Sun God

Philip V of Macedon 168 B.C.

115 BC Queen Laodice IV Married 3 brothers (120-63 BC oldest son Eupator Dionysius)

Myers General History 262; Barnes' General History 246

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NOTES

He that cometh against Him

1. He = Rome
2. Cometh against him = Rome coming against Syria/Thrace/The King of the North
3. Rome conquered Macedonia (original Greek territory) in the West in B.C. 168 and made a league with the Jews in B.C. 161; it was not until B.C. 65 that Syria in the Greek territory was conquered by Pompey.

Shall do according to His will

Power being taken away (Daniel 8:1-4; Daniel 11:2-3)

He shall stand in the glorious land

1. He = **Rome**
2. Stand = **to Rule**
3. Glorious land = **Jerusalem** (Deuteronomy 3:25; Jeremiah 31:23; Daniel 9:16) **See also** → Isaiah 57:13

Which by his had shall be consumed (which happened in 70 A.D. under Titus) **See** → DAR 258.3-260.1

Daniel 8:1-4; Daniel 11:2-3

8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel, after that which appeared unto me at the first.

8:2 And I saw in a vision; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one [was] higher than the other, and the higher came up last.

8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.

11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Deuteronomy 3:25

3:25 I pray thee, let me go over, and see the good land that [is] beyond Jordan, that goodly mountain, and Lebanon.

Jeremiah

31:23;

31:23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, [and] mountain of holiness.

Daniel 9:16

9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.

Isaiah 57:13

57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take [them]: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

DAR 258.3-260.1

"VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed." {1897 UrS, DAR 258.3} Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added

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to the Roman empire, when Pompey, B.C.65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province. {1897 UrS, DAR 258.4}

The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B.C.63; and then in the following manner. {1897 UrS, DAR 259.1}

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement. {1897 UrS, DAR 259.2}

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices. {1897 UrS, DAR 259.3}

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it. {1897 UrS, DAR 260.1}

Stephan N Haskell, 1908, The Story of Daniel, pg. 239

The wisdom of God in choosing Palestine as the home of the Jews is recognized more and more as history progresses. There was no mistake in the location, and there was no lowering of the standard set for that nation.

Jeremiah 2:12-14

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

For my people have committed two evils; they have forsaken me the fountain of living waters, [and] hewed them out cisterns, broken cisterns, that can hold no water.

[Is] Israel a servant? [is] he a homeborn [slave]? why is he spoiled?

Stephan N Haskell, 1908, The Story of Daniel, pg. 240

Had the Hebrew race been true to its appointed duty, the history of the whole world would read differently. Rome came to Jerusalem — came because sent of God, but the well was a cracked and leaky cistern, and the soul-thirst of the nation could not be quenched. As a result, Rome enslaved the Jews: the power of life which repels the enemy was lacking.